

Sri Aurobindo A BORN FIGHTER

NEWSPAPER ARCHIVES FROM THE REVOLUTIONARY DAYS 1906-1910



Compiled by **Dr. Jayanti Mukherjee**
From the Archives of the National Library, Calcutta
Sri Aurobindo Ashram Trust Archives
and Various Public Libraries of Bengal

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1906–1910

Part I



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Sri Aurobindo Society

AUROPUBLICATIONS

POWERFUL THOUGHTS, INSPIRING VISION

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An Explanatory Note on the Project

Sri Aurobindo's Revolutionary Circle – The Bengal Chapter 1906-1910

This Sri Aurobindo Society project was undertaken by Dr. Jayanti Mukherjee as project lead to find out how Sri Aurobindo was viewed and measured in public life during his days in London, Cambridge, Baroda, Bengal and Pondicherry over a period of almost seven decades in daily newspapers and magazines.

Possibly, Dr. Mukherjee is the second person to make an attempt to uphold a popular view of one of India's tallest and glorious cultural and spiritual icon in newspapers. Many years ago, a similar work was done by a professor of Bengali Literature on Swami Vivekananda.

Dr. Mukherjee's work is an original piece of creation and just not a bunch of facsimiles or xerox copies set aside in an abandoned rack of an Archive.

Here, Dr. Mukherjee has carried out an in-depth study of over 30 odd newspapers, Indian and foreign, on how Sri Aurobindo was viewed in a popular way – as a firebrand youth and political leader, revolutionary, philosopher, yogi and creative author or was he only limited to a few and educated middle-class intellectuals for 70 years.

After nine years of intensive research at Kolkata's Old and Rare Newspaper Sections of the National Library Archives, Reprography Section and as a visiting scholar to the Sri Aurobindo Ashram Trust Archives and Research Library, she was more than convinced that Sri Aurobindo's place as the key person harbinger of Indian revolution against the British occupiers remains to this day completely secured.

He was perhaps the first Indian to tell the British to 'get out of India' and demand 'complete political independence, or Purna Swaraj'. The Congress party adopted it 20 years later in 1929-1930 at Karachi and Lahore sessions.

An impeccable luminary of oriental and occidental classical research, Sri Aurobindo remains almost unparalleled and second to none to this day in the realm of being a new type of thinker in the world of art, spirituality, creativity and new philosophy standing as a Planet Among the Many Stars in the words of *Times Literary Supplement*, London.

To prove that her convictions were not unfounded, Dr. Mukherjee had also used newspapers that were set aside and chased by rats in the broken racks of Prabartak Sangha (Chandennagore) Library, Uttarpara and Rammohun Library and the Bangiya Sahitya Parishad.

Diligently going through more than one hundred-years-old newspaper pages, Dr. Mukherjee arrived to conclude why and how Sri Aurobindo was and is still considered as one of the greatest intellect icons and visionary of India. At least, the newspapers and magazines proved it through their reports, and all without an exaggeration.

The formative first 14 years of his overseas life in England still remains mostly unknown. A B. Purani had made an attempt in his book *Sri Aurobindo in England* in early 1950s.

Until now, Sri Aurobindo's England life has remained confined only to what he has claimed. The path to his intellectual growth virtually not known. There are some patchy notes written by his school and college batchmates. Some historians have used these notes to build a case for Sri Aurobindo, but nothing could be found on his activities in British or British India newspapers.

Dr. Mukherjee was able to access some articles in England-based newspapers such as *London Times*, *Guardian* and *The Mirror* during later years.

Sri Aurobindo never showed up publicly before arriving in Bengal in 1906 as a teacher and professor guiding the revolutionary youth to prepare for a long-drawn armed struggle against the British occupiers.

Like his England years, his activities at Baroda and majorly in Pondicherry has mostly gone unnoticed barring a few years before the start of the Second World War in 1939 and Indian Independence in 1947 and thereafter until 1950.

In Part I, Dr. Mukherjee has focused mostly on Sri Aurobindo's active political and social life that overflowed in the pages of 30 odd newspapers in less than 2½ years between 1908 and 1909. It was during this period Sri Aurobindo was incarcerated in the Alipore Bomb Case as the principal brain to overthrow British occupation.

By 1906, Sri Aurobindo had become a public face when he took charge of Bengal National College and started publishing *Bande Mataram* and later

the *Karmayogin* and *Dharma*. Most newspapers, especially *The Statesman*, held him to be the arch mason against the British colonial rule and was always trying to keep him behind prison bars.

Dr. Mukherjee had put out over 1,800 pages of original and primary documents and articles on Sri Aurobindo's regular activities reported in the newspapers and magazines. To the reader and researcher, these articles will remain as collector's item.

After much effort, Dr. Mukherjee was able to convince the NLB Archive Rare Copies Department and Reprography authorities to access *The Statesman* and *The Empire*, two of the ruler's papers and what they felt about Sri Aurobindo. She, presumably, would be the last person to see *The Empire* newspaper in live print as *The Statesman* and *The Empire* have now been made off-limits.

The articles have been arranged on the basis of priority and dates. For example, an article in *The Bengalee*, looked completely different from an article published in *The Statesman* or *The Empire* even if the content was similar. Readers will be surprised to know that while *The Empire* and *The Statesman* held Sri Aurobindo as a criminal and the brain against British occupation, the nationalist *The Bengalee* felt that the way Sri Aurobindo had adopted with the youth of Bengal to topple the colonial rule was incorrect and inappropriate.

The Pondicherry years in original documents will be available as Part II of this series. There are over 2,000 documents consisting of long philosophical articles written by different persons on Sri Aurobindo and his observations in *Arya* magazine. Some xeroxed articles are now on sale but the primary and secondary articles are still away from the public and only in possession of Sri Aurobindo Society.

INTRODUCTION

Proposed E-book on Sri Aurobindo in Contemporary Newspapers (1879-1950)

Compilation of Original Documents and Articles from primary sources (not Xerox Copies or Facsimiles are now available in the market) gathered from Old Newspapers and Reprographic Sections of National Library, Archives and the Sri Aurobindo Ashram Trust Archives and Research Library, Puducherry for over eight years.

The creator of this E-book is grateful to SAAT Archives, Mr. Bob Zweicker and SAAT Managing Trustee Mr. Manoj Dasgupta for providing access along with the authorities, employees, Staff of National Library, Kolkata and Director Dr. Ajay Pratap Singh.

This e-book aims to provide a multifaceted view of Sri Aurobindo's life, work and legacy through analysis and perspectives that shed light on the ways he used to be perceived by his contemporaries and his possible influences that are being felt today. Interestingly, Sri Aurobindo never showed up publicly before 1906, although he had always worked from behind even before arriving to India from England in 1893.

A huge compendium of over 3,000 pages gathered from Original Documents and Articles stacked on the old newspaper section racks and the Reprographic Section of the National Library Archives, Kolkata. This book highlights themes and insights derived from contemporary news coverage on Sri Aurobindo's activities. It is filled with personal accounts and reflections along with views of journalists and historians that provide expert perspectives on Sri Aurobindo's representation in contemporary newspapers. The insights are enough to enrich our understanding of historical and cultural context of media coverage during those times. The personal accounts are interesting as it throws light on individuals who were influenced by Sri Aurobindo or those who interacted with him. It, therefore, offers a more intimate view of this great sage of India. The testimonials add depth to the exploration of his legacy.

The book is divided into a few sections picked up from rare newspapers – purpose, scope, coverage of Alipore Bomb Case – arrest and trial, transformation from politics to spirituality, reactions and interpretations, literary contributions and critique, critical reception in contemporary press,

key events covered on Sri Aurobindo in contemporary newspapers, analysis of media perception overtime, Sri Aurobindo's possible impact on modern spiritual movements, coverage of anniversaries and commemorations, in-depth analysis of articles published in newspapers, comparative study of different newspaper perspectives, interviews, testimonials, personal accounts of journalists, historians in newspapers and their reflections.

Readers would be further interested to know how different newspapers covered similar events providing diversity in media perspectives of those times on the life and work of Sri Aurobindo. Twenty-Six rare and lost newspapers such as *The Empire*, *Mussulman*, *Bengalee*, *Modern Review*, *Yugantar*, *Amrita Bazar Patrika* and above all the imperial supporter *The Statesman* have been exhaustively covered in this e-book. Most of these papers have now become off-limits. London-based papers such as *The Independent*, *The London Times*, *Guardian* and others have also been covered in this book. After reading and examining the articles, readers are sure to gather a deeper understanding of the nuances in media coverage and the broader contexts in which they were written. Sri Aurobindo's major literary contributions and its critics prominently feature in this book, especially acceptance and criticism of *Savitri* and *The Life Divine* by contemporary literary critics. While some critics lauded Sri Aurobindo's poetic genius, others questioned the accessibility of his themes. His approach to spirituality was critiqued by many through newspapers and articles in magazines as being overly complex and esoteric. Newspapers often featured interpretations and critiques of Sri Aurobindo's philosophical contributions. Some praised the innovation, while others tried to explore the diverse reactions and implications of his legacy in shaping modern spiritual thought and its contemporary relevance.

The exhaustive coverage of Sri Aurobindo's arrest in the Alipore Bomb Case, and the corresponding trial will leave readers amazed on the unknown developments that took place from behind in Bengal between 1908 and 1910. This is the first successful attempt to go into such detail. No historian, political analyst or collector has been able to access so much of the political events of that time. Even today, no one really knows what happened on the following day after the judgement on the Alipore Bomb Case was announced. How did Judge Beachcroft leave Kolkata and under what circumstances he had to do so? The trial brought Sri Aurobindo into the national spotlight with newspapers providing detailed accounts and proceedings. A lull fell over newspaper reportings after Sri Aurobindo

departed to French Pondicherry from colonial British India for spiritual pursuits. However, there were some wishy-washy reports that were emerging even after his silent departure. All of it has been packed into this e-book.

The overall purpose of the book is to provide a comprehensive analysis and data on Sri Aurobindo's representation in contemporary newspapers by examining articles, documents, editorials and reports from various newspaper and magazine sources, some of which are even beyond the scope and reach of Sri Aurobindo Ashram Archives and had remained as a treasure in the National Library Archives of Kolkata. This book will provide a refreshed perspective of Sri Aurobindo's multifaceted genius. Until now, it has remained closeted only to a few books and self-styled interpretations of one of our country's brightest luminary and icon. Readers will benefit immensely from understanding how the media perceived Sri Aurobindo between 1879 and 1950, especially at a time when media and the social media are merged to form the fourth, fifth and the sixth pillars of democracy.

Part I: The Bande Mataram Sedition Case

August—December 1907

May 16, 1906 — *Bande Mataram*

SYMPATHY WITH SJT. AUROBINDO GHOSH

Bepin Babu Stayed at Comilla on Wednesday and Thursday. On both days there were singing procession of about a dozen small boys and girls along some principal streets and Lanes followed by a large concourse of people. The party went from door to door collecting offerings for the National School. A large party of about fifty accompanied Bepin Babu and Aurobindo Babu to Brahmanbaria where they arrived on Friday morning. The meeting attended Messrs. Pal and Ghosh to Brahmanbaria yesterday. Extra Police were brought in a little before Bepin Babu's arrival.

Tuesday

September 3, 1907

From Smt. Nalubala Ghosh

Rangpur Bengal

Rangpur Mahila deeply sympathize with brother Aurobindo in his troubles.

September 3

Prosecution

Third Day's Hearing

The further hearing was presented with before Mr. Kingsford, Chief Presidency Magistrate yesterday of the trial and Sjt. Aurobindo Ghosh, Hemendra Nath Bagchi and Opurbo Kristo Bose alleged to be respectively the Editor, Manager and Printer and Publisher of the Bande Mataram under

section 124A of the Indian Penal Code in connection with two articles which appeared in the town issues of this paper of 27th June and 27th July and the dak edition of 28th July.

Mr. Gregory officiating standing Council interacts by Mr. H....

March 16, 1907

ARABINDO'S LETTERS

Mr. Norton resuming his address said that before dealing further with the evidence against Aurobindo Ghose, he would deal with the evidence against Sudhir Kumar Sircar, because that evidence brought Aurobindo Ghose in close contact with the Seal's Lodge.

Referring to a book containing some scribblings which Mr. Norton called extraordinary Counsel, said that it was found in Aurobindo's possession, that he denied any knowledge of it. Whoever might be the author of it, whether it were Sudhir or Aurobindo, he must have been well aware of the incidents connected with this conspiracy.

Counsel next referred to an open letter found at Rajnarayan Bose's house at Baidyanath. Mr. Norton remarked that the house belonged to Aurobindo Ghose.

Mr. Norton next dealt with a letter written by Sudhir Kumar Sircar to Upendra Nath Banerjee Counsel observed: This letter was written by Sudhir from the Garden to Upen. One of the most important men of the conspiracy, and in that letter made reference to "Burra Karta" who I say is Arabindo Ghose. In Sudhir's view, Aurobindo had personal authority and in exercise of that authority, could give orders.

Referring to another letter, Counsel observed that the letter pointed out the Aurobindo advocated personal violence in respect of Swadeshi.

Referring to another letter which put down that Sudhir was seriously ill, Counsel observed that Aurobindo based a paragraph of his written statement upon this statement. He said that Sudhir was not the Sudhir in the dock. It was another Sudhir, who was a relation of his wife. But Counsel observed that it was none else, but the Sudhir in the dock. The open letter could not have been meant for the Sudhir, who was a relative of Aurobindo's wife.

Criticising the evidence against Aurobindo Ghose, Counsel remarked that Aurobindo was hard-pressed for many. But still, he did not sell the Manicktolla garden. This showed that he kept the garden for political purpose, namely to train anarchists and thereby carry out the anarchical propaganda.

Referring to the National Council of Education, Mr. Norton observed that though he did not for a moment suggest that the institution was started with the object of carrying out any anarchical object, it was clear that Aurobindo Ghose joined it with the object of getting hold of the youths of the country and keeping them entirely in his control with a view to carry out his scheme of revolutionary anarchism.’

Counsel next said as soon as he came in, he came in close physical contact with Subodh Chandra Mullick.

Counsel then went on to make reference to the starting of the “Chattra Bhandar” and Aurobindo’s and Subodh Chandra Mullick’s connection with its as attesting witness.

This “Chattra Bhandar” observed Counsel, brings Aurobindo in close contact with two men, whose importance cannot be overestimated. One is Nikhileswar Roy Moulik and the other is Indranath Nundi.

Mr. Norton next read out and commented on the written statement filed on behalf of Aurobindo Ghose. He said that he preached secret Vedantism.

Mr. Das objecting, Mr. Norton observed That it was open Vedantism, but secret politics. As for himself he was not a Vedantist, so he (Counsel) could not see Vedantism in Aurobindo’s writings. Nor could the presiding Judge understated Vedanta. All that Mr. Norton could see was bombs. The only thing that pervaded his articles was undisguised anarchism.

Referring to the “Sandhya”, the “Navasakti” and the “Yugantar” Counsel observed that those papers endorsed the views of Aurobindo, even if he might have no connection with them.

Speaking about Sailendra, Mr. Norton remarked that he must have lived with Aurobindo, and Abinash in the same house and the case for prosecution was that they did live together.

With reference to Aurobindo and Barindra, Counsel remarked that Aurobindo and Barindra, these two brothers were walking together hand-in-hand not in pursuance of any scheme of Vedantism but of political warfare.

Part I: The Bande Mataram Sedition Case

Counsel next dealt with some letters found at 23, Scott's Lane.

Mr. Norton then adverted to a letter from Aurobindo Ghose to his wife saying: Barin is not here. This was continued Counsel at the time when the murderous assault on the Mayor of Chandernagore was committed by throwing a bomb at his table, when he was eating his dinner. This letter proved that Aurobindo was in close contact with that avert not.

Counsel then referred to a letter which contained the message "J.B. is to be informed of A.G.'s whereabouts".

Commenting on this, counsel said that "A.G." was Aurobindo Ghose and "J.B." was Jotindra Nath Banerjee who was discharged by Mr. Birley.

Making reference to Upendra Nath Banerjee Counsel observed that Upen confessed to have been assistant editor of the "Bande Mataram" and there was very strong evidence to show that Aurobindo was fully aware of Upendra's connection with the "Bande Mataram".

Counsel then read out a letter from Aurobindo Ghose to his wife in, which he said to have stated that he had power to save the country, which he considered as his mother.

Continuing Counsel said that Aurobindo clearly stated in the letter that he could not have recourse to brutal force, for he lacked bodily strength. But his contributions lay in the direction of training and inciting others for the purpose of rushing into acts of personal violence.

The man, remarked Counsel, sat behind the scene and was pulling the string under the guise of serving his another land.

Speaking about Aurobindo and Barindra Mr. Norton observed that the two brothers were perfectly Europeanised. One was born in England and the other stayed in England for a large number of years and both of the brothers spoke English as well as any Englishman himself.

Aurobindo continued Counsel, must have known the views of Barindra; and knowing that he approved of the views. Had he not done so, he must have detracted his brother from attaching himself to the school of thought.

Mr. Norton had not closed his arguments on the case against Aurobindo Ghose.

Mr. Norton referred to a letter written to H.C. Dass (Hem Chandra Dass) by Aurobindo; and a letter to Aurobindo from Sukuma Mitter showing his connection with Dass and Abinash. Aurobindo's suggestion from the

Part I: The Bande Mataram Sedition Case

National Council of Education. Counsel said, was not due to his ill health only, but because at that time (August 1907) the business was in full swing at the garden. Counsel then referred to a letter from a Madrassite gentleman to Aurobindo showing the effect of the “Bande Mataram” and its influence on its subscribers. Counsel also referred to a letter addressed to Aurobindo as the Editor of the “Bande Mataram” from India House, Japan. He was appointed a member of the Congress Committee. All this went to show that Aurobindo was not merely a religious preacher. Speaking of Aurobindo’s intimacy with B.B. Lele Counsel pointed out from a letter that Mr. Lele addressed Aurobindo as “My dear Arabin”. The writer also wrote to Sukumar who, according to Counsel was Barin.

Judge: Where do you get Barin?

Mr. Norton: Sukumar in reference to Aurobindo is Barin. Amongst the conspirators Barin was known as Sukumar but this was not his family name.

The Judge: However, pointed out that in a letter to his wife Aurobindo referred to both Barin and Sukumar and that there was no evidence to show that Barindra was ever known as Sukumar. Counsel from some letters pointed out Aurobindo’s connection with Messrs. Khaparde, Lajpat Rai, Tilak, Munje and other Extremist leaders.

Coming back to the “Sweets” letter Counsel contended that it produced some effect on Aurobindo’s mind which was evidenced from a letter which Aurobindo subsequently wrote to his wife in which Aurobindo said that his mind had undergone a change. Aurobindo must have been apprised of the attempt on the life of the Mayor as the connecting of Barin and Hrishikesh took place at Aurobindo’s house at 23, Scott’s Lane. Counsel next referred to Aurobindo’s letter of 6th December to show that he was aware of the Naraingarh incident.

From Superintendent Creagan’s Statement Counsel pointed out that the letter about the “Sweets” was found at Aurobindo’s house and that it was in Mr. Creagan’s possession until it was locked-up in the thana. Barindra who wrote the letter did not say anything to repudiate its authorship,

September 5, 1907 — *THE INDIAN DAILY NEWS*

ARABINDO REPUDIATES

Mr. Gregory addressed his Honor, and submitted that as regards Aurobindo Ghosh, the question was not so much as to whether he was the editor, because the Penal Code does not know the editor from the printer. The two chief editors were pronounced to be Bepin Ch. Pal and Aurobindo Ghosh, and after the passing of this resolution the question was whether they were to be the joint editors or that the paper was to be edited by one of them. The evidence for the Crown was that unless this was an automatic self-regulating journal, this man Aurobindo, after the leaving of Bepin Pal was the editor. There was evidence that these two men were joint editors, that one dropped out, therefore this man is the editor. Whether he was the paid editor or not, was not material, even though they have tried to screen the fact. The policy here to it to hide themselves behind this ram parts in the first short being fired.

Continuing Mr. Gregory went on to say that there were no modifications in the second meeting of any of the resolutions of the previous meeting, therefore Aurobindo was the editor, and the policy of the paper foreshadowed at the first meeting was acted upon. Counsel referred to the fact that Arabindo received postcards from friends, relations and strangers in which he was called a patriot, and was thanked for the excellent work he was doing for the country. He has also written to regarding advertisements and copies of the paper. What was the reason for those letters which were acted upon, but that he was treated by the outside world as being at the head of the paper. Does he repudiate what? - No. In April, May, July and July he was earning money by wanting for the paper. Where was Pal then? - gone. There he (Aurobindo) was the editor. Mr. Gregory went on to speak of those prosecution witnesses who had said that Aurobindo was not the editor, and submitted that no Court would believe these witnesses. To suggest to the Court that anyone could walk into the office, scribble a few lines and get them printed was ridiculous. If no one cared for what was done, what was the reason for Counsel's opinion being taken? They said that they asked before the 7th of June and there was no cause to doubt it. The warning from Government was received on that day, and were it to be believed that all this was gone through when there was no responsible head? Therefore, there was the appointment of this gentleman as editor, the suppression of his name and the fact that his name appeared at the head of the staff, all pointing to the fact that he was the editor.

Mr. Gregory then referred to the serious difficulties in the way of the prosecution. Every single witness had jibbed the one point – that there was no head. It is for the defence to disprove what is otherwise already established in evidence, then there was the evidence of Anukul Mookerjee one of the early witnesses in the case. He was laughed at when he said that he was assistant editor, because he used a few broken sentences of English. This witness said that when he was in the office Aurobindo Ghosh was the editor, and he used to send telegrams and communicate with him when he was away. In June and July, it was in evidence that he was in Calcutta and used to attend the office. They were asked to believe from the man who was living with Aurobindo, the man with the convenient memory, that Aurobindo was not in Calcutta in June, while other witnesses, including Mullick, the director, had admitted that fact. Thus, there was the strong presumptive evidence that Aurobindo is the editor.

As for the fourth page theory, Mr. Gregory did not believe it. Just because the articles were published in the first page, therefore they say that the editors were only responsible for what appeared on the fourth page. They overlooked the fact that the editor is responsible for all that appeared on the paper. Then there was the announcement that Bepin Pal had left his paper and was no longer responsible; What does that mean? —that he was acting as editor and that the resolution of the first meeting was in force. Afterwards Bepin Pal left and Aurobindo was the editor.

In conclusion Mr. Gregory said, I submit Sir, from what we have shown, that the other side should be capped upon to rebut the evidence and I ask your Honour to foregone charges against them all.

Mr. P. Mitter on behalf of Mr. Aurobindo Ghosh, submitted that he really did not know what the case for the prosecution was – namely whether Aurobindo was being prosecuted as editor of the paper or proprietor of the same. Counsel was under the impression that this client was being prosecuted as the editor. The learned Counsel for the prosecution had produced the minutes of the meetings of directors and shareholders but those minutes did not prove anything. They were merely informal suggestions as to how the working of the paper should be conducted to the effect that Aurobindo was at the head of affairs could be drawn from that. The very fact that Aurobindo did repudiate, when his name was mentioned as the editor of the paper, went to show that he was not the editor, of is name, as has been stated in the course of evidence, appeared once only by mistake. As regards the question, how the paper went on without a

Part I: The Bande Mataram Sedition Case

responsible man, Counsel submitted that that was a matter which he was not to answer. All that he could say was that he was not the editor of the paper. It was the bounden duty of the prosecution to show conclusively that he was not the editor of those days. Counsel submitted that the prosecution had failed to do so.

Continuing, Mr. Mitter said: As regards the letters found in Aurobindo's house and addressed to his name, it was only natural that people should write to Aurobindo, who was an important contributor to the paper, and as such his words carried weight in all matters concerning the paper. That was why he was written to.

It was a fact that Aurobindo was now and again written to regarding advertisements from certain quarters. But if Mr. Gregory were a little conversant with the working of a newspaper, he could not have concluded, that correspondence regarding advertisement did not prove that he was the editor of the paper.

All communications of that kind should be addressed to the Manager. Speaking of the prosecution evidence, Mr. Mitter submitted that witness had all spoken to Aurobindo connection with the paper only.

Continuing on Counsel said there was evidence that Aurobindo was seen taking tea in the editorial room. Taking tea was no sedition. If that was so, Counsel wondered why Mr. Gregory should not be run in. He often took tea in the Bar Library of the High Court.

Counsel concluded saying that so far as Aurobindo was concerned, there was no case that there were resolutions passed enforcing the boycott of foreign goods, and things of that sort as stated by Mr. Gregory, Counsel submitted that they had no bearing on the matter.

September 5, 1907 — *THE INDIAN MIRROR* **SEDITION CASE**

The case under section 124 A (Sedition) against Babu Aurobindo Ghose (as Editor) of the Bande Mataram Newspaper. Mr. Kingsford asked to Gregory were any of the shares taken up—yes, Mr. A. Ghose also took up a few, but I do not know the number, I see from the share receipt book that Mr. A. Ghose did take some shares.

Part I: The Bande Mataram Sedition Case

Mr. Kingsford said, I want to hear on some points the responsibility of Mr. A. Ghose the Culpability of the accused in reprinting Yugantar's articles and so on.

Mr. Gregory addressing the Court said "As regard Mr. A. Ghose it is not so important as to whether he was the Editor. It is a question whether the articles were seditious. He is a shareholder and he ought to take a keen interest in the journal whether he be held responsible as proprietor or not. In October meeting he took the chair and the Policy of the paper was shadowed. In the meeting it was settled such detail as the exclusion of Englishmen the paper to be used in printing etc., His name appears printing in the minutes. It was resolved that Messrs. B.C. Pal and A. Ghose would be joint Editors with equal powers. In this connection it was settled that the Editors name should not appear in the paper.

On 12th December the name of the Mr. A. Ghose appears as being the Editor of the paper. Whether he is the Editor or not is immaterial. In order to read how much has been done. It has been said that the work went on automatically Council has put in the minutes of the second meeting. People are addressing him as Editor and a great patriot. He is being treated as the man at the helm of the ship and head of the concern. People write to him to insert and discontinue advertisements. He works in office and writes articles. Mr. A. Ghose acts as Editor. He was walking in the office and doing everything but still he is not the Editors. What is the meaning of the taking of Counsel's opinion about the liability of shareholders. Mr. A. Ghose was a shareholder. From the evidence it is seen that Mr. A. Ghose's name appears month after month at the top of list of Editors. Then Anukul says that he acted as the Assistant Editor under the instruction of Mr. Ghose. Then there was the notice of the severance of Mr. Bepin Chandra Pal from the paper. It presumed the Joint-Editors were working and Mr. Ghose alone remained after B.C. Pal drops off. After all these if we are not to presume that Mr. A. Ghose was not responsible. We do not know what we can safely presume. Counsel then asked Mr. Kingsford to frame charges under Section 124 against all the accused.

Mr. L. Mitter is addressing the Court for Mr. A. Ghose said that the prosecution had not given up the idea of proving Mr. Ghose as Editor of the Bande Mataram, but still they were holding him responsible. No one had proved that he was the responsible Editor. Many letters were written to him as Editor but that mattered little as the public by mistake took him as such because he was one of the Chief contributors. Mr. Mitter contended that

Mr. Ghose could not be held liable because he took pen in office some day or went there to take a walk some other day. So, Mr. Ghose had not been proved to be the Editor.

September 7, 1907

AUROBINDO SURRENDER

The Bande Mataram sedition case was against on before Mr. Kingsford on Friday, and Srijuts Aurobindo Ghosh, Hemendra Nath Bagchi and Apurba Kristo Bose were rearraigned on a charge under section 124 A for having as alleged published certain Seditious articles in the issues of the Bande Mataram on two different dates.

As soon as the case was taken up, Mr. Gregory asked his worship to exercise his discretion and to call such witnesses as the Court thought fit, even though the prosecution had closed and the charges named, as he had some important evidence regarding a letter which appeared in a recent issue of the paper regarding Aurobindo as editor.

The warrant had expired on the day that Aurobindo Ghosh was arrested?- I don't say no.

Why don't you say so? Because I think that in my opinion it was in force up to the arrest.

Do you remember that Mullick spoke about a letter addressed to him by Aurobindo Ghosh in connection with his name appearing as editor in the issue of 12th December? – No.

Did you search for the letter? – No

Mr. Chaudhuri (to court): your worship will remember that my senior Mr. Chackerborty asked Mr. Gregory to produce the letter.

Court: I have no recollection whatever. On the contrary I remember witness saying that he had no recollection about the letter he may have destroyed it.

Mr. Gregory: My friend is in error, as it was. I also asked Mr. Chuckerbutty to produce a letter addressed from Lahore to Aurobindo Ghose.

What led you to prosecute Aurobindo Ghose as editor of the paper? – on the basis of enquiries made in 1906 when the paper was started, together with the recent enquiries.

Part I: The Bande Mataram Sedition Case

Court: What time was it?

Witness: Probably, in October 1906.

Court: Was it when the paper changed hands?

Witness: So far as I recollect it was when the paper started.

Mr. Chaudhuri: Can you explain why the warrant against Aurobindo took so long to be executed? - Yes, my officers were so busy at the time and that accounted for the delay.

May I think it, Mr. Ellis, that all the information necessary for your proceeding against Mr. Ghosh were available to you before you applied for the body warrant against him? - No, I knew only that he was editor.

Mr. J.N. Roy cross examined inspector P.C. Lahiri: you remember having seen Mr. Mitter on the night of the 16th when you arrested Mr. Aurobindo Ghosh? Yes.

Mr. Mitter was with Mr. Aurobindo Ghosh when you arrested him? Yes.

You arrested him at the detective thanah? Yes.

Continuing witness stated that the manager went to the detective thanah, and asked witness for what he had gone there for. Witness explained his object, saying that he wanted to arrest Aurobindo Ghosh. After that Aurobindo to himself went to the thanah.

That is a surrender? is it not fit? Yes.

What did you do when he went to the thanah? I took him to the local thanah.

You went in a gharry and Mr. Aurobindo Ghosh in another? No, we went in the same gharry.

There was Babu Kristo Kumar Mitter? He was also in the same gharry with us. There was another man, named Fanindra Bhusan Banerjee also in the same gharry with us.

As a matter of fact, witness, you were in separate gharries. Yes or No? No.

You swear to that? Yes.

It was on the part of Mr. Aurobindo Ghosh to surrender and on your part to arrest him? Yes.

September 11, 1907 — *The Bande Mataram*

AUROBINDO GHOSH

“Further Cross Examination “

Alleged Edition

Case Proceeding

Subboth Mullick was the first witness cross examined by Mr. J.N. Roy.

Witness said he had been educated in England and had been residing at 12, Wellington Square, since his return home in 1893. Mr. Aurobindo Ghosh, the first accused, also used to live with him, but he did not live there in December 1906, in December he (Mr. Ghosh) went to Deoghar for a change and returned to Calcutta 2 or 3 days before the Indian National Congress. He stayed for a few days at the house of Mr. S.N. Halder, barrister-at-law, in Bhowanipur, and went back to Deoghar. Since October till he went to Deoghar for a change Mr. Ghosh used to put up at 24, Mott’s Lane. During the time he was staying at Bhowanipur he came to see witness once or twice – once for dinner. He did not transact any business with the Bande Mataram newspaper at that time. Mr. Ghosh remained at Deoghar till about the middle of April, witness remembered having received a letter from Mr. Ghosh relating to the appearance of his name in one of the issues of the paper, as editor and his repudiating it. The witness, however, could not swear if the letter was in existence now. Witness handed over that letter to the responsible persons in the Bande Mataram office, and it was acted upon. His name never appeared any more after that. Witness remembered there was shareholders meeting, about the middle of December. Mr. A. Ghosh attended the meeting, he came in witness’s carriage. As he was leaving town for a long charge, witness sent his carriage to fetch him. Witness presided at the meeting. Witness did not confirm any previous meeting’s proceedings.

Mr. Ghosh was in a very bad state of health in November and December.

“Something of a Recluse”

Witness knew he successfully competed in the Civil Service Examination then entered the Baroda Service, as Vice Principal of the State College. He took a year’s leave and came to Calcutta in July or August 1906. Mr. Ghosh then became Principal of the National College. He was distinguished scholar, a first-class Cambridge man. Witness said he as something of a recluse.

Part I: The Bande Mataram Sedition Case

Magistrate: Why isn't he in the Civil Service?

Witness: He failed in the riding test.

Mr. Gregory Re-examines

Re-examined by Mr. Gregory witness stated that he had no correspondence with Mr. Ghosh in Congress time.

You fix the date from memory? Yes.

Where did you go to see Mr. Ghosh, in December? In Mott's Lane.

Magistrate – You know where the telegrams were edited? I have no exact idea. I think in office.

Magistrate – At night? Yes, by the night man.

Mr. Sukumar Sen was the Next witness.

Can you tell me where Mr. Ghosh was in October in 1906? In Mott's Lane.

Was he living there? Yes

With whom? With his father-in-law.

Had you an occasion to see him there in October? No, I saw him in December, I think on December 12, there.

Why did you go? To ask him to allow us to publish his name in the paper.

What did he say? He refused.

In what state of health was he then? He was ill, but convalescent.

But his name appeared once? Yes, but not with his permission.

Can you tell me if it is a fact that he was the editor in 1906? - No, he was not the editor.

Can you give us an idea of the conversation that passed between you in December? - Yes. I told him that Bepin Babu's name dropped, and we asked his permission to put in his name. But he declined as he was not in good health, and stated other reasons, saying he had not taken permission from the Gaekwar, and that he was connected with the National College. Bepin Babu had been the editor before, and according to the resolution of the previous meeting, Bepin Babu's name ceased to appear. Bepin Babu never came back, neither did Mr. Aurobindo Ghosh.

It is also suggested that Mr. Ghosh's name dropped after one day, in pursuance of that policy? It is not a fact.

Part I: The Bande Mataram Sedition Case

Magistrate: Can you give me the reason?

Witness: Reasons for writing the name were given in the minutes of the proceedings.

Mr. Gregory: At this state produced the letters and books which had not been returned to the Bande Mataram Office.

Magistrate: On 12th December you put Mr. Ghosh as Editor, did you put it on your own motion, or asked others about it? - I consulted others – amongst ourselves, Mr. Mullick, Mr. Roy the Secretary and Babu Hemendra Prasad Ghosh and one or two outsiders.

That I was one of the promoters of the joint stock company Bande Mataram, Printer and Publishers, Limited which was registered on 13th December 1906 and upon the company being formed, I took up some shares therein.

That in October, 1906, there was a meeting of shareholders and intending shareholders of the said company, at which I was in the Chair, and certain resolutions were passed at that meeting, and I say that the said meeting being a meeting of persons interested in the said company and not of the shareholders of the company, was an informal one, and the resolutions passed at the meeting were in the nature of suggestions which were not in fact ever acted upon.

That I attended a meeting of the shareholders of the company held in December 1906 and to the best of my collection on the proceedings of the said meeting held in October, were not placed before or adopted or confirmed by the said meeting of the company held in December 1906.

That I had been in indifferent health from about the middle of October 1906, suffering from fever and had a serious relapse on the 2nd November, 1906, and was confined to my room for several weeks and in consequence of my illness I applied to the National Council of Education, Bengal, under whom I was employed as Principal of the National College, asking for a month's leave, which was granted to me.

That when my leave was about to expire on 12th December 1906, I had on account of the state of my health to apply to the said council for the prolongation of my leave till the then ensuing Christmas holidays and having obtained such extension, I, on or about the 18th December 1906, left for Deogarh.

Part I: The Bande Mataram Sedition Case

That before I left for Deoghar, as aforesaid and on the night of 19th December 1906, Mr. Sukumaran Sen, a witness for the prosecution in this case, and another saw me at my house in Mott's Lane, and requested me to take up the duties of the Editor of the Bande Mataram newspaper, and to allow my name to appear as editor from the following day, but I refused to entertain the suggestion as the then state of my health and the nature of my work as the Principal of the National College, and a whole time lecturer in that institution made it impossible for me to take up the arduous work involved in editing a daily newspaper.

That on the 12th December, 1906, I found that in the issue of the Bande Mataram of that date it was announced that the paper was edited by me, and having seen this I at once wrote to Mr. Subodh Chandra Mallick, one of the directors of the company and a witness for the prosecution, a letter of repudiation, expressing my strong disapproval of my being made or called the editor of the said newspaper, and in consequence thereof, my name did not appear again as editor of the said newspaper.

That I returned to Calcutta on the 25th December, 1906 and resumed here until about the end of the first week in January, 1907, and as my health did not improve, I was obliged again, on the 5th January 1907, to apply to the said National Council for fresh leave, which was granted to me, and shortly thereafter I again left for Deoghur, for the benefit of my health, and I stayed there until about the second week of April, 1907.

That for some weeks after I had gone to Deoghur as aforesaid, I suffered from bad health and so was obliged to apply again to the said National Council on the 5th March, 1907, for extension of my leave until the end of that month which was granted, and I continued to stay at Deoghur until I returned to Calcutta about the middle of April, 1907.

That since the middle of April, 1907, I along with others have been on the staff of the Bande Mataram newspaper as a contributor to the editorial columns of the said newspaper, and I say that I have not now or had I at any time anything to do with other posts of the said Newspaper, namely correspondence, telegrams, reports, reprints etc., which are in charge of other persons on the staff of the said newspaper.

That I am not now and have never been the editor of the Bande Mataram, newspaper, and I have never edited the same.

September 12, 1907 — *THE INDIAN MIRROR*

REPUDIATION OF THE EDITORSHIP

Babu Aurobindo Ghose, Hemendra Nath Bagchi and Apurbo Kristo Bose, the Editor, Manager and Printer and Publisher, respectively of Bande Mataram appeared before Mr. Kingsford at the Calcutta Police Court. Aurobindo lived with Subodh Chandra Mallick at 12, Wellington Square. He came to Calcutta for the Congress from Deoghar. Before that Aurobindo had lived at 24, Mott's Lane. During the Congress he lived at Bhowanipore as it was near to the Pandal. He came once or twice then to see witness. To witness's knowledge, Aurobindo did not attend the Bande Mataram office during that time. On the occasions he visited him, Aurobindo returned soon after to Deoghur where he stayed till the middle of April owing to his bad health.

The letter witness spoke of was addressed to witness by Mr. Ghose. Can you find it? I can't find it. I have searched for it but it could not be found anywhere.

Can you say if it is in existence? I can't sweat. Why did Mr. Ghose write that letter?

Mr. Gregory objected.

Mr. J.N. Roy: In what connection was it written?

Witness: In connection with his severance as editor of the paper. It was written after his name had appeared on the paper as editor on the same day.

Q: That letter was acted upon? Handed it over to the responsible persons in the "Bande Mataram". Mr. Roy informed His Lordship that he did not intend to cross examine any of the other witnesses, but he put in a statement on behalf of Aurobindo Ghose, the first accused.

The following is the statement of Aurobindo Ghose:

That I was one of the promoters of the Joint Stock Company, Bande Mataram Printers and Publishers Limited, which was registered on 13th October 1906 and upon the Company being formed. I took up some shares therein.

That in October 1906, there was a meeting of shareholders and intending shareholders of the said company at which I was in the chair and certain resolutions were passed at that meeting and says that the said meeting being a meeting of persons interested in the said company and not of the

shareholders of the company, was an informal one and the resolution passed at the meeting were in the nature of suggestion which not in fact ever acted upon.

That I attended a meeting of the shareholders of the company, held in December 1906 and to the best of my recollection the proceedings of the said meeting, held in October, were not placed before or adopted or confirmed by the said meeting of the company held in December 1906.

That I had been in different health from about the middle of October 1906, suffering from fever and had a serious relapse on the 2nd of November, 1906, and was confined to my room for several weeks, and in consequence of my illness I applied to the National Council of Education, Bengal, under whom I was employed as Principal of the National College, asking for a month's leave which was granted to me.

That when my leave was about to expire, and on 12th of December, 1906, I had on account of the state of my health to apply to the said Council for the prolongation my leave till then ensuing Christmas holidays, and having obtained such extension I on or about the 18th of December, 1906, left for Deoghur.

That before I left for Deoghur, as aforesaid, and on the night of the 11th December, 1906, Mr. Sukumar Sen, a witness for the prosecution in this case, and another, saw me at my house in Mott's Lane, and requested me to take up the duties of the editor of Bande Mataram newspaper and to allow my name to appear as editor from the following day, but I refused to entertain the suggestion as the then state of my health and the nature of my work as the Principal of the National College and a whole time lecturer in the institution made it impossible for me to take up the arduous work involved in editing a daily newspaper.

That on the 12th of December 1906, I found that in the issue of Bande Mataram of that date it was announced that the paper was edited by me and having seen this I at once wrote to Mr. Subodh Chandra Mallick, one of the Directors of the company and a witness for the prosecution a letter of repudiation expressing my strong disapproval of my being made or called the editor of the said newspapers and in consequence thereof my name did not appear again as editor of the said newspaper.

That I returned to Calcutta on the 25th of December, 1906 and remained here until about the end of the first week in January, 1907, and as my health did not improve I was obliged again on the 5th of January 1907, to apply

to the said National Council for fresh leave which was granted to me and shortly thereafter I again left for December for the benefit of my health, and I stayed there until about the second week of April 1907.

That for some weeks after I had gone to Deoghur as aforesaid, I suffered from bad health and so was obliged to apply again to the said National Council, on 5th March 1907, for extension of my leave until the end of that month which was granted, and I continued to stay at Deoghur until I returned to Calcutta about the middle of April 1907.

That since the middle of April 1907, I, along with others, have been on the staff of the “Bande Mataram” newspaper as a contributor to the editorial column of the said newspaper and I say that I have not now nor had I at any time anything to do with other parts of the said newspaper, namely, correspondence, telegrams, reports, reprints etc., which are in other persons on the staff of the said newspaper.

That I am not now and have never been the editor of the Bande Mataram newspaper, and I have never edited the same.

September 13, 1907

ERASURES IN BOOKS

Mr. Gregory said,

Counsel submitted that Pal went and left Aurobindo Ghosh there. It was clear that Aurobindo Ghosh started as editor, and it had not been shown when he ceased to be editor. On 12th December, a short week for five days before the fact appeared of Bepin Chandra Pal going out, there was the most curious insertion in the paper of Aurobindo Ghosh editing the journal.

Counsel then referred to the fact that Aurobindo Ghosh’s name always appeared at the head of the editorial staff why was that? – Was it done to merely to Aurobindo Ghosh’s merit, or to the fact that he was really the editor, and as such the head of the editorial staff.

Continuing, Counsel said that they had one of two editors going out and the other remaining in. They had however, no dates when one of them ceased to be editor. They heard that Mr. Ghosh was ill and that he was absent from January to March. He came down here somewhere between the middle of December and stayed on here till the middle of January to March. He came down here somewhere between the middle of December

and stayed on here till the middle of January. He was here for one week in December—probably for ten or 14 days. Referring to the evidence of Benoy Krishna, Counsel said that they had the direct evidence of Mr. Ghosh's helping to edit the paper in December. In January, February and April Mr. Ghosh was ill. The evidence of Benoy himself was that Mr. Ghosh worked in April.

There was a strong presumptive evidence of the paper being conducted under Mr. Ghosh's authority. As regards the administration of the paper it was said that Aurobindo had no responsibility for anything which appeared in the paper. There was no evidence of any sudden change. The Secretary could not tell them how it was that there was no editor.

Mr. Gregory then said that they would remember that Government sent a warning on 7th June. That warning came to Mullick who was then living with Mr. Ghosh. Mullick told them that he sent the warning to the editorial staff. Legal opinion was taken. Were they going to assume that Mr. Ghosh did not get any kind of warning from Mullick. Mullick obviously showed that warning to him.

Referring to the numerous erasures in the books and Khattas filled in this case, Counsel said they were most curious erasures. Most curiously enough the erasures were only where Aurobindo's name occurred? What was the object? It could not be meaningless; certainly, they were intentional.

Summing up his arguments Mr. Gregory said that they had in evidence Aurobindo as a shareholder of the company. They had been presiding over a meeting of the shareholders. They had him as co-editor with Bepin Chandra Pal. They had then Bepin Chandra's name dropped out and Aurobindo's name appearing in the Bande Mataram as the editor. Then his name was suppressed and no one was appointed in place of Bepin Chandra. They had it that in December Aurobindo was editing telegrams. They had his presence in the Bande Mataram Office from April to July as also in January. They had it that Aurobindo was staying with the managing director, and his name appearing at the head of the editorial staff. Last of all Aurobindo had admitted in his written statement that he was contributing to the paper. Taking as a whole, Counsel submitted if any jury would say that this man was not cognizant; of the publication of seditious matters in the paper, then there would be no conviction in many cases of sedition.

September 17, 1907 — *THE BANDE MATARAM*

IS AUROBINDO EDITOR?

On the case being taken up Mr. Kingsford, looking at Mr. Chakraborty said: I appear for the first accused Aurobindo Ghosh your Honour, I don't propose to call any evidence on the behalf of any client, so far as he is concerned in the matter.

With regard to the article "Politics for Indians" it had got to be shown, said Counsel, that Aurobindo was the editor of the paper; it had got to be shown that he was the writer; of the articles in question, and it had further to be shown whether it came within the meaning of the section. Counsel regretted that he was not present throughout the whole trial of the case, and he did not therefore know what sort of discussions took place with regard to the articles.

In the first place, Mr. Chakraborty said, the question was whether the Crown prosecutor succeeded in proving that Aurobindo Ghose was the editor of the paper. It had been suggested that he was the writer of the article. There was no evidence, however, Counsel submitted to show that the article emanated from the pen of Aurobindo—not a scrap of evidence. There was the suggestion that no one was legally responsible for anything that went in the paper. Counsel said he would discuss the various phrases regarding the case that had been made out against his client, and show, whether he was liable, as editor of the paper, or a chief contributor to it, or as a shareholder of the corporation, which was the proprietor of the paper.

Mr. Chakraborty dealt with the evidence against Aurobindo Ghosh. He said that there was no sufficient proof that Aurobindo was the editor of the paper on the particular dates when the matter which formed the subject of charge appeared. It was not enough to show that he was the editor on one day in a certain month. The prosecution must prove sufficiently to convince the Court that Aurobindo was the editor on those particular days. The whole evidence it might, be that the witnesses were friends of Aurobindo—one and all the witnesses, according to their positions in office, came and said that Aurobindo was not the editor, except. Anukul could such evidence be discarded? the court was bound to take the positive testimony. If the Court believed that they could not be relied on, then the whole prosecution evidence was discarded.

Counsel said that no doubt Anukul had deposed that Aurobindo was the editor. In fact, Mr. Aurobindo on hearing of the issue of the warrant himself

surrendered to it. Counsel said that Purna Chandra Lahiri did not take any action because there was no evidence against Aurobindo Ghosh until Anukul was got hold of, for he was the only evidence against Aurobindo. There was no tangible evidence that Aurobindo was the editor until Anukul was found, apparently a most willing person. As soon as the head constable went to his office he most submissively accompanied him and came to the thana to depose Aurobindo. A further curious thing in the first sanction, for reproducing the Yugantar articles, was that –no mention of Aurobindo’s name as editor appeared. If Aurobindo was known as the editor, why was it not mentioned in the application? Counsel said that the Court should take all these facts into consideration before coming to any conclusion.

Anukul admitted that on 5th January Aurobindo went away. He said that he had no communication with Aurobindo. This he had to admit, because he was conscious that he was telling on truths. What was the nature of his evidence, Counsel asked. He said he never took the telegrams himself to Aurobindo. He used to hand them over to a durwan, and he came to know that Aurobindo was the editor from that durwan, who informed him that the telegrams were edited by Aurobindo. The durwan was not called. Mr. Mullick, by whom the telegrams were said to have been edited, contradicted this statement. Further, they had it in evidence from the prosecution witnesses that at that time Aurobindo was not living at 12, Wellington Square. The standing Counsel done bonafide, under instructions from Sailendra Nath Ghosh, who thought that Aurobindo was leaving there for good, as he was in a very bad state of health, and at one time, his condition was so critical that his life was despaired of. The conductors of the Bande Mataram who had been called upon to give evidence in the case were all educated man, and it could not be supposed they were so many fools to have done the business so clumsily if they had a mind to conceal evidence.

September 18, 1907 — *THE BANDE MATARAM*

MR. CHAKRABORTY’S ADDRESS

Continuing Counsel submitted that Aurobindo’s name was appeared first in the list of the editorial staff. The standing counsel’s submission was that they tried to obliterate the name and in so clumsy a manner? Reading on, Counsel said –Did the witness try to screen Aurobindo? He was shown one erasure, and he himself pointed out the second erasure.

There was a suggestion that some erasures took place without Aurobindo's knowledge, and the Court was asked to believe that that erasures were done at Aurobindo's dictation to save himself. Was it done at his instance, for his benefit? The book was not with him. It had been with Sailendra, who stated before the Court; in the course of his evidence, that the name was erased at his instance. Continuing on, Counsel said, from May Aurobindo's name was not there at all. In May, July and July his name was not there in the list. In spite of the documentary evidence produced by prosecution. Anukul said in June and July Aurobindo attended office. Referring to Sailendra's evidence, Counsel submitted that Sailendra stated – Aurobindo was never known to the staff as Editor in chief. Counsel observed that that was a direct contradiction to Anukul's statement. What Anukul said was that Aurobindo used to edit telegrams, later on he stated that Aurobindo used to write articles only. But in an unguarded moment he said this. On the very day he joined in December (22nd Dec.) he asked the durwan where the telegrams were to be taken Durwan's reply was "To Ghosh Sahib".

Counsel submitted that the man himself deposed that Aurobindo comes to Calcutta on 25th December. This was obviously a false statement and a further false statement was made, by the man, in the course of his re-examination, contradicting his own statement, in cross examination. It was physically impossible for Aurobindo to edit telegrams in December when he was living three miles off. Counsel continuing said that Anukul had the audacity to say that he saw Aurobindo in the office, five or six times, but he could not say that as Assistant Editor he had ever consulted his "chief" or received instructions from him. Even assuming that Aurobindo, on account of his scholarship and literary attainments, used to write much, that did not alter the circumstances of there being three editors. Where was the evidence that Aurobindo was the editor of the paper in the sense, the ordinary English word "editor" was understood. Counsel next read the deposition of Subodh Mullick. The learned standing Counsel characterized Subodh's evidence as abstract and false. What happened was they wanted to put Aurobindo as editor. Aurobindo's name appeared once as Editor, and when Sailendra saw him, he objected and took exception to his name appearing in the paper, consequently his name was dropped. Counsel next spoke of a letter, from Aurobindo to Subodh. The letter was not produced. The defence stated the police had taken it. Was it anything very unusual for Sukumar to suggest, to them to put Aurobindo's name? He went and spoke to Aurobindo about

it; and the latter declined; upon that the name was dropped and upon that Aurobindo wrote that letter. This story counsel submitted, might have been either invented or true.

Continuing Counsel said, supposing their object was to suppress the name, some notice could have been found on the next day when Aurobindo's Name appeared. The fact that no notice was issued was in favour on Counsel's argument that it was due to a mistake the Aurobindo's name appeared on 12th December. They very fact that no importance was attached to it, showed that the explanation. If it were not so, they could have secured evidence from that moment.

Mr. Chakraborty said, if the financial position was really suffering from no name having appeared, as the prosecution suggested, then for deceiving the public, Aurobindo's name should have appeared for some time. Then if the resolution was that no name should appear in the paper, then no particular individual without a formal resolution passed at a meeting by the shareholders of the corporation could dictate that the name of Aurobindo should appear in the paper. The fact that one man made a mistake taking advantage of his friendship with Aurobindo, and as soon as Aurobindo's name appeared in the paper, the mistake drew the attention of others, and was soon corrected. From the very fact that Aurobindo's name once appeared in the paper on 12th December, the court was asked by the prosecution to draw a contrary inference in spite of all that the witness had said. When Aurobindo said that his name appeared without his consent at a time when he was not in Calcutta, how could the Court convict him, discarding all the prosecution witnesses and disbelieving the documentary evidence, produced by the prosecution.

Continuing Counsel said that, on 14th October, it was resolved that both Bepin and Aurobindo should be editors. In the absence of any testimony and on the presumption that Aurobindo's name once appeared as editor, though by mistake, could be held responsible for articles with which according to the prosecution evidence, he had absolutely nothing to do. Mr. Chakraborty said that the amount Rs.50 was given to Arabindo for his contribution to the paper. The prosecution could not show that it was a part payment of his salary as editor. The whole evidence was in favour of the accused; still the court had been asked to discard the prosecution evidence altogether and draw an inference against Aurobindo in the absence of any positive testimony. It was suggested by the prosecution that Aurobindo was staying at Mr. Mullick's house at the time, and that there was no necessity

of writing that letter to Mullick. But there was positive evidence that Aurobindo was living with his father-in-law at that time in Mott's Lane.

Counsel concluded by saying that the whole weight of the evidence was entirely in favour of the accused, even of Anukul leaving out only fringes, of his evidence, which were apparently false.

September 18, 1907 — *BANDE MATARAM CASE*

ADDRESS FOR THE DEFENCE CONTINUED

Mr. B. Chakraborty for Aurobindo Ghose, further addressed the Court Council in the course of his address said, he was making his submission with regard to exhibit eleven and two erasures. In the place, witness Sailendra was called and he said first the erasures were done under his instructions. He gave the explanation in the most natural manner without any attempt at concealment. If there had been any attempt it would have been an attempt quite fruitless as the names are distinctly discernible in the book. In February the first name in the book was A. Ghose. In March his name did not appear in April the name was there. In December it was proposed that the name of the Editor should not appear, as Mr. Gregory said examine the matter and His worship would see how ridiculous and foolish the proposal was. On the 12th the name of Mr. A. Ghose appeared as Editor though it was settled that the names of Editor should not appear. On the 15th and 16th October Bepin Chandra Pal's name appeared and the policy of Secrecy and Suppression was not there. When this evidence was analyzed no inference could be drawn against the accused. On 14th October these people determined upon a policy of suppression, but on the 15th, 17th and 19th they did not turn for the resignation and Bepin Chandra Pal's name appeared. They also put down the name of Aurobindo as the first name in the editorial Stuff, through the policy of suppression. It was admitted on all hands that Mr. Aurobindo did not attend the office in February at all, but his name was put at the first place in the page for the editorial stuff. His name was quite necessary there and there was the clear explanation of Sailendra, who it was struck off. His name was put month after month exactly in the same place still the policy of suppression was referred to. Counsel said his explanation was quite simple. Even a plaintiff has cleared his explanation why should counsel not? Sailendra himself said that he ordered the striking off the name of A. Ghose. If any inference was drawn it would be drawn

without attributing any motive to this witness. Sailendra said that Mr. A. Ghosh was not paid to the best of his belief. Rs. 50 was paid to Mr. A. Ghose. Sometime, Sailendra and outrace himself on those points. Witness did not shuffle as any point to meet the justices by the Magistrate and the Counsels, the witnessed that there was not only one erasure, but there were further erasure. If they wanted to express anything they could not have done that very easily as they had the warning long ago. Bepin Chandra Pal was on the staff and his name was there. Mr. A. Ghose was made guilty because same erasures were made in his nonsense and without his knowledge Counsel read Sailendra's evidence. Up to the time Sailendra was called Anukul's evidence was there at once. Sailendra might have easily said that Mr. A. Ghose was not in office in June, July or at any other time. But he told the truth and instead of trying to screen Mr. A. Ghose in any way, assuming that he wanted to screen Mr. A. Ghose as would have said as did not see him in office (Counsel then read from Sailendra's evidence). There is no doubt that Rs.50 was paid to Mr. Ghose on the 2nd July and the witness said that two (Counsel then read on from Shailendra's evidence in chief and then in cross-examination). Sailendra might have very well said in whose house Mr. A. Ghose lived at Bhowanipur during the x'mass week if he had come to give false evidence but he did not give the name, as he did not know it. (Read on) Anukul worked alternately at night. Counsel said he did not know what was meant by alternately. However, Counsel said he would not press the matter. Whenever there is any doubt, the witness does not commit himself. Mr. A. Ghose, Counsel said, was so ill that Mr. Muick carriage had to be sent to fetch him to the meeting in December. Aurobindo was never known as Editor-in-chief. Here is a direct contradiction between Anukul and Sailendra. They both said there were three editors or contributors. Anukul's evidence was contradicted by the prosecution witness. Counsel said Anukul is not a man of any position that his evidence should be given any serious contradiction. As regards the editing of telegrams again there is contradiction between Anukul and other witnesses. He used to send telegrams after 10 P.M. to Mr. A. Ghose to be edited, but this is contradicted by all other witnesses. He himself said that the work of the Editor-in-chief was to write articles only on the first day 22nd December. Anukul came to office, he asked the Durwan and was informed that the telegrams were to be sent to Ghose Saheb.

Part I: The Bande Mataram Sedition Case

Shareholders and non-shareholders were extremely un-businesslike. With all the rules and regulations of joint-stock companies it is ridiculous that such meetings should be held. But the meeting was held by the gentleman.

Counsel next went over to the evidence of Subodh Chandra Mullick. Where is the evidence that Mr. Ghose was the Editor-in-Chief or Editor at all? Hemendra drops off later from the editorial staff. In June and July, the three Editors were in charge at the 4th page and others were in charge of the other pages. Is there a riot of evidence to contradict his settlement? The three editors could not approve of the announcement and he makes his hands clean of it. Mr. Ghose and others could not have done so after the policy of suppressions.

Mr. Ghose does not approve at the announcement and he makes his hands clean of it. Mr. Ghose and others could not have done so after the Policy of suppression.

Mr. Kingsford: The announcement had some importance is as much as it was announced to assure the public that Mr. A. Ghose was the Editor. Was it not deception if Aurobindo was not the Editor, on the public. They should have been informed of the truth and counter notice issued to disabuse the public mind.

Mr. Chakravarty: The matter was thought trifling and taking off the announcement the next day was thought enough to disabuse the public mind. It was not thought that the public who read, it would remember the fact that the name of the Editor was once published or others who had not read it would have searched for it.

September 19, 1907 — *THE BANDE MATARAM*

ADDRESS CONCLUDED

The proceedings commenced at 12.15 P.M., when Mr. B. Chakraborty Counsel on behalf of Aurobindo, resumed his address. Counsel said, referring to Sukumar Sen's evidence, that witness, Sukumar admitted having been the Secretary of the Bande Mataram Company till December, during which time there was no Editor, but an editorial staff. In answer to a further question, witness said that Aurobindo's name approved once. It was a mistake, and it was connected as soon as it was discovered. Neither Bepin nor Aurobindo acted as Editor of the paper. The notice of December

showed that as a point of fact Aurobindo did not continue as Editor after the other dropped out, as suggested by the learned prosecution counsel.

Counsel made a further reference to Sukumar Sen's evidence and said that witness Sukumar stated that before putting Aurobindo's name in the paper as Editor, he did not consult Aurobindo, because he said they were friends, and he did not think it necessary to ask his permission in the matter.

In cross examination, again, witness spoke to Aurobindo having been asked to take up the Editorship, and he declined, giving his reasons for the non-acceptance of the office. The prosecution put it strongly that by putting Aurobindo's name either these people misled the public, or the object was not known. In point of fact there was not a single letter produced, extending over the whole period, addressed to Aurobindo as Editor. It was true that prosecution called two men, one from Midnapore and another from Bankipore, to prove two letters in one of which there was reference to the circulation of the paper, and in another reference to Aurobindo's connection with the paper. Nothing was produced to show that the public believed Aurobindo as Editor – where there was the deception? Even Anukul could not say that Aurobindo received all letters and communications addressed to the Editor, where was the evidence that Aurobindo had general control over the issue of the paper. Where was the evidence, that without his sanction nothing appeared in the paper? Anukul had no direct communication with Aurobindo and he received instruction from another man. There was nothing very pertinent in the examination in chief of the man.

Even taking Anukul's evidence alone, the prosecution could not hold Aurobindo's responsibility as Editor. Anukul distinctly pointed out his duties. Anukul did not venture to say that Aurobindo had general control with regard to the rest of the paper. If Aurobindo were a man without whose sanction nothing could appear, then only under the law could he have been held responsible, although he might not be the writer of the article complained of. Had it been a matter in connection with the telegrams or articles on the fourth page. Anukul's evidence could have gone against Aurobindo.

The prosecution suggested and the court was asked to draw the inference that because Aurobindo happened to be a shareholder, he was therefore a part proprietor. This was a misconception of law. A heavy fine could be put continuing, Counsel submitted that the meeting held on 14th October,

in which Aurobindo's name appeared as Chairman, was only informal and the proceedings in that connection were not acted upon. The names of Bepin and Aurobindo did not appear in the pay book. How could the learned Counsel then hold that Bepin noted as Joint Editor. The resolutions in that meeting were merely suggestions, and in consequence these were not placed before the next meeting. Continuing Counsel said that this was a justifiable grievance. It had been said that Aurobindo was instrumental in not allowing Bepin to give evidence.

September 24, 1907 — *BANDE MATARAM CASE*

AUROBINDO GHOSH

The three accused are charged under section 124 A.I.P. Code, with having attempted to excite sedition against the Government, established by law, in British India, by the publication of certain articles in the Bande Mataram Newspaper. The accused Aurobindo Ghosh is alleged by the prosecution to be the editor of this paper and the accused Hemendra Nath Bagchi and Apurbo Kristo Bose are admitted to be respectively the Manager and Printer. The complaints directed against the Editor of the Bande Mataram Newspaper and dated 30th July 1907, were produced before the Court on that date and in consequence a warrant was issued on the same date against Aurobindo Ghosh.

Not the Editor.

I now pass to the evidence upon which the prosecution relies for the purposes of showing that Aurobindo Ghose is the Editor of the Bande Mataram, or if not the editor, that he is so closely identified with the publication of this paper that his cognizance of the issue of this seditious matter may fairly be pronounced. This evidence is to the effect that Aurobindo is a shareholder in the paper, that he took the chair at a preliminary meeting held in October, the minutes of which show that he and Bepin Chandra Pal were appointed joint editors, that a notice was printed in the issue of the paper of the 12th December to the effect that Aurobindo was the editor, that this was followed on the 17th December by another notice announcing that Bepin Chandra Pal had terminated his connection with the paper, that Aurobindo was in Calcutta from April to July, and was attending the Bande Mataram office – that his name was entered at the head of the list of editorial staff in the pay register for January,

February and March, which entries were subsequently erased, after that he received a sum of Rs.50 in payment for services in July. There is further the evidence of Anukul, who was a member of the editorial staff, to the effect that Aurobindo was the editor.

The defense is that Aurobindo was not editor, but that he has been employed as a member of the staff, his sole duty being to supply contributions to the editorial columns of the paper.

The explanation given by the staff and supported by Aurobindo himself for the notice of 12th December is that it was proposed in consultation by the Secretary, Sukumar Sen, and others of the staff, that Aurobindo's name should be published as the editor in order to improve the circulation of the journal; nothing was said on the subject to Aurobindo; but Sukumar sent the notice to the printer, for publication, and then went and consulted Aurobindo, who strongly objected on the ground there he was ill, and had other duties to which he must attend. Sukumar, however, forgot to recall the notice, and accordingly it appeared in the issue of the following day. If they admit that the notice represents facts, then Aurobindo was at that time the editor of the paper; if the notice did not represent facts, then they committed a fraud upon the public by publishing and never withdrawing a misrepresentation which was intended to induce the public to buy the paper.

Before dealing finally with this matter, I will pass to the next item of evidence; viz—the entry of Aurobindo's name at the head of the editorial staff in the pay register for January, February and March. Sailendra Ghosh, the present Secretary, says, that the entry was a mistake, and that he advised its erasures because Aurobindo was absent at Deoghar during those months. It is a matter for suspicion that the name has on each occasion been not merely crossed out, but so thoroughly obliterated that not a letter of it is decipherable, except in the preliminary "Srijut". The suspicion, however, is considerably modified by the consideration.

That it would have been impossible for the witness to deny that the name crossed was that of Aurobindo.

That Aurobindo's name appeared in a similar position in the attendance book for January and April.

Anukul knew Aurobindo as Editor. It is shown in evidence that Aurobindo was ill and absent at Deoghur from the beginning of December until April, with the exception of the days in the end of December and beginning of January, when he came to Calcutta to attend the congress

meeting. He was then living in Bhawanipur and is not likely to have concerned himself to any great extent with the business of the newspaper. But Anukul's evidence is that he used to send telegrams to Aurobindo to be edited during these few days and that he saw at the office on five or six occasions, and he says that telegrams used also to be sent to Aurobindo for the same purpose; in May, though he admits that he did not send them himself. He also says that he went to the office on the occasion, about the middle of July, and saw Aurobindo in the room which was set apart for the editorial staff. He admits, however, that he had no personal dealings whatever with Aurobindo.

Aurobindo was known as the editor of the paper, the duties which the witness described Aurobindo as having performed are those which would naturally be described not to an editor, but to sub-editor. And on this point Anukul makes a very important admission, for he says that the duty of the editor was to write articles for the paper and this is the only duty he was aware of. The exception is that it is admitted that Aurobindo Ghosh and others contribute to the editorial columns on page 4. To sum up the evidence against Aurobindo Ghosh in the light of these considerations. It consists of a vague assertion by Anukul that he was the editor, of the entry of Aurobindo's name at the head of the editorial staff and of an announcement in December last, that he was the editor. The rest of the evidence, including that of Anukul himself, merely goes to support the defence contention that Aurobindo is only a member of the editorial staff, and as such contributes to the columns on page 4. But to say that a man's duty consists in this and this only, and at the same time to call him editor, is to make a meaningless assertion. As regards the second point, it is to be remembered that Aurobindo is a man of exceptionally good attainments, who was interested in the promotion of the paper, and had differentiated himself from the ordinary staff by refusing to take any fixed salary for his labourers. It was not unnatural in these circumstances that his name should be entered at the head of the editorial staff.

So, the evidence is inconclusive. Judge said I find in it nothing which is materially inconsistent with the theory that Aurobindo is a mere member of the editorial staff and that he is without responsibility or without cognizance of the articles charged. I therefore acquit him.

September 24, 1907 — *INDIAN DAILY NEWS*

EDITOR AND MANAGER ACQUITTED

Mr. Kingsford delivered the following judgment in the case in which Mr. Aurobindo Ghose (as editor), Hemchandra Bagchi (as Manager) as Apurva Krishna Bose (as Printer and Publisher).

“The Judgment runs thus:

The accused Aurobindo Ghose is alleged by this prosecution to be the editor of this paper. The complaints director against the editor of the Bande Mataram newspaper and dated 30th July 1907 were produced before this Court on the date and the consequence a warrant was issued on the same date against Aurobindo Ghose. Similarly, the complaints directed against the Manager and of the paper were produced before the Court on 17th August and on the same date warrants were issued against the second and third accused.

At the conclusion of his judgment Mr. Kingsford acquitted the Editor and Manager.

Part II: The Surat Congress Split and the Rise of Extremism

December 1907—April 1908

January 4, 1908 — *BEHAR HERALD*

FIRST INDIAN NATIONAL CONFERENCE

The Manifesto of the Nationalists.

The following note signed by Mr. Arabindo Ghose, Mr. Tilak and Khaparde Deshmukh was issued by the Extremists:

The 23rd Session of the Congress having unfortunately proved abortive it is desirable to take up the work of the Congress on the lines developed in the past and at last clearly laid down at the 22nd Session at Calcutta, under the presidency of Mr. Naoroji. Those delegates to the Congress of Surat who unreservedly accept the principles and methods contained in the resolutions of the 22nd Session, especially those on Swaraj, Swadeshi, Boycott, National Education, and who honestly desire to further the work on those lines are therefore requested to assemble at Gheekanlitadi, Haripura, Surat on Saturday, the 28th, at 4 p.m., to consider what arrangements should be made for a continuation of the said work in the future.

The first Indian National Conference was held on the 24th one O'clock in Haripura Ghanchi Vadi under the Presidentship of Mr. Arabindo Ghose. Everyone was allowed to enter after solemnly declaring himself that he was a Nationalist and by paying a fee of Rupee one. The president made a short speech and said: "We were making individual efforts for Nationalism, we have done more than we did in the last 50 years from the time of Lord Macaulay's first resolution".

Mr. Tilak made a long speech reviewing the Nationalist Position and that of the Moderates' and declared that their ideal was for total Independence of their country. He said: "we do not want to revolt against the Government, but we have courage to approach our goal. We are prepared to suffer for

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that. We want democracy in the Congress and Congress work should not be done in the office of an Autocrat”.

Three resolutions were passed – The first about the election of the Subject Committee. The second about asking for poll on each resolution. Several members declared to ask poll even on the president’s election resolution. Several other members opposed this, but eventually agreed. The third resolution was about addressing a letter to the delegates of the Congress asking their votes on three questions Swaraj, Boycott and National education.

January 11, 1908 — *THE HINDOO PATRIOT*

THE NATIONALIST VERSION OF THE SPLIT

Mr. Tilak reached Surat and at a large mass -meeting appealed to the Surat public to help the Nationalists in their endeavours to maintain at least the status quo in these matters. The next day a conference of about five hundred Nationalist Delegates was held at Surat under the chairmanship of Srijut Arabindo Ghose where it was decided that the nationalists should prevent the attempted retrogression of the Congress by all constitutional means, even by opposing the election of the President if necessary ; and a letter was written to the Congress Secretaries requesting them to make arrangements for dividing the house, if need be, on every contested proposition, including that of the election of the president.

On the morning of 26th December Messrs. Tilak, Khaparde, Arabindo Ghose and others went to Babu Surendra Nath Banerji, at his residence. They were accompanied by Babu Motilal Ghose of the Amrita Bazar Patrika.

The names given to Prof. Gajjar were:

United Bengal – Babu Surendra Nath of A. Chaudhuri, Ambika Charam Majumdar, Arabindo Ghose, Aswini Kumar Dutt.

These nationalist representatives were those of the members of the Committee appointed at the Nationalist Conference on the previous day.

January 15, 1908

**ARABINDO GHOSE AT POONA SPEECH ON NATIONALISM
POONA CITY**

A largely attended meeting was held this evening in the Gaekwar's Wada. AnnaSaheb Patwardhan presided. The speaker was Babu Arabindo Ghose. "Our Experience in Bengal" was the theme of his address. He traced the origin of the Swadeshi and boycott movements. The leaders he said, had at first no faith in the power of the people to carry them out successfully. The people insisted upon the leaders to take the lead in those movements. The success of those movements has awakened a new consciousness in the hearts of the people. Before these movements began there was what may be called political atheism. Difference amongst the leaders was an obstacle in the people's progress. The movements have created the new creed. This creed consists in the belief that people have the requisite strength to pass through the severest ordeals and make their nation one of the freshest and greatest nations of the world. The difference between Moderates and Extremists lay in the fact that the Moderates had no faith in people's power while the Nationalist had. Babu Arabindo illustrated his remark by citing instances of the spirit of sacrifice, courage and kindred good qualities exhibited by Bengalis.

Mr. Tilak thanked Mr. Arabindo Ghose for his exposition of the new creed. Mr. Tilak said that the Nationalist had to fight against two forces; viz, Government repression and the chains of the Moderates which were dragging them behind. The garlanding of Mr. Arabindo terminated the proceeding. The meeting was most orderly.

Aurobindo Ghosh – lecturing in Bombay on 19th January 1908

Our Ideal of Swaraj Involves No Hatred

Our ideal of Swaraj involves no hatred of any other nation nor of the administration which is now established by law in this country. We find a bureaucratic administration, we wish to make democratic, we find an alien Government, we wish to make it indigenous; we find a foreign control, we wish to render it India. They lie who say that this aspiration necessitates hatred and violence. Our ideal of patriotism proceeds on the basis of love and brotherhood and it looks beyond the unity of the nation and envisages

the ultimate unity of mankind. But it is a unity of brothers, equals and freemen that we seek, not the unity of master and self, of devourer and devoured. We demand the realization of our corporate existence as a distinct race and nation because that is the only way in which the ultimate brotherhood of humanity can be achieved, not by blotting our individual peoples and effacing outward distinctions, but by removing the internal obstacles to unity, the causes of hatred, malice and misunderstanding. A struggle for our rights does not involve hatred of these who mistakenly deny them. It only involves a determination to suffer and strike, to speak the truth boldly and without respect of persons, to use every lawful means of pressure and source of moral strength in order to establish ourselves and disestablish that which denies the law of progress.

Aurobindo Ghosh in his “open letter to My Countrymen” in 1910 shortly before his retirement from Politics.

February 6, 1908 — *Hindoo Patriot*

BOMB CASE AT ALIPORE

Satish Chandra Mukherjee further examined, identified the signature of Arabindo to the petition put in connection with the sedition prosecution. Witness knew that Arabindo was a graduate from Cambridge.

Witness said, I have been connected with the National Council of Education from the beginning and was one of the promoters of the scheme. As a member of the Board of Studies in English and History, I took part in the framing of the course of studies in those subjects. From the inception of the Council up to this time it has not been concerned in any way whatsoever in a conspiracy. Mr. N. Ghosh, Editor, “Indian Nation” who is a member of the University Syndicate, presided at one of the meetings before the Council was started.

Mr. Norton said that he had held that Political Science was a formidable engine in the hands of Arabindo, and said nothing against the Council.

Witness: Arabindo did not in the course of teaching, excite people to violence. He was hardly in the habit of speaking.

Witness later said that he had never seen Sachindra BhIBUTE mixing with each other.

Part II: The Surat Congress Split and the Rise of Extremism

Re-examined by Mr. Norton, witness said that Arabindo used to deliver lectures in the college. Witness had heard but had no personal knowledge of Arabindo's connection with the Real 40 "Bande Mataram" witness had read in the newspapers that Arabindo used to take part in political affairs, but never questioned Arabindo about it. Witness did not know that Arabindo was connected with the "Nava Sakti".

Examined by Court witness said that Arabindo frequently ill.

February 8, 1908

BOMB CASE AT ALIPORE

The witness Basibrুদ্ধhin – a Postal peon employed at the Harrison Road Post Office. In reply to Counsel the witness said, he knew Arabindo Ghose, who lived at 23, Scott's Lane in March and April 1908. He also knew Barindra Ghose.

Witness said he knew letters were addressed to the care of J.C. Biswas 24, Scott's Lane. He inquired on April 20th and was told that Arabindo had "gone out" further that he had not gone out of Calcutta. On the 21st witness was told that Arabindo went out on the 20th and had not returned by the 21st.

Mr. Norton: This statement is no proof of the fact that Arabindo was no at 23, Scott's Lane on those two days.

The witness said he had been in Court on the previous day on to 4.30 pm when Inspector Allan told him to go away.

March 8, 1908

BOMB CASE AT ALIPORE

Counsel asserted that, the connection between Abinash and Arabindo had been established exclusively and under circumstances which would preclude from the contemplation of a fair and impartial mind the impossible consideration that Abinash did not know who he was dealing with what class of man he was associating himself with what was the tendency and trend of his views in respect of the annihilistic literature. Counsel said he would call attention to some of the passages showing that the documents as

a whole was an important contribution which embodied and set forth with remarkable clearness of precision not only the aims of the conspiracy but the methods into which the conspiracy was subsequently launched.

Mr. Norton then proceeded to show that this pamphlet was found at No: 48, Grey Street the house of Arabindo No; 15 Gopi Mohan Dutt's Lane, No: 80 College Street, the house of Din Doyal. This pamphlet was a reproduction of the articles appearing in the Yugantar, long before they did. "They traded, Counsel emphasized on the forbearance of Government, they took advantage of the inherent dislike of all Englishmen, of all Governments, to interfere with which is called the liberty of the press. They therefore thought that they were incurring no particular danger when they sent this to Government for review. They put forward in a sufficient manner the aims and ambitions and the underlying scheme adopted by the men in Calcutta. Quoting from this pamphlet Mr. Norton read from an article entitled "what is required in Bengal were they in a state of servitude? No was it due to the fact that labour was insufficient? – No, it was the absence of determination and that determination Counsel said this pamphlet proceeded to supply. What they placed before the boys was the picture of everlasting salvation death through bombs. Referring to the methods adopted by the anarchists the wearing of beards the sanyasi clothes etc., Counsel said these were the methods adopted by Russian Anarchical Society in Europe. Another article headed the "Musings or a lunatic" spoke of the deeds done by the Rajputs and others and though they did not have the physical force of the Rajputs they had consolation in the thought that after all much muscle was not needed to kill an Englishman with a revolver of a gun or 500 Europeans with bombs. Mr. Norton said that an attempt would no doubt be made – and quite properly too – to enlist the sympathies of the Judge and assessors on behalf of the accused because they were young men and that an allowance should be made for the imperfections and greenness of youth; but counsel said his answer to that was that the conspiracy was based on a policy of training the youth on the ground that they were more plastic. They were here because they were boys. The so-called freedom of the country was to be worked out by appealing to that class, because they were passionate, impulsive, thoughtless more generous, more amenable and more pervious to their appeals, and would surrender their judgment to the keeping of the older man. Therefore, Counsel argued no appeal based on the youth of these persons ought to have any effect on the assessors. The young men were not here by chance, but by desire. They

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had been demanded or deprived of their power of reason; they had been deprived of everything; which made life most sacred to them by the man who have been pulling the strings from behind.

The whole of the past history of Abinash Bhattacharjee his connection with the “Yugantar”, the sources of his literature and the effect of his correspondence linked him up with both Arabindo and his wife. The intimacy between him and Arabindo and his wife did away with the suggestion that he was at 23, Scott’s Lane in a subordinate capacity.

Mr. Norton referred to various exhibits connecting Abinash and Arabindo. He referred to the several places where raids were made to the persons in the habit of visiting those places with the object of showing what a great many of the accused and others had canopied together for the purpose of carrying out their views. He referred to the name of Lele, the Bombay man, being found in books in 15, Gopi Mohan Dutt’s Lane, 134 Harrison Road in the Post office and No. 12, Wellington Square. Counsel averred that Lele visited No:12, Wellington Square either to meet Subodh Mullick or Arabindo Ghose.

March 28, 1908

HIS GREY STREET HOUSE

The speech in defence of Arabindo Ghose was continued by Mr. C.R. Dass.

Mr. Dass said he had one further point to submit in connection with Ex.999, the alleged letter from Abinash to Arabindo. In all the letters of Abinash to Arabindo, the letter was always addressed as Sejda and not Sejdada, except in Ex. 999, where the latter word was used. In the note-book exhibit there were also a number of entries in which he was referred to as Sejda.

Mr. Dass dealt with the speech delivered on Swadeshi and Boycott by Arabindo Ghose at Dhulia on 26th January, and quoted from the evidence of the two police witnesses by whom this speech was reported. In cross-examination, Counsel said he had been able to discover that what was given in and purported to be the report of one man was really a sort of compilation from reports by this man and some three others that was an incident again where, unless the Court could find something in some document which

enabled it to bind down the witness, the Court could never get the truth from those witnesses.

It was merely an accident which enabled him to find out what actually did take place with regard to this speech. If the facts which Counsel had elicited in cross-examination had been known to his Honour earlier probably he would not have admitted that report in evidence at all, as it was a compilation from the reports of different persons, who had not been called to give evidence, and who had not been cross-examined. He did not suggest that these police reporters had put down anything. In their reports which was against Arabindo. Fortunately it was not necessary for him to make any such suggestion. But the position was this, Arabindo was speaking for a long time, and unless the person who was reporting him had a very good understanding of the subject matter of the speech he had not much chance of giving a very good report. Very often, even in that Court, things were badly misreported in the paper-unintentionally of course. That was why, Counsel submitted, it would be dangerous to accept every statement in a report of any body's speech, unless they had a shorthand report, because no reporter could so report a speech that they could take every word to be what was said by the speaker. Unless they got the whole of a speech they were entirely unable to judge exactly what each word meant or what each phrase stood for. Even in the case of a shorthand reporter, his Honour must have come across monstrosities of reporting. For instance, it had been reported that his Honour told Counsel he was busy writing his judgement (Laughter). And that was by a shorthand reporter.

The Judge: I wrote seven pages a long time ago, and I cannot get any further.

The speech concluded with the sentence – “Live for your Swadeshi and die for your Swadeshi”, and Counsel contended that the last line was perfectly harmless in view of the whole subjects dealt with in that speech. Arabindo spoke of four things, Swadeshi, Boycott, Swaraj and National Education, and said none of them were unlawful or illegal, and added that they were all of such vital importance to the nation that they must be prepared to live and die for them. That was only a mere figure of speech. His honour would also note the interpretation of Swaraj, and that, Counsel contended, bore out his submission that his was the underlying ideal throughout all his speeches. He was only thinking that a perfect form of government must arise from within themselves. When or how he did not consider, he was merely preaching the ideal. He had connected Swaraj with

Part II: The Surat Congress Split and the Rise of Extremism

Boycott, Swadeshi and National Education and there by clearly put forward the argument that there were the different means by which the real self of the nation would evolve and get Swaraj. So far from saying that they deserved or ought to have Swaraj, now the idea throughout was that they were not fit for it, but that without Swaraj no nation could flourish, and unless they applied the proper methods they would never attain it. These were the means upon which, he held, Swaraj depended. It was the bounden duty, he submitted, of every nation to make itself fit for Swaraj, and the only methods which would make them so fit were Swadeshi, Boycott and National Education. That was the underlying note of all his utterances and writings.

Therefore to him, that distinction of a government without any British Control or a government of colonial lines, were matters of mere phrasing. What he was concerned about was the true welfare of the nation. As to how the government was to be brought about, or what form it would take, these were matters outside the range of practical politics, and he did not discuss them at all, except to say that the government of the country must be the manifestation of the self of the nation. That again was the activity which was referred to in his letter of 17th February 1908, where he said he had been engaged in work, which was not his own, but the work of God, because the police were dogging his footsteps and were always ready to watch whatever he was doing. The persecution had, fortunately for the speaker, put before his Honour every detail in connection with Arabindo's life during this time, and they knew from the evidence, this was what he was actually doing. If there had been any other activity on his client's part, they might be sure the police would have found it out, and reported on it.

The next speeches were delivered on 28th and 29th January at Amraoti, and in them, his Honour would find, that were absolutely the same ideas which preached there. The witness who spoke about this speech gave no report, and said he could not remember exactly how Arabindo defined Swaraj. Such evidence, Mr. Dass submitted, proved nothing against this client.

Arabindo then came back to Calcutta, sometime in February, and on the 28th of March, shortly after the release of Bepin Chandra Pal from prison, there was a meeting in Calcutta at which Arabindo was present, but at which he did not speak at all. The suggestion of the other side was, apparently, that he ought not to have been present at any meeting to honour Bepin Chandra Pal and that was probably the reason this piece of evidence had

been put in. Counsel's submission was that his client's presence at that meeting was not only natural, but, having regard to the real nature of his activities, the speaker did not see how Arabindo could have abstained from attending that meeting. The report of the meeting contained nothing at all of which anybody need be ashamed, nor anything against the provision of any law at all. Mr. Motilal Ghose presided on that occasion. He spoke, and Bepin Chandra Pal also spoke. At this meeting Swaraj was discussed, and, unless the suggestion was that, because Bepin Chandra Pal had been sent to jail, therefore no one should respect him at all, he submitted no such suggestion could be based on this incident.

In fact what was done by Bepin, in connection with whom this meeting was held, and for which Bepin Chandra Pal was sent to jail, was simply an instance of passive resistance – nothing further. What he did was perfectly in accord with the doctrine of passive resistance which was preached in Bengal. His position, as set out in his statement to the Court, was simply that in cases of Sordid Crime, such as robbery, thieving, or dacoity, it was no doubt, the bounden duty of everybody to give evidence when called upon, but when the whole question of right speech of an individual and the right to call in question anybody who had published anything by letter or word of mouth, depended on the executive, then it was the bounded duty of everybody to protect against it. It was not a question, as His Honour would see of violence or of anything inconsistent with the doctrine of Passive resistance. That did not make him out to be even an out-and-out passive resister, Counsel submitted that the connection of Arabindo, with a man like Bepin, was not evidence of any disposition from which they could gather the connection of Arabindo with this conspiracy, and there was nothing said at that meeting from which any such inference could arise.

Mr. Dass dealt with the meeting of the 3rd of April, at which Arabindo moved a resolution sympathising with the Tinnavelly rioters of which he said his learned friend had made a great deal. The report of that meeting was a meagre one, and did not tell them much. Probably Arabindo had referred to the strikes at Tinnevely and described them as the battle for boycott, and he might have said the time had gone by when it was sufficient to only write and speak; the time for action had arrived. Therefore in the field of Swadeshi and boycott, people must be ready for action to consecrate their whole lives to the cause; they must be prepared to devise plans, to suffer for, and to fight in their country's cause. That did not mean that they were actually to take a weapon into their hand and to fight with it. It was

not possible to take these phrases in their absolute literal meaning. Arabindo's writings and platform utterances were full of metaphors, and probably what he meant was they should strain every nerve to secure their ends. It was impossible, Counsel contented, that the Court could bind a man down to his metaphors in a case like that. If there had been anything else at all on the record that suggestion might have been made, but when they saw him indicating clearly the methods he asked the people to adopt when throughout the whole of his writings in the *Bande Mataram* they found a clear enunciation has given a Passive Resistance, he submitted that his Honour would not take metaphors like that against a man to attribute a motive and intention which were made negative by all his other writings. The learned Counsel submitted that this speech had been reported by a man, who probably could not understand the speech or could not follow it, and could not place much reliance on evidence like that.

The boycott had very often been referred to by Arabindo as a battle. It was a battle, but the question was what sort, and whether because Arabindo supported it, he came under the term of Section 121 of the Indian Penal Code. To suggest that, he submitted, best training the language of that speech, even if his honour took it that the speech had been correctly reported. He further submitted that his honour could not take that as a true report of what Arabindo had said; and having regard to the general tenure of his client's speeches, his honour would, he submitted, come to the conclusion that the meaning of the phrases was not what his learned friend alleged.

The next meeting was that of the 5th of April at Utopore, which took place just after the time when Hrishikesh Kajilal mentioned the fact of certain persons' meeting at 23, Scott's Lane, and seeing Arabindo coming downstairs, because he went from there in a gharry to Utopore. Having read the evidence relating to this meeting which dealt chiefly with National Education, Mr. Dass submitted there was nothing in the report to show that the speech reported was ever made by Arabindo. His honour would see the prosecution suggestion was that the meeting of conspirators took place at Arabindo's house, that he was in the conspiracy, and left to go to Utopore. At Utopore, he submitted, Arabindo continued his work for the cause of National Education, and according to the evidence of the inspector who took down that report, there was no attempt to incite any violence. This speech, he also pointed out, was after his *Bande Mataram* articles, after the conference and Congress, after his tour in the Bombay Presidency and other

speeches, and was, therefore, conclusive evidence of the real character of Arabindo's activities. The last meeting to which reference had been made was that at Chetlore on the 8th of April, and in that speech, too, there was nothing to find fault with.

Counsel submitted that if the Bande Mataram was taken to represent the view of Arabindo Ghose, and his learned friend had relied on that to corroborate or lead up to his case of the complicity of Arabindo in the conspiracy, there was nothing in his writings in that paper, or in his speeches, which justified his friends' inferences. His Honour would have seen it, supported the view he had invited his honour to accept, that Arabindo put forward the principles of his life in his famous letter of 30th August 1905, and that since that letter he had done nothing which in any way went against the principles enunciated there. If his friend's case had been "never mind what he says or writes about, there are merely the cover under which acts", in that case the writings and speeches would be of no assistance to his honour. The whole case would then have depended on the direct evidence.

Counsel first submitted that his honour must take these writings and speeches as the honest expression of his opinion, and if his honour was satisfied that the views of the Bande Mataram were admissible in this case, if he took that, he would find the crime with which his client was charged was inconsistent with the declarations of the man. The methods which the crimes evinced were speeches and writings. If on the contrary it was argued that they were not honest expressions of opinion he said the prosecution could not put them forward and I then create a prejudice against the man by saying to the Court, "Here you find him implicated in concurrences which amount to crimes under the law". That was merely creating a prejudice against the man, and in that case the whole of these declarations went out if this case. If they were admitted Counsel argued they must be in his favour, while if the Court rejected them the question of his client a guilt or innocence would have to depend on what direct evidence they could get.

His learned friend had said there were a number of other papers born in the same conspiracy, but the court would require to look into the evidence concerning these papers and it was upon a consideration, not only of what appeared in the Bande Mataram, but also of what appeared in the Bande Mataram, but also of what appeared in all these other papers that the court must endeavour to ascertain his guilt or otherwise. His submission was that, when his honour surveyed that part of the case, he would find there

was not a title of evidence upon which he could come to the conclusion that his friend had arrived at. As far as Arabindo was concerned, there was no evidence to show that he was connected with either the Navasakti, the Sandhya, the Yugantar or New India. His friend had said that the Navasakti was born in conspiracy at a time when the Yugantar was in difficulties over a prosecution, to carry on the same work through another channel, and Mr. Dass submitted that the evidence relied on by his friend to show that all these papers were born in the same conspiracy, did not, in the first place, even if his honour accepted that evidence as true, show that, and secondly he submitted that the evidence which had been put forward, little as it was, was wholly untrustworthy.

Counsel complained also that he had not only to conclude that he is untrustworthy character of the slight evidence put forward in this connection but had also to fight against inferences drawn by the Counsel for the prosecution from that very slight evidence, and sometimes those inferences were very curious, inferences which did not naturally arise in these documents. But there, again, the argument was that they got one fact from the document, and then started with the assumption that Arabindo was guilty, and tried to understand that little fact in the light of that assumption.

Proceeding to deal more particularly with the Navasakti his honour had three pieces of evidence to start from, the effect of which was to show that at least two months before it was started it was in the contemplation of Manoranjan Guha, and it was actually – started a month before there was any prosecution of the Yugantar and even before that paper had been warned. In addition to that the Yugantar continued to be published even after the Navasakti had ceased to appear. These were the facts, and whether the inferences of Mr. Norton did or did not arise from them was a difficulty for his honour to decide, but he would ask his honour not to pay the slightest attention to these inferences.

Referring to the different person associated with – or whom Mr. Norton had sought to associate – with the Navasakti, Mr. Dass mentioned the name of Bepin Chandra Pas, and said with regard to him that there was not one atom of evidence to show that he was a conspirator, unless it was that the evidence of his activities on behalf of the Congress, on his national ideals, constituted an act of conspiracy to wage war. Bepin had not even been deported up to now.

The Judge: He was not in India. I think (Laughter).

Part II: The Surat Congress Split and the Rise of Extremism

Mr. Dass: He is in England, but he could be arrested if he was wanted, and he gave two months' notice before he went (Laughter).

Mr. Dass said that the connection of Bepin Chandra Pal with the Navasakti was that he was the joint-editor from July and worked there only a few months, till he was sent to jail in connection with the case in which he refused to give evidence, and from the evidence of the present case they knew that he never joined the Navasakti after that date. Considering all the facts Counsel had to confess that he did not know what his learned friend was working upon.

Another point which Mr. Norton had used against the Navasakti was that it was printed at the same press as the Yugantar, but Mr. Dass pointed out that only a few copies were printed at that press on account of the fact that the Navasakti press was out of order at that time. It was taken as another indication of conspiracy that in another press, where some of the first issues of the Yugantar were printed, some of the Navasakti hand bills and placards were printed. In connection with the arguments on the association of the different papers, it had to be remembered that the first issues of the Yugantar were printed sometime in 1906 while these handbills and placards were only printed in 1907.

Having read a number of lengthy extracts from the evidence, Mr. Dass proceeded to say that the whole of Arabindo's connection with the Navasakti had been dependent on one entry in some of the Newspaper accounts. That entry was "tram hire for going to Arabindo Babu's house", and the argument of his friend was to the effect that Arabindo was connected with the policy of the paper because of that entry from the books. Neither had any question of connection been established between the Navasakti and the Yugantar, or between the Navasakti and any other Newspaper. There was one other piece of evidence Counsel wished to refer to, the particular article on which the Navasakti prosecution was based, because he wished his honour to see how far he could find a connection, in similarity of thought and expression, between the Navasakti and the Yugantar, or any other paper of that class. There was one other point in the evidence. In the down stairs portion of the house in Grey Street was found a draft advertisement stating that the Committee which would control the contemplated weekly Navasakti that Abinash was suggesting to start, would be nominated by Arabindo Ghose. There was no evidence as to whether or not Arabindo had accepted that position or as to whether there was ever any discussion with him with regard to that proposal.

Part II: The Surat Congress Split and the Rise of Extremism

As his Honour knew, having seen the house, the argument of 48, Grey Street was such that it was quite possible that Arabindo should take a portion to live in with his family and the rest of it could be used for this weekly paper. Then they had it in evidence that Monoranjan Guha, when editor of the Navasakti was living in that house, and in the portion afterwards, taken up by Arabindo Ghose; So the arrangement was such that it was possible for Arabindo to live there and yet have no concern in which the weekly newspaper then contemplated to be published by Abinash. Although there was no evidence before his honour regarding the matter there was little difficulty in arranging the rent that way. By that he meant it would have been a matter of no difficulty in arranging for the payment of a portion of the rent by the Navasakti and a portion by Arabindo himself. As a matter of fact they found in Abhinash's accounts two entries to show that the rent was really being paid separately.

Mr. Norton: But we showed that was not 48, Grey Street.

Mr. Dass: I propose to show differently.

The learned Counsel said his honour would find this appeared in the Navasakti account, Rs. 25, and on the next page in Sejda's account was R.30 and taken together these sums would probably represent the rent of 48, Grey Street.

Mr. Norton: I think there is another entry to show that the house rent was Rs.600.

After examining the account Mr. Norton pointed out that the entry in the first account was dated the day that Arabindo left 23, Scott's Lane, and he suggested that it was part of the rent for that house.

Mr. Dass: Repeated his reading of the entries.

29-03-1909

April 13, 1908

THE INDIAN NATIONAL CONGRESS

A very largely attended public meeting was held on Friday evening at the Pantheon Math, Cornwallis Street, to consider the present situation in connection with the Congress.

Part II: The Surat Congress Split and the Rise of Extremism

Babu, Aurobindo Ghose in a lengthy speech said that this was their last attempt and if it failed they were prepared to meet any fate that might be in store for them. They were trying to bring about unity only because the conference at Patna, Dhulia and Poona wanted it, but with no sacrifice of principle. If that failed they would hold their own Congress even if persecution of the bitterest kind were, in store for them. The following resolution was then put to the vote and carried unanimously.

That this meeting request Congress Convention Committee and the convention to settle the dispute between the different parties at the Surat Congress in the manner following:

By agreeing to hold the adjourned meeting of the Congress of 1907.

By agreeing to accept the four resolutions passed at the Calcutta Congress of 1906.

By agreeing to accept Dr. Rash Behari Ghosh as President in spite of many irregularities they may, have occurred in his election.

By requesting Dr. Ghosh to call the Congress and resume the adjourned sitting.

By agreeing not to formulate any creed or to lay down any objects or reasons at the resumed sitting of the Congress which would have the effect of excluding persons who are now entitled to be elected as delegates.

By agreeing to accept not only the delegates elected at the Congress of 1907, but also to accept any other delegate that may be so elected as members of the adjourned sessions.

The clause (c) first ran thus in the draft: “By agreeing to accept the election of Dr. Rash Behari Ghosh as valid”.

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

May—September 1908

May 3, 1908

“Navasakti Office Raided”

Editor and Manager Arrested

Yesterday morning the office of the vernacular newspaper ‘Navasakti’ was again raided by the Calcutta Police. At about 6 ‘o’ clock, Mr. Greghan, Superintendent of the Northern Division, accompanied by Inspectors Mulcany, Gupta and a posse of European Sergeants and native constables called at the office at 48, Grey Street, with a search warrant. The premises were searched and several account books, some letter files and certain papers of suspicious nature were seized. Mr. Aurobindo Ghose, the editor and Babu Sailendra Nath Bose, the Manager and Babu Abinash Chandra Bhattacharjee, the Assistant Manager were all arrested on charges of a grave character and taken to the Police Thana. They were produced before the Commissioner of Police yesterday and remanded.

05-05-1908

May 4, 1908

The Anarchists

Amazing Discovery / Seizure of Bombay

Anarchist Plots

Big Story of Explosives

Aurobindo Ghosh Arrested

The Mozufferpur tragedy which has closed the lamentable death of Mrs. Kennedy following that of her daughter from injuries sustained by the

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

explosion of a bomb thrown into their carriage by the Hindu Ind. Khudiram Bose under circumstances already reported has led to the discovery of a gigantic anarchist plot in Calcutta which to all intents and purposes had in view; the wholesale murder of high officials of Government including all those who were directly or indirectly concerned in the recent sedition prosecutions.

In a garden at Manicktollah several large iron tanks filled with and other explosives were found buried in the ground. It is stated that the number of bombs and explosives found at that place was sufficient to wreck almost the whole of Calcutta. Up to a late hour that night some thirst arrests were made including three prominent and highly cultured Indian gentlemen who are Mr. Aurobindo Ghosh, of the Bande Mataram Sedition Case. His brother, Mr. Barindra Kumar Ghose and Mr. Hemchandra Das aid to be a nephew remanded to the look up.

Babu Bhupendra Nath Bose on Saturday evening on behalf of Mr. Aurobindo Ghose. Mr. Halliday asked Mr. Aurobindo Ghose, if he had any statement to make but he replied that it was too premature to do so. In a day or two, he applied for bail, which was refused, added, everything will be known. The Police enquiries up to now have been attended with signal success. Beyond stating that a gigantic anarchist's plot existed, they decline to make any definite and detailed statement, for fear of putting anarchists on their guard. The latter, it is said, include men of light and leading.

May 4, 1908

EDITOR AND MANAGER ARRESTED

On Saturday morning, the vernacular newspaper "Navasakti" was raided by the Calcutta Police. At about 6 O'clock Mr. Creagan, Superintendent of the North Division, accompanied by Inspectors, Mulcany Gupta, and a posse of European sergeants and native constables called at the office at 48, Grey Street, with a Search Warrant. The premise was searched and several account books, some letter files, and certain papers of a suspicious nature were seized. Mr. Arabindo Ghose, the editor, Babu Sailendra Nath Bose, the manager, and Babu Abinash Chandra Bhattacharjee, the assistant manager, were all arrested, on charges of grave character, and taken to the

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

police thana. They were produced before the Commissioner of Police and reminded.

May 4, 1908 — *THE EMPIRE*

THE BOMB OUTRAGE

The Anarchist organization unearthed by Saturday's Police raid is now shown by the statements of the arrested ring leaders, to have had a wider and ever more sinister aspect than was at first suspected, nothing less than a simultaneous revolutionary outburst in different parts of India being aimed at. A local "progress of Political Economy" confessed before Mr. Halliday this morning that he had been travelling through the country, preaching his gospel of anarchy and assassination, and seeking to establish branches of the Central Society in Calcutta.

Arabindo Ghose and several of the principal prisoners reserved their statement.

The manner in which men in the position of Babu Arabindo Ghose have been arrested and treated, has simply dumbfounded the whole country. If they have had any hand in the bomb outrage or any other crime, they must, of course, pay the penalty. But why were they pounced upon in this mysterious manner, hand cuffed and then dragged before the Police Commissioner? Where was the necessity for this outrage.

"A.B. Patrika"

May 5, 1908 — *The Bengalee*

AUROBINDO GHOSE ARRESTED

The Anarchists

Amazing Discovery

Anarchists Plots

Big Stores of Explosives

Miscreants Captured Asleep

The Mozafferpur tragedy which has closed the lamentable deal of Mrs. Kennedy following that of her daughter from injuries sustained by the explosion of a bomb thrown into their carriage by the Hindu lad Khudiram

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Bose under circumstances already reported, has led to the discovery of gigantic anarchist plot in Calcutta, which to all intents and purposes had in view the wholesale murder of his officials of Government including all those who were directly or indirectly concerned in the recent sedition prosecutions.

Mr. Aurobindo Ghose who is believed to be the leading spirit of the organization was first produced before the Commissioner of Police. Side by side with Aurobindo were placed Surendra Bose who was convicted for assaulting the Police during the present disturbances and Abinash Chandra Bhattacharjee formerly Manager of the Jugantar newspaper.

Mr. Aurobindo when brought out from the Lock up was the only prisoner who was treated with some degree of the respect and courtesy at the hands of the Police was subjected to no other restraint of indignity as in the case generally with prisoners under arrest for a serious criminal offence. All the other prisoners while being secured by a cloth twisted round their arms were marched under strong Police guard.

In response to a question by the Commissioner of Police Mr. Aurobindo Ghose who appeared quite calm and collected said he would reserve any statement he might be called upon to make, the other two defendants similarly reserved their statements.

Mr. Aurobindo Ghose and the other two prisoners were then marched back to the lock up pending further Police enquires in the matter.

May 6, 1908

Wednesday

At 3 p.m. Messrs Arabindo Ghose, Dindayal Bose, Sailen Bose, Abinash Ch. Bhattacharya were placed before the Jt. Magistrate. Their case was adjourned to 18th May.

The alleged accused were then taken to the jail. There were all in good spirit and talked freely. Mr. Aurobindo Ghose got a newspaper and he was reading it when being taken to jail.

In the jail they were made to wear the usual jail dress and go through a bath. Mr. Aurobindo Ghose was kept separate from the other accused.

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

Vakalatnamas were signed by Mr. Aurobindo Ghose and others and an attempt will be made to get Mr. A. Ghose, released on bail, as no evidence, so far as known, has not yet been recorded against him.

At Alipur there was a rumour of two further arrests at Bhowanipur but as none was placed before the Magistrate the rumour was thought to be without any foundation.

Mr. Aurobindo Ghose was brought up after Din Doyal Bose. He was charged under sections 19 (F) and 20 of the Arms Act. 143,150,157,121,121A,122,123, 124 and 109 I.P.C.

Trial of the Prisoners

Seven of the prisoners brought up before the Commissioner of Police yesterday including Mr. Aurobindo Ghosh will be placed on their trial before the Magistrate of Alipore and the rest will be tried by the Chief Presidency Magistrate Calcutta.

May 5, 1908 — *The Empire* – May 4, 1908

MONDAY'S INCIDENTS CONFESSIONS AND IMPLICATIONS

The most startling confessions, consequent upon the wholesale raids on the bomb factories, on Saturday, were made last morning when the whole 30 accused were arranged before Mr. F.L. Halliday, Commissioner of Police, at Lal Bazar last morning, Mr. Plowden also occupied a seat on the bench.

Aurobindo Ghose, and several of the principal prisoners referred their statement.

The Eurasian – 10th July 1909

May 5, 1908

Before the Commissioner

Aurobindo Ghose Remanded

Mr. Aurobindo Ghose, Babu Sailendra Nath Bose and Babu Abinash Chandra Bhattacharjee were produced before the Commissioner of Police

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

yesterday upon charges of very grave character, including charges of attempting to wreck the Lieutenant – Governor’s train, attempting to murder the Mayor of Chandernagore, and abetting the murder of Mrs. and Miss Kennedy. Mr. Plowden, Assistant Inspector General of Police, occupied the seat to the right of Mr. Halliday.

Aurobindo Ghose was the first to be questioned by the Commissioner. In reply he said: I have nothing to say just now.

Q: Were you concerned in any way in these matters?

A: I reserve what I have to say.

The Commissioner of Police (to the Superintendent in charge of the case): Do you want these men to be kept under inquiry?

Superintendent: There are lots of papers and correspondences which have been found.

Commissioner of Police: Pointing to their being concerned in these occurrences?

Superintendent: Yes

Commissioner of Police: They will be kept under Inquiry in the Lal Bazar Police Compound and must be brought before me again tomorrow morning.

May 6, 1908

PLOT FULLY REVEALED

Aurobindo Ghose Remanded

Mr. Aurobindo Ghose, Babu Sailendra Nath Bose and Babu Abinash Chandra Bhattacharjee were placed before the Commissioner of Police Yesterday upon charge of a very grave character, including charges of attempting to wreck the Lieutenant Governor’s train attempting to murder the Mayor of Chandernagore, and abetting the murder of Mrs. and Miss Kennedy and Mr. Plowden. As instant Inspector General of Police, occupied the seat to the right of Mr. Halliday.

Arabindo Ghose, was the first who was questioned by the Commissioner. In reply he said: I have nothing to say just now.

Q: Were you concerned in any way in these matters?

A: I reserve what I have to say

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

The whole story of the revolutionary conspiracy, to the unearthing of which the Muzzafferpore outrage had led, how now been revealed. About 30 prisoners were brought before the Commissioner of Police the next morning, including Mr. Aurobindo Ghose late of Bande Mataram, who refused to make any statements.

May 6, 1908

PRESS COMMENTS

The native press makes belated comments on the murder of Mrs. And Miss Kennedy and the discovery of Anarchist dens. All the papers express sympathy with the innocent victims of the outrage and some horrors at the crime. Others make angry protests against the arrest of Arabindo Ghose and the refusal to release the accused on bail. They declare that the anarchism is the outcome of the influence of foreign ideas and the refusal of the British Cabinet to grant Self-government to India and revoke the partition of Bengal. They say that the Indian government is too firmly established to be troubled by the mad acts of a few brainless youths and that the fighting Spirit of the Hindus has been destroyed by Centuries of subjection and a systematic policy of repression. This should prevent the Government from acting as if in a state of panic and adopting harsh measures.

The Anglo-Indian papers call upon the Government to administer the law with firmness and to put a stop to the seditious and inflammatory writing and speeches which are bringing India to the verge of anarchy. They compare the present policy to playing with fireworks in a powder magazine.

May 6, 1908 — *THE PIONEER*

PREPARING FOR A REVOLUTION.

Most startling confessions, consequent upon the wholesale raids on bomb-factories were made when the whole 30 accused were arraigned before Mr. Halliday, commissioner of Police. Mr. Plowden, head of the Criminal Investigation Department, occupied a seat on the bench. Arabindo Ghose and several of the Principal prisoners reserved their statement.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

May 6, 1908

The Bomb Outrage

Charges against Accused

The accused who were detained in the Lal Bazar lock-up on Monday were brought before the Commissioner of Police, and Mr. Plowden on Tuesday morning charged Din Dayal Bose under sections 121, 121A, 122, 123, 124 and 109 of the Indian Penal Code and Aurobindo Ghose under Sections 19 and 20 (1st Count) 143, 150, 157 and 109 (2nd Count) 121, 121A, 122, 123, 124 and 109 of the Indian penal code.

After the charges were read over to the seven accused they were sent before the chief Presidency Magistrate where an application was made to have them sent to Alipore for trial. The rest of the accused will be placed for trial before the Chief Presidency Magistrate at Lal Bazar. Mr. A. C. Banerjee has been instructed to appear for them.

The following were subsequently tried before Mr. Thornhill at the Calcutta Police Court: Bharani Sen Gupta, Nagendra Sen Gupta, Hem Chandra Das, Dindayal Bose, Nirapada Roy, Kanailal Dutta, Abines Chandra Bhattacharjee, Sailendra Kumar Bose and Aurobindo Ghose, who were charged with being in possession of arms, ammunition, bombs and dynamite.

Before the chief Presidency Magistrate Aurobindo Ghose, Din Doyal Bose and five other men were charged under sections 143, 150, 157, 125, 121 (a), 122, 123, 109 of the Indian Penal Code.

Court-inspector Mahapatro appealed that the case be transferred or to the District Magistrate, Alipore. He pointed out that Aurobindo Ghose was the part proprietor of the Garden House at Manicktolla, where the bombs, explosives etc. were found.

Mr. Manuel with Balu Monoj Mohan Bose appeared for Aurobindo Ghose and applied for permission for an interview with his client in the lock-up to get instructions as to the line of defence to be adopted. Mr. Manuel mentioned that he would be accompanied by Babu Manoj and two of his clients' relatives.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

06-05-1908

May 6, 1908

Terrorist Plot

The Charges against Aurobindo Ghose

Proceedings in Court

Prospect of Further Developments

Yesterday, the Central Police Office in Lal Bazar presented a scene of busy excitements. Outside in the street was a considerable crowd of Bengalis waiting for the scarcely knew what, and in the compound and the office were gathered little crowd of Indians, friends of, or others interested in the accused.

The question of the charges was evidently puzzling, for it took the Commissioner and Superintendent Creagan sometime to state them. Evidently, the sheets were made to show offences under Section 121, 122, 123, 124, 143 and 157, all being read with Section 109 (abetment) Mr. Aurobindo Ghose was next brought in and the charges written up in to this case were under Sections 121, 121A, 122, 123, 124, 143, 150 and 157 all read with Section 109.

Mr. Aurobindo Ghose's Case

Babu Aurobindo Ghose, Din Dayal Bose, Abinash Chandra Bhattacharjee, Sailendra Kumar Ghose, Hem Chandra Doss, Nirapada Roy, and Kanailal Dutta, were then placed before the same magistrate, charged under Sections 19 and 20 of the Arms Act and Sections 121, 122, 123, 124, 143, 150 and 157 with 109 of the I P Code. Aurobindo Ghose was a past proprietor of the Garden in Manicktolla where the bombs and combustibles were manufactured by his younger brother, Barindra Nath Ghose and which was the Centre of the conspiracy. There was evidence to show also that he took part in the conspiracy in the garden house. He asked for a formal order that the accused be sent for trial to Alipore at once.

10-05-1908

May 7, 1908 — *Bande Mataram*

THE GREAT CALCUTTA SENSATION

Mr. Aurobindo Ghose was brought in and the charges written up in this case were under section 19 and 20 of the Arms at and Sections 121, 121 A, 122, 123, 124, 148, 150, 167, all read with Section 109. Sailendra Bose followed and will be put up charged under the same section.

At 3 P.M. Messrs., Aurobindo Ghose, Dindoyal Bose, Hem Das. Abhinash Bhattacharjee and Sailendra Bose were placed before the Jt. Magistrate. Their case was adjourned to the 18th May next.

The alleged accused were then taken to the jail. There were all in good spirit and talked freely. Mr. Aurobindo Ghose got a newspaper and he was reading it when being taken to jail.

In the jail they were made to wear the usual jail dress and go through a bath. Mr. Aurobindo Ghose was kept separate from the other accused.

Vakalatnama were signed by Mr. Aurobindo Ghose and others and an attempt will be made to get Mr. A. Ghose released on bail, as no evidence so far as known, have as yet been recorded against him.

May 7, 1908

THE MUZUFFERPORE OUTRAGE

Today (5th May), before the Chief Presidency Magistrate, Arabindo Ghose and six others arrested in connection with the bomb outrage were brought up, charged under several sections on the Penal Code. The Court framed charges against them, and at the request of the prosecution transferred these cases for trial before the district Magistrate of Alipore. Five others accused were arrested at 134, Harrison Road, and placed before the Chief Presidency Magistrate, when the defence pleader asked that his clients, should be released on bail on the ground that no charges had been framed against them.

May 8, 1908

Indian Telegrams

Alipore Bomb Case

Some Press Opinion

From our own Correspondent

Madras May 7,

Commenting on the Alipore Bomb Case, the Madras mail says, “At last the time has come when the dark page of contemporary history can be turned over with satisfaction that the promoters of atrocious conspiracy have not escaped penalties they deserved. The Madras standard says, Aurobindo Ghose, was a dreamer of dreams and not anarchist.

May 8, 1908

‘BOMB OUTRAGE’

Mr. ARAVINDA GHOSE AND OTHERS IN CUSTODY

Calcutta was convulsed on last Friday evening by the news of the Bomb outrage at Mozaffarpur, but none ever dreamed that Calcutta would have to pay the penalty for that offence.

The Calcutta Police in their hundred with rifles, revolvers and big lathis came out of their lines with a Bengalee Youngman who acted as the informer to make raids on suspected houses.

The arrest of Mr. Aravinda Ghose, his brother Barin Ghose, Abinash Chandra Bhattacharjee (Late Manager of Jugantar) and Sailendra Nath Bose (Late Assistant Manager, Jangantar) who had been to jail for three months for assaulting Messrs. Lahiriji and Percy of the Detective Police was affected in the Navasakti office, Grey Street, with the greatest caution. The Policemen with revolvers in hand stood ready to fire and one by one all the inmates of the house were arrested, handcuffed and bound with strong ropes. They were taken to the Police office in that condition. On the representation of Babu Krishna Kumar Mitter, the ropes were later on taken off from Mr. Aravinda Ghose and his party.

Babu Bhupendra Nath Bose and Babu Krishna Kumar Mitter tried to get them released off bail but up till evening on Saturday without any effect.

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

Among there arrested are Aravinda Ghose, Abinash Chandra Bhattacharya of the “NavaSakti” and formerly of the “Yugantar”.

Many of them, on the contrary, looked lean and lank. Some sign of excitement was noticed on the countenance of Mr. Aravindo Ghose when he was brought back and taken back to the lock up. He was as usual dressed in his and a short cotton twill shirt.

Questions as to whom these persons would be placed on their trial, whether bail would be at all granted etc., were asked by the Press Representatives, but the reporters were invariable told that all this was “confidential”. At least one gentleman was prevailed upon to say that Mr. Aurobindo Ghose and others would not be brought up before the Magistrate at least to-day (Monday last). As for the questions as to whether bail would be granted the gentleman said with a smile “No, no, that’s quite impossible”.

Statements of Aurobindo Ghose – Mr. Aurobindo Ghose reserved his statement.

Charges Against the Persons Arrested

The person first brought up before the Commissioner was:

After Din Doyal Bose Mr. Aurobindo Ghose was brought up. He was charged under Sections 19 (F) and 20 of the Arms Act 143, 150, 157, 121, 121A, 122, 123, and 109 I.P.C.

Several of the prisoners brought up before the Commissioner of Police on Tuesday including Mr. Aurobindo Ghose will be placed on their trial before the Magistrates of Alipore and the rest will be tried by the – Chief Presidency Magistrate, Calcutta.

May 9, 1908 — *THE EMPIRE*

ARABINDO GHOSE APPLIES FOR BAIL

An application for bail was made this morning before Mr. Birley the District Magistrate of Alipore on behalf of Arabindo Ghose. Mr. Stokes and Babu Hemendra Nath Mitter, instructed by Messrs. Manuel and Agarwala, appeared in support of the application and argued that there was no evidence before the court to implicate the prisoner in the commission of any crime and that he was not arrested under any suspicious circumstance or amongst suspicious surroundings from which any adverse inference

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

could be drawn against him. Although he had been kept so long in custody he had not had an opportunity of ascertaining the charges under which he had been arrested.

The application was opposed Mr. Orr on behalf of the crown. The Magistrate refused the application.

May 10, 1908

Bomb Conspiracy

The Charge against Mr. Aurobindo Ghose – Bail Again Refused.

Yesterday morning, Mr. H Strokes, instructed by M/s. Manuel and Agarwallah, applied for bail on behalf of Mr. Aurobindo Ghose, charged with conspiracy before Mr. L Birely, the District Magistrate of Alipore. The petition was as follows:

That he was arrested at five 'o' clock in the morning of Saturday, the 2nd instant, while he was in bed at his house in Grey Street in Calcutta, and therefore, he was kept in the Police Custody, and interview with his legal advisor was refused, although it was sought for.

That at the time, when he was arrested, he wanted to see the warrant (if any) against him, but the officer who arrested him did not comply with this request.

That on the same day, an application was made before the Police Commissioner for an interview with his legal advisor for obtaining instructions, but the said application was refused and that thereafter your petitioner has been informed and believes, his attorney requested the Inspector In-Charge to show him the warrant or a copy thereof, but the said Inspector declined to do so.

That your petitioner was produced before the Presidency Magistrate in Calcutta on Tuesday, the 5th instant, at 3pm, in the afternoon, but the charges under which he had been arrested were not read out, and he is informed and believes that the application of the Police Inspector, he along with several others, was sent up to take his trial at Alipore.

That on the same day he was produced before the Alipore Magistrate and again remanded to custody.

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

That he is informed and believes that although his duly constituted pleader and Mukhetearh tried to ascertain the charges against him by reference to the record, they have not been able to do so, in as much as the same are kept under lock and key and nobody is allowed access thereto, and his is even entirely ignorant of the charge of, or information against him.

That there is no evidence as yet before the court to implicate him with the commission of any offence.

That he was not arrested under any suspicious surroundings from which any adverse inference can be drawn against him, and he says that he is wholly innocent of any criminal offence whatsoever.

That there is no material before the court from which the court can believe him to be guilty of any non-bailable offence as contemplated in Section 497 of Cr. P. C.

That under circumstances he would be greatly hampered and prejudiced in his defence unless, he is allowed bail, for it was almost impracticable for his lawyer to take proper instructions from him in jail and for him to properly defend himself.

That he is in an extremely bad state of health and incarceration in jail prior to production of any primacies evidence of his guilt will tell heavily on his health and will thus necessarily prejudice him in his defence.

That he is a man of independent means and there is no chance of his absconding and he is ready and willing to offer substantial surety or sureties in case the court will be pleased to grant bail.

Counsel argued that the accused was a man of culture and education, was educated in England, and a professor in the National College. He said the only thing that could be argued against him was that he is part-proprietor of the garden in which the bombs and other explosives have been unearthed. That was no evidence to connect him therewith, as there are other brothers, also interested in the garden. He further argued that having been once rewarded by the Presidency Magistrate, and for the second time by the Alipore Court, he ought not to be kept in custody unless strong evidence was produced against him.

At this stage, Mr. Orr appeared and opposed the application on behalf of the Crown. He said that correspondences and papers were being looked into and it was believed that there was evidence to connect the accused.

The Court passed the following order:

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

The application is opposed on behalf of the crown and it is said that the applicant is a part owner of the garden house in which the explosives were found, and that in the house in which he was arrested was found a large quantity of correspondences which is believed to prove his complicity and which the police have not yet had the time to thoroughly examine. The application or bail is refused.

14-05-1908

May 11, 1908

Sjt Aurobindo Ghosh

Bail Application on his Behalf

Police have not yet had time to thoroughly examine?

On last Saturday morning Mr. JE. Introduced by and Agarwallah appealed for bail on behalf Sjt. Aurobindo Ghose charged with conspiracy before Mr. L. Birley, District Magistrate of Alipore. The petition was as follows:

That he was arrested at five O'clock in the morning at Saturday, time. Two instances which he was in bed at his home in Grey Street in Calcutta and therefore he was kept in the police custody and interview with his legal advisor with enforced although it was sought for.

May 11, 1908 — *Bande Mataram*

Sjt Aurobindo Ghosh

Bail application on his Behalf

Police have not yet had time to thoroughly examine?

On last Saturday morning Mr. JE. Introduced by and Agarwallah appealed for bail on behalf Sjt. Aurobindo Ghosh charged with conspiracy before Mr. L. Birley, District Magistrate of Alipore. The petition was as follows:

That he was arrested at five O'clock in the morning on Saturday. Two instances when he was in bed at his home in Grey Street in Calcutta and therefore he was kept in the police custody and interview with his legal advisor with enforced although it was sought for.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

That at this time when he was arrested he wanted to see the warrant (if any) against him, but the officer who arrested him did not comply with his request.

That is, the same day an application was taken before the police commissioner on you petitioner's behalf for bail sent for an interview with his legal advisor for obtaining instruction, lost the said application was refused and that thereafter, as your petitioner has been informed and believes his authority, reported the inspector in charge to show him the warrant or a copy there of, but the said inspector declaimed to do so.

That your petitioner was produced the Presidency Magistrate, Calcutta on Tuesday. The 5th instant, at 3 p.m. in the afternoon. But charges under which he had been arrested were not read out and he is informed and believed that upon the application of the police inspector, he, along with several others was said up partakes his trial at Alipore.

That on the same day, he was produced before the Alipore Magistrate and again recommended to custody.

That in his information and believes that although his daily constituted pleader and magistrate tried to ascertain that charges against him by reference to the record, they had not been able to do so, in as much as the same are kept under he has said nobody is allowed to daily instant of the charges of or information against him.

That there is no evidence as yet before the court to implicate him with the commission of any effects.

That he was arrested under any suspicious circumstances or any suspicious surroundings, for which any adverse inference can be drawn against him and he says that he wholly innocent of any criminal offence whatsoever.

That there is no material before the court from which the court can believe him to be guilty of any non-bailable offence as contemplated section 497 CFP. Code.

That under the circumstances he would be greatly happy and prejudiced in his defense unions he is allowed bail, for it was almost impracticable for his lawyer to take proper instructions than him in Jail and let him to properly defend himself.

That he is in an extremely bad state of health and in laceration in Jail prior to any production of any prima facie evidence of his guilt will tell heavily

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

on other substantial secrecy or sureties in case the court will be pleased to grant bail.

That he is a man of independent means and there is no chance of his attending and he is ready and willing to offer substantial securities or surety in case the court will be pleased to grant bail.

Counsel urged that the accused was a man of culture and education, was educated in England and of professor in the National College. He said that only thing that could be urged against him was that he is a part proprietor of the garden on which the bombs and other explosives have been unearthed. That, was no evidence to connect him there with, as there are other brothers, also interested in the garden. He further urged that having been once returned by the Presidency Magistrate, and for the second one by the Alipore Court, to ought not to be kept in custody unless string evidence was produced against him.

At this stage Mr. Orr appeared and opposed the application on behalf of the crown. He said that correspondence and papers are betting looked into and it was believed that there was evidence to connect the accused.

The court passed the following order:

The application was opposed on behalf of the crown and it is said that the applicant is a part owner of the garden house in which the explosives were found and that in the house in which he was arrested was found large quantity of correspondence which is believed to prove his complexity and which the police have not yet had time to thoroughly examine. The application for bail is refused.

May 11, 1908 — *Bande Mataram*

Sjt. Aurobindo Ghosh

Bail Application on his Behalf

Police have not yet had time to thoroughly examine?

On last Saturday morning.

Mr. Jt. St. Ke introduced by Me. Me and Agarwallah appealed for bail on behalf of Sjt. Aurobindo Ghose charged with conspiracy before Mr. Birley, District Magistrate of Alipore. The Petition was as follows:

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

That he was arrested at five O'clock in the morning at Saturday time. To instants when he was in bed at his home in Grey Street in Calcutta and therefore he was kept in the Police Custody and interview with his legal adviser with enforced although it was sought for.

That at this time when he was arrested he wanted to see the warrant (if any) against him, but the officer who arrested him did not comply with his request.

That is, the same day an application was taken before the Police Commissioner on your petitioner's behalf for bail sent for an interview with his legal advisor for obtaining instruction, lost the said application was refused and that thereafter as your petitioner has been informed and believes his authority, reported the inspector in charge to show him the warrant or a copy there of, but the said inspector declaimed to do so.

That your petitioner was produced the Presidency Magistrate, Calcutta, on Tuesday, the 5th instant at 3 P.M. in the afternoon but charges under which he had been arrested were not read out and he is informed and believes that upon the application of the Police Inspector, he, along with several others was said up partakes his trial at Alipore.

That on the same day he was produced before the Alipore Magistrate and again recommended to custody.

That in his information and believes that although his daily constituted pleader and magistrate tried to ascertain that charges against him by reference to the record, they had not been able to do so, in as much as the same are kept under he has said no body is allowed to daily instant of the charges of or information against him.

That there is no evidence as yet before the court to implicate him with the commission of any effects.

That he was arrested under any suspicious circumstances or any suspicious surroundings for which any adverse inference can be drawn against him and he says that he is wholly innocent of any criminal offense whatsoever.

That there is no material before the Court from which the Court can believe him to be guilty of any non-bailable offence as contemplated section 497CFP. Code.

That under the circumstances he would be greatly happened and prejudiced in his defense union is allowed bell, for it was almost

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

impracticable for his lawyer to take proper instructions than him in Jail and let him to properly defend himself.

May 11, 1908

The Anarchists

Mr. AUROBINDO GHOSH

Bail Again Refused.

On Saturday morning, Mr. H. Stokes, instructed to Messrs. Manual and Agarwallah, applied for bail on behalf of Mr. Aurobindo Ghosh, charges with conspiracy, before Mr. L. Birley, District Magistrate of Alipore. The petition was as follows:

That he was arrested at five O'clock in the morning of Saturday, the 2nd instant. While he was in bed at his house in Grey Street in Calcutta and thereafter he was kept in the Police Custody, and interview with his legal adviser was refused although it was sought for.

That at the time when he was arrested he wanted to see the warrant of any against him, but the officer who arrested him did not comply with his request.

That on the same day an application was made before the Police Commissioner, on your petitioner's behalf for bail and for an interview with his legal adviser for obtaining instructions, but the said application was refused and that thereafter as your petitioner has been informed and believes, his attorney requested the inspector in charge to show him the warrant or a copy there of, but the said inspector declined to do so.

That your petitioner was produced before, the Presidency Magistrate in Calcutta on Tuesday, the 5th instant of at 3 p.m. In the afternoon, but the charges under which he had been arrested were not read out and he is informed and believes that upon the application of the Police Inspector, he along with several others, was sent up to take his trial at Alipore.

That on the same day, he was produced before the Alipore Magistrate and again of manded to custody.

That he is informed and believes that although his duty constituted pleader and Mukhtear tried to ascertain the charges against him, by reference to the record, they have not been able to do so in as much as the same are kept

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

under lock and key and nobody is allowed access there to, and he is even now entirely ignorant of the charge of or information against him.

That there is no evidence as yet before the court to implicate him with the conspiracy of any offence.

That he was not arrested under any suspicious circumstances or that suspicious surroundings from which any adverse inference can be drawn against him and he says that he is wholly introduced any other criminal offence whatsoever.

That there is no material before the Court from which the Court can believe him to be guilty of any non-bailable offence, as contemplated in section 407, Cr. P. Code.

That under the circumstances he could be greatly hampered and prejudiced in his defence unless he is allowed bail, for it was also impracticable for his lawyer to take proper instructions from him in jail and for him to properly defend himself.

That he is in an extremely bad state of health and incarceration in jail prior to production of any prima facie evidence of his guilt will tell heavily on his health and will thus necessarily prejudice him in his evidence.

That he is a man of independent means and there is no chance of his absconding and he ready and willing to offer substantial surely or sureties in case the court will be pleaded to grant bail.

Counsel urged that the accused was a man of culture and education, was educated in England, and a professor in the National College. He said the only thing that could be urged against him was that he is part proprietor of the garden on which the bombs and other explosives have been unearthed. That was no evidence to connect him therewith, as there are other brothers, also interested in the garden. He further urged that hearing been once remained by the Presidency Magistrate and for the second time by the Alipore court, he ought not to be kept in custody unless strong evidence was produced against him.

At this state, Mr. Orr appeared and opposed the application on behalf of the Crown. He said that correspondence and papers were being looked into and it was believed that there was evidence to connect the accused.

The court passed the following order – The application is opposed on behalf of the Crown and it is said that the applicant is a part owner of the garden house in which the explosives were found, and that in the house in

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

which he was arrested was found a large quantity of correspondence which is believed to prove his complicity and which the police have not yet had time to thoroughly examine. The application for bail is refused.

May 11, 1908

THE BOMB OUTRAGE

THE CHARGE AGAINST Mr. ARABINDO GHOSE BAIL AGAIN REFUSED

On Saturday morning Mr. H. Strokes instructed by Messrs. Manuel and Agarwalla, applied for bail on behalf of Mr. Arabindo Ghosh, charged with conspiracy, before Mr. L. Birley, District Magistrate of Alipore. The petition was as follows:

That he was arrested at five O'clock in the morning of Saturday, the 2nd instant, while he was in bed at his house in Grey Street in Calcutta, and thereafter he was kept in the Police Custody, and interview with his legal advisor was refused although it was sought for.

That at the time when he was arrested he wanted to see the warrant (if any) against him, but the office was arrested him did not comply with his request.

That on the same day an application was made before the Police Commissioner on your petitioner's behalf for bail and for an interview with his legal advisor for obtaining instructions, but the said application was refused and that thereafter as your petitioner has been informed and believes, his attorney requested the inspector in charge to show him the warrant or a copy thereof, but the said inspector declined to do so.

That your petitioner was produced before the Presidency Magistrate in Calcutta on Tuesday, the 5th instant, at 3 p.m., in the afternoon, but the charges under which he has been arrested, were read not out, and he is informed and believes that upon the application of the Police Inspector, he along with several others was sent up to take his trial at Alipore.

That on the same day he was produced before the Alipore Magistrate and again reminded to custody.

That he is informed and believes that although was only constituted pleader and muddayi tried to ascertain the charges against him by reference

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

to the record, they have not been able to do so, in as much as the same are kept under lock and key and nobody is allowed access there to and he is even now entirely ignorant of the charges of or information against him.

That there is no evidence as yet before the court to implicate him with the commission of any offence.

That he was not arrested under any suspicious circumstances from which any adverse inference can be drawn against him, and he says that he is wholly innocent of any criminal offence what so ever.

That there is no material before the court from which the court can believe him to be guilty of any non-bailable offence, as contemplated in Section 497, or P. Code.

That under the circumstances he would be greatly hampered and prejudiced in his defense unless he is allowed bail, for it was almost impracticable for his lawyer to take proper instructions from him in jail and for him to properly defend himself.

That he is in an extremely bad state of health and incarceration in jail prior to production of any prima facie evidence of his guilt will tell heavily on his health and thus necessity prejudice him in his defense.

That he is a man of intendent means and there is no chance or his absconding and he is ready and willing to offer substantial sureties or sureties in case the court will be pleased to grant bail.

Counsel urged that the accused was a man of Culture and education, was educated, in England, and a Professor in the National College. He said the only things that could be urged against him was that he is part – proprietor of the garden on which the bombs and other explosives have been unearthed. That was not evidence to connect him there with, as there are other brothers, also interested in the garden. He further urged that having been once remanded by the Presidency Magistrate, and for the second time by the Alipore Court, he ought not to be kept in custody unless strong evidence was produced against him.

At this stage Mr. Orr appeared and opposed the application on behalf of the Crown. He said that correspondence and papers were being looked into and it was believed that there was evidence to connect the accused.

The Court passed the following order :- The application is opposed on behalf of the Crown and it is said that the applicant is a part owner of the garden house in which the explosives were found, and that in the house in

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

which he was arrested was found a large quantity of correspondence which is believed to prove his complicity and which the police have not yet had time to thoroughly examine. The application for bail is refused.

May 11, 1908

IN INDIA

Sir, A.H. Leith Fraser, Lieutenant Governor of Bengal, arrived here (Calcutta) this morning (May 10) for the purpose of attending a conference with the chiefs of the Executive today in connection with the anarchist movement. A number of important matters will be discussed, including the selection of a Judge to try Arabindo Ghose, one of the principal persons arrested after the recent discover of bombs. A further application for the release of the prisoner on bail has been refused.

May 11, 1908

THE ANARCHIST CONSPIRACY

An application for bail was made today (9th May) before Mr. Birley, District Magistrate, Alipore, on behalf of Arabindo Ghose. Mr. Strokes, appeared in support of the application and argued there was no evidence before the court to implicate the prisoner in the commission of any crime. He was not arrested under any suspicious circumstances or amongst suspicious surroundings from which any adverse inference could be drawn against him. Although he has been kept so long in custody, he had not had an opportunity of ascertaining the charges under which he had been arrested. The application was opposed by Mr. Orr on behalf of the crown. The Magistrate refused the application.

May 12, 1908 — *The Bengalee*

HEARING BEFORE MR. BIRLEY

The *Amrita Bazar Patrika* thus describes the arrest of Mr. Aurobindo Ghose:

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

Only on Wednesday last Babu Aurobindo Ghose removed to the premises in Grey Street just opposite the residence of the Hon'ble Justice Saroda Charan Mitter the ground-floor of which is occupied by the "Navasakti Office and Press".

Early in the morning on Saturday, at about 4.30 a.m. the police (a strong body to them, in uniform and in plain clothes) began to knock at that front door. The household was asleep at that time, so no one at first responded to the rap-raping. There was a delay of some 20 minutes in opening the door. As soon as it was unbarred the police rushed in, in a body the officers, revolver in hand, and the others with lathis, and even with guns, it is said.

There were three ladies in the house—Aurobindo Babu's wife, his sister and an aunt. Their bewilderment and alarm, at this irruption of an armed force into their peaceful home, at such an unearthly hour, can be imagined.

Inspector Benode Gupta and Several European officers then entered Aurobindo's bedroom and on opening his eyes he saw them standing around. Perhaps he thought himself in the grip of a night-mare gazing an apparition in the half-light of dawn. However, he was not left in long suspense, for he was arrested in bed and handcuffed. It was 5 A.M. or thereabouts. Two other gentlemen who were arrested in the "Navasakti" office – Babu Abinash Chandra and Sailendra Nath – were not only handcuffed but also tried with ropes like enemies captured on the field of battle. After securing Aurobindo, his bed-room were searched. "Search" is not the word for it. It was turned inside out the ransacking went on for three hours but nothing was found except a few ordinary letter. As about 3 a.m. Babu Krishnan Kumar Mitter of the "Sanjibani" went to Aurobindo's house. It saw there a large number of Police, and believed that there were many detectives got out like innocent citizens, also present at the place. He (Krishna Babu) asked for permission to remove the ladies from the house; but was told that this could not be allowed before 3. P.m. In his dilemma he went to Babu Bhupendra Nath Bose for advice. Bhupendra Babu at once came with him on his appearing the police said that there was no restriction; anybody might go in. Aurobindo was unfettered when Krishna Babu arrived.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

May 12, 1908

Mr. Aurobindo Ghose

Bail again refused.

On Saturday morning Mr. H. Strokes instructed by Messrs. Manue and Agarwalla, applied for bai on behalf of Mr. Aurobindo Ghose, charged with conspiracy before Mr. L. Birley, District Magistrate of Alipore.

The petition was as follows:

That he was arrested at five O'clock in the morning of Saturday, the 2nd instant, while he was in bed at his house in Grey Street in Calcutta and there after he was kept in the police custody, and interview with his legal advisor was refused although it was sought for.

That at the time when he was arrested he wanted to see the warrant (if any) against him, but the officer who arrested him did not comply with his request.

That on the same day an application was made before the Police Commissioner on your petitioner's behalf for bai and for an interview with his legal advisor for obtaining instructions, but the said application was refused and that thereafter as your petitioner has been informed and believes, his attorney requested the inspector in charge to show him the warrantor a copy thereof, but the said Inspector declined to do so.

That your petitioner was produced before the Presidency Magistrate in Calcutta on Tuesday, the 5th instant, at 3 p.m. in the afternoon, but the charges under which he had been arrested were not read out, and he is informed, and believes that upon the application of the Police Inspector, he along with several others, was sent up to take his trial at Alipore.

That on the same day he was produced before the Alipore Magistrate and again remanded to custody.

That he is informed and believes that although his duly constituted Pleader and Mukhbear tried to ascertain the charges against him by reference to the record, they have not been able to do so, in as much as the same are kept under lock and key and nobody is allowed access there to and he is even now entirely ignorant of the charge of or information against him.

There is no evidence as yet before the Court to implicate him with the commission of any offence.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

That he was not arrested under any suspicious circumstances or any suspicious surroundings from which any adverse inference can be drawn against him, and he says that he is wholly innocent of any criminal offence whatsoever.

That there is no material before the court from which court can believe him to be guilty of non-bailable offence, as contemplated in section 497, Cr. P. Code.

That under the circumstances he would be greatly hampered and prejudiced in his defense unless he is allowed bail, for it was almost impracticable for his lawyer to take proper instructions from him in jail and for him to properly defend himself.

That he is in an extremely bad state of health and incarceration in jail prior to production of any prima facie evidence of his guilt will tell heavily on his health and will thus necessarily prejudice him in his defense.

That he is a man of independent means and there is no chance of his absconding and he is ready and willing to offer substantia surety or sureties in case the court will be pleased to grant bail.

Counsel urged that the accused was a man of culture and education, was educated in England, and a Professor in the National College. HE said the only thing that could be urged against him was that he is part-proprietor of the garden on which the bombs and other explosives have been unearthed. That was no evidence to connect him therewith, as there are other brothers, also interested in the garden. He further urged that having been once remained by the Presidency Magistrate, and for the second time by the Alipore Court, he ought not to be kept in custody unless strong evidence was produced against him.

Tuesday

May 19, 1908

Bomb outrage sensation

Case Against Mr. Aurobindo Ghose and Others

Hearing before Mr. Birley

The case against Mr. Aurobindo Ghose and others came up for hearing yesterday at 1 P.M. before Mr. L. Birley, officiating District Magistrate

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

Alipore, Mr. Eardley Norton, assisted by Mr. Barton, instructed by Mr. Upton, represented the Crown, while Babu Nilkanta Chakraborty appeared for Mr. Arabindo Ghose and Babu Behari Lal Dutt, Baroda Prosad Chaudhuri, Bijoy Krishna Bose, Dindoyal Bose, Sarat Chandra Sen, Akshoy Kumar Mukherjee, Nagendra Nath Bose, Subodh Chandra Mitter, Solicitor Brojendra Nath Roy and Monimohan Kar appeared on behalf of the remaining accused.

At first 26 accused were brought into Court in two prisoner vans, including Mr. Aurobindo Ghose, under a strong guard of armed policemen, European Sergeants and police officers. The prisoners were all Mr. Aurobindo Ghose was brought up after Din Doyal Bose. He was charged under sections 19(F) and 20 of the Arms Act. 143, 150, 157, 121, 121A, 122, 123, 124 and 109 I.P.C.

Trial of the Prisoners

Seven of the prisoners brought up before the Commissioner of Police yesterday including Mr. Aurobindo Ghose will be placed on their trial before the Magistrate of Alipore and, the rest will be tried by the Chief Presidency Magistrate Calcutta.

Tuesday

May 19, 1908

Bomb Outrage Sensation

The case against Mr. Aurobindo Ghose and others came up for hearing yesterday at 1 P.M. before Mr. L. Birley, officiating District Magistrate Alipore, Mr. Eardley Norton, assisted by Mr. Barton, instructed by Mr. Upton, represented the Crown, while Babu Nilakanta Chakraborty appeared for Mr. Aurobindo Ghose and Babu Behari Lal Dutt, Baroda Prosad Chaudhuri, Bijoy Krishna Bose, Dindoyal Bose, Sarat Chandra Sen Akshoy Kumar Mukherjee, Nagendra Nath Bose, Subodh Chandra Mitter, Solicitor Brojendra Nath Roy and Monimohan Kar appeared on behalf of the remaining accused.

At first 26 accused were brought into Court in two prisoners vans, including Mr. Aurobindo Ghose, under a strong guard of armed policemen, European Surgeants and police officers. The prisoners were all clad in clean clothes. Amongst them, Ullashkar Dutt had his yellow dhoti and chador on

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and another accused wore a red tussar dhoti. Mr. Arabindo Ghose and his brother put on a dhoti and twill shirt. A young prisoner had only his dhoti, part of which he used to cover his body. As for the mood of the prisoners, they were all remarkably in high spirits. Ullashkar was always smiling and this time, unlike on the last occasion at the Police Court, he did not rest content with enjoying the smile by himself. He cheered up others also. The prisoners in fact, talked all the time with one another. The economist boy-Sachindranath Sen, who, on the first day before the Police Commissioner was found without the Kacha on, had Kacha and all this time and his chequered takhon was changed into an ordinary black bordered dhoti. He had besides a shirt on. The prisoners were arranged in two lines. Barindra Ghose being placed at the head of the first line, while his elder brother, Mr. Aurobindo Ghose was put at the head of the 2nd. A press-man observed that though the accused were talking with one another, Mr. Aurobindo and Barindra, though very near each other, were not found talking. Yet it was so, until only towards the end of the day's proceedings when Mr. Aurobindo was found by his brother, napping. Barindra at once waked him up and two brothers held a short talk, both smiling all the while. The proceedings went on till 5 P.M. The prisoners got tired of standing and some of them actually sat down. A pleader on behalf of the prisoners, towards the close of the proceedings, prayed that the Magistrate might allow him and others, pleaders and friends of the accused to treat them to fruits. Mr. Birley did not agree, his objection being there was none to examine these traits. To this the inexorable pleader said that the trait might be given to them within view of the police. To this even Mr. Birley objected saying that there was none to certify as to these fruits being safely eatable. Yet the pleader would not let the matter drop. He said the fruits might be obtained by the Police officers themselves, of course at the cost of the prisoner's friends. Still the Magistrate objected when the pleader stopped. But while all this pleading was going on, the prisoners seemed to feel annoyed, specially when the pleader went on becoming the Magistrate for the favour, prayed for, in a plaintive tone. Some of prisoners wanting water to drink the Magistrate granted the prayer and the accused drank aqua pura to their hearts content. Then accused as arranged in order, were:

Barindra Ghose

Ullashkar Dutt

Upendra Nath Banerjee

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Indu Bhusan roy

Bhibuti Bhusan Sirkar

Narendra Nath Bakshi

Paresh Nath Manlik Gupta

Kunja Lal Saha

Bijoy Krishna Nag

Sachindra Kumar Sen

Purna Chandra Sen

Hemendra Nath Ghose

Nalini Kanto Gupta

Sishir Kumar Ghose

Aurobindo Ghose

Sailendra Nath Bose

Abhinash Chandra Bhattacharjee

Hem Chandra Das

Din Doyal Bose

Kanai Lal Dutt

Nirapodo Roy

Narendra Nath Gossain

Hari Mohan Kanjilal

Sudhir Kumar

Birendra Ghose

Krishna Jilan Sanyal.

Barindra Ghose

Mr. Aurobindo Ghose's brothers, Brindra had gold-brimmed spectacles on. He like Mr. Aurobindo, a slim figure, but a little but slimmer and a little taller than his brother. He was chatting and smiling all the while. Mr. Aurobindo though by no means morose, did not joint in the chat of his fellow prisoners. All the rest indulged in chat and smile except Mr. Arabindo. There was only one other prisoner who looked older than all the rest. This was Kunjalal but in spite of his age and a correspondingly ripe

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look, he freely joined in the chat of his boyish companions and seemed to enjoy it heartily.

May 13, 1908

‘ASIAN’ COUNTERBLAST

The summary suppression of every seditious native rag of a newspaper in Calcutta from the top to the bottom of the list is another measure that is now more than justified. These are preliminary measures which will give the seditious-mongers of Bengal pause. The arrest of the ring-leaders, we think, we may safely have in the hand of the police, who have shown themselves to be well inside the whole plot, and to have been most excellently served by their intelligence, Department. In the cases of Lajpat Rai and Ajit Singh – ordinance was brought into use and they were deported with trial, only to be released and treated with mistaken clemency after a short period of incarceration. We suggest summary measures against the men who are concerned in the present cases and against all such persons against whom there is ground, for suspicion.

Aurobindo Ghose, the ex-Editor of the “Bande Mataram” we have and B.K. Ghose, a relative who has confessed to his complicity in the attempt on the Lieutenant- Governor’s train and in all the other outrages, we also have out there been others, and we hope many others in more or less exalted positions, who will be placed alongside these men in the dock. The laws delays are however, proverbial – and feeling any reasonable chance of bringing in the capital verdict against accomplices in the recent murders – we conceive that the shortest way out of the difficulty is deportation under the old Regulation.

May 14, 1908

The Bomb Conspiracy

Hrishikesh Kanjilal said on another occasion, I was at Murraripurkar Road Garden House and there I saw Upen. He had a conversation about our organization and Upen told me that bombs were being prepared. I asked

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who prepared them and where they were kept, but Upen told me that I should know the whole thing when I become a permanent lodger in the garden house and he asked me to join them shortly. I had been at 23, Scott's Lane, on one occasion and there I found Barin, Upen, Abinash Chandra Bhattacharjee, and a boy of Uttarpara, who had come to take Aurobindo Ghose to Uttarpara for a lecture. Aurobindo was in the house upstairs. I say this because Barin told me, and I also saw him come down and get into a carriage.

14-05-1908

May 14, 1908

“Bande Mataram” and the Terrorists

On Monday, the following telegram, appeared in the Bande Mataram:

Aligarh May 11,

Great sympathy is felt with Sjt. Aurobindo Ghose and the martyrs among Indians. Except a few hypocrites, traitors and lip-loyalists, the people are greatly disgusted with the newspapers condemning the patriotic deeds, of solid nature.

Great sensation prevails since the bomb outrage at Muzafarpore and the capture of true patriots at Calcutta, Europeans are very much terrified.

18-05-1908

May 15, 1908

SATURDAY'S AFFAIRS

BAIL APPLICATION FOR Mr. AUROBINDO GHOSE

Mr. Counsel moved Mr. Birley, Magistrate, 24 Parganas, for bail on of Mr. Aurobindo Ghose who has been in custody with others. The application of both that there was not a scrap of Prime facie in that to implicate. Mr. Ghose and as his bad health is not good he should in jail. The Court passed the

The application is opposed on behalf of and it is said that the applicant was the owner of the garden house in which explosives were

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focused and that in the house in which he was arrested, was focused in which identify a correspondence which is he get -----times be thoroughly – admitting,

The application for bail is refused.

May 18, 1908

BEFORE THE MAGISTRATE OF ALIPORE

The prisoners themselves looked a very happy-go-lucky lot. They laughed and joked and chatted with so indifferent an expression that seemed to indicate, and that very clearly that not a soul of the gang had a care in the world. Even more coolness was displayed than when their ever to be remembered confessions were made at Lal Bazar. The only prisoner who seemed to realise the graving of his position was Arabindo Ghose. Throughout the proceedings a severe expression pervaded his features and unlike the rest of the gang he scarcely passed a word. For 20 minutes they stood arraigned in such a manner along the side of the Magisterial Bench and at a quarter past one all rose as Mr. Birley the District Magistrate entered.

May 18, 1908

Editorial Column

A Calcutta Contemporary

The Calcutta assuming that the bomb anarchists, thrower Khudiram Bose has been under restraint for insanity and that there is insanity in the family of Barindra Ghosh and Aurobindo Ghosh proceeds to argue that the members of this vile Conspiracy are mad men and all that is now necessary is to take better care of them that has hitherto been the case. We have no intention whatsoever of suggesting what should or should not be done to the prisoners now under trial, but a deliberate attempt is being made to obscure the real issue which should not be allowed to stand the unrefuted.

In most Anarchist organisations a certain number of neurotic imbeciles, whose weakness is traded by the more crafty scoundrels. Whether the trials of the Calcutta Conspirators will furnish fresh instances of such poor tools

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or not is nothing to the point. There can be no possible question that these who are responsible for introducing anarchists' methods into India and who organized and financed the association for wantonly taking life, are very far removed from lunatics. In the Centre of a great city, the manufacture of bombs was carried out on a large scale. If the confessions are to be believed, scientific education in bomb-making was obtained in Paris and elsewhere? Some of the bombs were characterized by the Inspector of Explosives as exceptionally destructive and the preparation of these instruments disclosed thorough and up-to-date knowledge of anarchists' methods. The system affords proof not only of clever methodical brains, with considerable capacity for organisation, but large pecuniary resources to back it. We trust that the men who supplied this undertaking with intelligence and money may be found among the prisoners. And if sufficient evidence to secure their conviction be forthcoming, we have little fear of their evading the consequences by a plea of insanity.

19-05-1908

May 19, 1908

The Alipore Trial

It was taken up before Mr. L Birley, District Magistrate of Alipore.

Mr. Norton said among the other places that the police kept a watch over were the premises 32, Murripukkur Road in Manicktolla. This garden house was the joint property of two of the accused Aurobindo Ghose and Barindra Kumar Ghose, and two other brothers of theirs. It was important so far Aurobindo and Barindra were concerned that there were matters which brought them into this case, in connection with another place, 23, Scott's Lane, where they, together with Abinash Chandra Bhattacharjee and Sailendra Bose used to meet and mess together.

At the Navasakti Office, Aurobindo Ghose and two others were arrested. There also a quantity of incriminating correspondence was found.

20-05-1908

May 20, 1908 — *The Bengalee*

CASE AGAINST MR. AUROBINDO GHOSE AND OTHERS

The Bengali

Hearing Before Mr. Birley

Second Day's Proceedings

Examination and Police Witnesses

The hearing of the case against Mr. Aurobindo Ghose and others was resumed yesterday at 1 P.M., before Mr. L. Birley, the officiating District Magistrate of 24 Parganas at Alipore

Mr. Eardly Norton, assisted by Mr. Barton, instructed by Mr. Upton represented the crown, while Babu Nilkanta Chakrabarti, appeared for Mr. Aurobindo Ghose and others.

Barindra Ghose and others standing near Upendra all enjoyed his hearty conversating with the Sergeant. Mr. Aurobindo Ghose was also found enjoying it. He from time to time, was found talking with his brother, sometimes with Upendra. But he never spoke to the Sergeant, nor did he join in the conversation with him.

Thursday

May 20, 1908

TRIAL AT ALIPORE

Mr. Norton desired to place before the Court a few facts, before he called witness in support of the case for the prosecution. Acting upon the information the Police searched No: 32. Mooraripooker Road a garden, which is the joint property of Arabindo, Barindra, and two other brothers Manmohan and Binoy. Another place was also searched No:23, Scott's Lane where Arabindo, Barindra, Abinash Chandra and Sailendra used to meet and mess together. Mr. Arabindo Ghose, his brother Barindra, Sailendra and Narendra were arrested at the Navasakti office where they removed on the 30th April last. On the 1st May last the police received information of the bomb outrage at Muzaffarpur and warrants were taken

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Arrest and Magistrate Proceedings

out for simultaneous search of houses in Calcutta. On the 2nd May at 5 A.M. searches were made at various countries with the result that 18 persons were arrested at Mooraripooker Garden.

Inspector Frizoni examined by Norton. He said on the 1st May last I received orders for the Commissioner of Police to go to Arabindo Ghose's Garden at 9.P.M. I went there starting from my place at 2 A.M. on the morning of the 2nd. The garden is at 32, Muraripukur Road, Maniktola, I was accompanied by Mr. Corbett, assistant to the D.I.G. (Crime on Railway).

A number of applications for bail on behalf among others of Arabindo Ghose, Kristo Jiban, Kanailal Dutt, Bejoy Kumar nag and Hem Chandra Das were put in.

May 20, 1908

CONSPIRATORS IN THE DOCK

The trial was commenced today of the 31 accused arrested in connection with the bomb conspiracy before Mr. Birley, District Magistrate, Alipore. The Court was crowded long before the hour fixed for the commencement of business.

The prisoners were brought into Court heavily guarded by mounted and foot armed Police, European and native. Except Arabindo Ghose all the other accused appeared quite unconcerned, laughing and joking when the Magistrate took his seat. Several Bengali Pleaders asked permission to obtain the signatures of accused to briefs.

A number of applicants for bail on behalf among others of Arabindo Ghose, Kristo Jilan, Bejoy Kumar Nag and Hem Chandra Dass were put in for Mr. Birley, in refusing the applications said nobody will be released on bail until we have gone through the evidence on behalf of the crown. After I have gone through such evidence on these is I can consider this question.

May 20, 1908

The Bomb Conspiracy Trial at Alipore
Curious Defence in the Procedure.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

The hearing of the case of the Emperor Vs Barindra Kumar Ghose, Aurobindo Ghose and others resumed yesterday before Mr. Birley, District Magistrate of Alipore. There were very few people, not actually concerned with the case present, but the police arrangements were almost as elaborate as on the previous day.

Purnachandra Biswas was the first witness.

Witness continued the sanction is to prosecute certain persons under sections 121A, 122, 123, 124. L. P. C. I. I complaint against Barindra Kumar Ghose, Indu Bhushan Roy, Nirapada Roy, Hemchandar Das, Aurobindo Ghose, Abinash Chandra Bhattacharjee etc.,

21-05-1908

May 21, 1908 — *THE BENGALLEE*
BOMB OUTRAGE SENSATION

Third Day's Proceedings

Superintendent Creagan

Examined by Court said:

I am a Superintendent of Calcutta Police in charge of 1st division thana.

(To Mr. Norton) I searched 48 Grey Street on the 1st May on a Warrant from the Commissioner of Police. It is the NaboSakti Press. We assembled at 5 a.m. at the Coomertoolithana. Mr. Clarke, Superintendent of Police, 24 Parganas, Inspector Chakraborti, Inspector Gupta, Inspector Mulcahy, sub-inspector U.N. Bose, and R.K. Singha, 6 European Sergeants, about 25 or 30 constables accompanied me. 2 search witnesses were procured. The witnesses searched as well as we searched the other officers. Mr. Clarke was also searched. Then we went and got the door opened at 6 a.m. I sent Upendra Bose with a constable. The door was knocked and we wailed in a carriage. The house has upper rooms. We entered the house as the door was opened. Going upstairs, we found Mr. Aurobindo Ghose in bed. He had his wife with him. (Witness identified Mr. Aurobindo Ghose). I showed him the search-warrant. He read and signed it. I arrested him at

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once. Immediately after Inspector Gupta came upstairs with Abhinash Chandra Bhattacharya and Sailendra Bose (witness identified the accused). They were arrested by me. They were told about the warrant. They did not sign the warrant. We searched the house and took possession of some letters. I was personally present the whole time. The list was signed by two witnesses Samir Nath Lahiri and Mohini Mohan Rakshit and myself. This list is exactly a faithful representation of the things taken possession of. The search was finished at 11.15 a.m. The persons arrested were handed over to the C.I.D. Department. They were present during the search. The house was the Nabasakti office. There was a press downstairs. Abinash told me that he was manager. There were sheets of paper which contained what to my mind looked like advertisements on an almirah was found a manuscript treating on the morality of boycott. I personally don't know who wrote it. I found a Bengali Newspaper of the 1st May with three pieces cut out. Some lines were marked with red pencil. This paper was discovered as it is Two copies of Mukti Path, a reprint of an articles in Jugantar were also found. A bundle of paper consisting of 15 letters and two documents one of which is signed – Aurobindo Ghose. I got nine letters and account and a poem in praise of Aurobindo Ghose by someone from Bombay. There were 3 letters unsigned and unaddressed. These 3 envelopes were small blue envelopes, one to Mr. Aurobindo Ghose, one to B.C. Bose and one to Miss US A Bose. There was a post card addressed to Mrs. Ghose. There were telegrams from Baroda. These things were tendered. There was a book of inscription for the National School at Giridih. There were 138 used post cards, a sheet of poetry, there were 130 letters, 953 letters of which only two are important from Aurobindo to his wife dated the 6th December.

Mr. Norton: That is the date on which the L.G.'s train was attempted to be blown. There was a letter from Aurobindo to his wife at Deoghar. There was another letter from Barindra at Ajit Singh's camp to Aurobindo at Surat in which he said he was preparing "Sweets". A telegram was from Tilak to Aurobindo asking him to send half-a-dozen good Nationalist speakers from Bengal. There was printed matter from the "Hindu" with the introduction of Comilla. There was an open letter to Lord Curzan by a Bengali politician, drawing attention to some remedies of the peoples' grievances. There was also a cheque book. There were some manuscript books. These were eleven in all. There were 55 letters. I have gone through them. There were 4 manuscript sheets in ink on Indian politics. A book containing some cuttings from various newspapers, a group of photographs representing

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Aurobindo Ghose in the midst of a number of Bengalis. There was also another photograph which I left behind. There were 17 letters and 8 envelopes. The photographs and all that were discovered in Aurobindo Ghose's room. There were also files in the "NabaSakti" office. There were a manuscript letter, two slips of paper containing accounts and some copies of the Yugantar paper, a list of subscribers to the Bi-weekly editions of the Navasakti, a photograph of Aurobindo as a young Cambridge man, there were seven documents in a note book – all this found in the record office, receipts from Aurobindo Ghose were discovered on the ground floor, there were three manuscripts and a note pad, 4 account books in the front office room, one payment book, one periodical abstract, a register, two account books, a rent receipt. (These were tendered). There were six account books, two post cards, a Bengali newspaper and a letter a bi-cycle with a ticket label from Kushtea. Besides there was an iron safe, which I could not open. I forced it open and I found some papers in it.

Mr. Norton: Are they important ?

Witness: No.

"Babu AUROBINDO"

When the names of the prisoner were called out the police officer took care to affix "Aurobindo" and "Babu" while other names went without the affix. This caused some amusement.

MP: Aurobindo – A Young Cambridge Man

Amongst the exhibits picked up from Mr. Ghose's room, there was a photograph of Mr. Ghosh as a collegian. Referring to this Mr. Norton said – "This is Aurobindo as a young Cambridge man". When this photograph was held up and referred to by Mr. Norton, Mr. Ghose evinced intense interest, and listened to the learned Counsel with more than usual attention. He was smiling all the while. His brother looked at his race and he looked at Barin's and a smile was exchanged between the two brothers.

Barindra Kumar Ghose wrote to Mr. Aurobindo that "Sweets" were being prepared. This was in a letter which was exhibited. "What are the sweets was the question which was raised by a pleader. The whole circle of lawyers felt interested but none suggested anything. When the ever-ready Mr. Norton said "The Sweets" are the bombs "some of the faces illumined with smiles.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

The case was adjourned till 11 a.m. today.

HEARING BEFORE Mr. BIRLEY

Fourth Day's Proceedings

Examination of the Police Witnesses

Hem Chandra's Little All

The hearing of the case against Mr. Aurobindo Ghosh and others was resumed yesterday before Mr. L. Birley, the officiating District Magistrate of 24 Parganas at Alipore.

May 21, 1908

The Bomb Outrage

Trial of the Accused

Inspector Frizzoni, examined by Mr. Norton, said, I have been an Inspector of the Calcutta Police for over 12 years on the 1st May last I received cards from the Commissioner of Police to go to Aurobindo Ghose's garden at 9P.M.

21-05-1908

May 21, 1908

The Bomb Conspiracy

The Alipore Trial

Superintendent Cregan's Evidence

Cregan said in examination to Mr. Norton: On May 1st I received a warrant from the Commissioner of Police to search the Navasakti Press, 48, Grey Street. We assembled at about 5 'o' Clock in the morning at the Kumartolly Thana. By we, I mean Mr. Clark, a CID Officer, named Chuckerbutty, Inspector Gupta, Inspector Mulcany, Sub-Inspectors V N Bose and R K Singh, six European sergeants and about twenty-five or thirty

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

constables. Inspector Gupta procured two search witnesses. The witnesses searched all the superior officers, and we also searched them before we left the Kumartolly Thana. We got to the door of Navasakti Office at Six ‘o’ Clock. I sent Sub-Inspector U. N. Bose, who knocked at the Door, which was opened and we rushed in. Mr. Clark and I immediately rushed upstairs. The others in accordance with a plan pre-arranged remained at different places. Ongoing upstairs, we found Aurobindo Ghose in Bed.

Was he alone? – No he had his wife with him (Identifies Aurobindo Ghose No.18). I showed him the search warrant and he read it and signed it. I arrested him at once. Immediately after, Inspector Gupta came upstairs with two others who were wanted. Abinash Chandra Bhattacharjee and Sailendra Bose.

Mr. Norton: I tender the search list.

Morality of Boycott

Where was this “Morality of Boycott” found? In Aurobindo Ghose’s room, where he was found sleeping. Among the things found was a Bengali Newspaper with three pieces cut out and parts of the remaining matter underlined in red pencil, two copies of reprint of articles in the Yugantar from different editions.

At this stage a defence pleader informed the court that there was someone behind, taking a sketch of the prisoners, and he inquired if it was being done with the permission of the court.

The Magistrate: I did not ask him to do it.

The Pleader: He is drawing lines and diagrams. If he is doing that with the permission of the court, then they may in future be made helpful for the purposes of identification.

The Magistrate: Do you want to stop his doing so.

The Pleader: Yes

The Magistrate: He shall be stopped from doing it.

The Pleader: and all the papers will be taken away from him.

A Policeman: He is drawing the Police.

The Magistrate: Then there is no harm in it. I see no objection to his drawing the Police.

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Superintendent Cregan continuing his evidence produced a bundle of fifteen letters concerning Sri Aurobindo's wife. One of these letters were signed by Aurobindo Ghose.

Continuing he said: I found nine letters, an account, and a poem in praise of Sri Aurobindo Ghose. These letters were unsigned and unaddressed, but three small envelopes were addressed to Aurobindo Ghose, B C Bose Esq, and one to Miss Usha Bose, and a post card addressed to Mrs. Ghose.

Counsel then tendered eight documents in one bundle.

Witness: I also found some suggested rules for the Congress.

Two documents and a subscription book were then tendered in one bundle, a bundle of 138 post cards, and a bundle of 130 letters and envelopes.

“Preparing Sweets”

Among this bundle of fifty-three letters, there are two which are important, the letters of 6th December 1907, was tendered separately. It was from Aurobindo Ghose to his wife. It was on that date that the Lieutenant Governor's train was attempted to be blown up. It shows that Barindra was away from Calcutta. The other letter is from Barindra to Aurobindo in which he says they are ‘preparing sweets.’

Witness: There is a telegram from Tilak to Aurobindo Ghose: “Must have at least half a dozen good speakers, nationalists form Bengal.” Then there is the printed matter, a political letter to Lord Curzon.

Mr. Norton: I gave one myself, yesterday, I also tendered a cheque book.

Witness: Here are some manuscript books, but there is nothing much in them.

Mr. Norton tendered the eleven books in bloc, also 55 other documents.

Witness: Here are nineteen letters, in which there is nothing of any importance, and cuttings from various newspapers and some photographs.

Mr. Norton: it is a group with Aurobindo Ghose in the center of a lot of admirers and flatterers.

Witness: This finishes all that was found upstairs in Aurobindo Ghose's room. The other things were found in the Navasakti Office; thirty-two letters and post cards, seventeen letters and envelopes, files of the Navasakti office receipts, etc., copies of the proceedings in the Yugantar case, two

Part III: The Alipore Bomb Case —
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bundles of letters and documents; another photo of Aurobindo Ghose as a Cambridge man; seven documents and a notebook.

In the second office of the Navasakti ground floor, were found two rent receipts from Abinash Chandra Bhattacharjee for Harrison Road Godowns, three manuscripts, and a note pad.

In the front office room, I got these four account books, a payment book, a periodical abstract stock, register, two account books, rent receipts etc.,

Mr. Norton tendered them.

22-05-1908

May 22, 1908

MR. AUROBINDO GHOSE

The Calcutta correspondent of the Hindu Patrika of Bombay writes – For some days past we have been learning that the lawyers of Aurobindo and Barinda and Khudiram will advance the theory of insanity as in the Toaw trial. Khudiram is a notorious lunatic having served no less than three or four terms of restraint in an asylum and Barindra have been known to be something of snake-charmers and ghost-trainers. Students who have read under Aurobindo while he was Principal at a college assert that while giving them lessons, Aurobindo would often appeal to the spirit of Mr. Gladstone by raising his eyes in the air and saying – “Come oh Great Spirit and say whether this college will be successful, teach me also to solve this problem” and so on. A student says that he would shake from head to foot while the spirit possessed him and as he took down on his slate the orders and suggestions of Gladstone his hand drove the pencil so terribly that the very table shook to its foundations with a reddened face taut in every nerve, Aurobindo would sink down under the hit. I appeal to Government, to the police, to the lawyers of Aurobindo, to ascertain particular and save the man if possible.

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May 28, 1908

Why Aurobindo Ghose was Arrested

To the Editor of the *Hindu*

Sir,

In the impressions of young valuable journal dated the 21st May 1908, a telegram was published and the above heading. There in it is stated in a letter which is now is alleged to have been addressed by Barindra Ghose from Surat to his brother Babu Aurobindo Ghose at Calcutta, the Barindra had informed his brother that they were preparing Sweets and that Mr. Norton, our old friend was prepared to connect the “Sweets” with the blowing up of the Lieutenant – Governor’s train.

Immediately was I read the telegram, memory brought to my recollection the expressions the chop and omelette and Don’t trouble yourself about the warning part” of the famous trial of Bardell vs. Picknick. However, as I did not see any connection between Counsel Norton and Serjeant Bazfuz, in the former advancing the same sort of argument as the latter did during the famous trial. I took time to solve the problem. Now that Mr. Norton being a great Literate-Lawyer. I believe he must have read Dickens again very recently, to have borrowed the logic of the great Sergeant.

Mittakoddi Venkato Subba Ram, Pleader.

Ongola

May 23

May 28, 1908

Printed Questions About AUROBINDO BABU

Babu Satya Charan Mukherjee, Mukherjee was called upon by Babu Lal Mohan Guha, Inspector of Police, to answer a lot of questions concerning Babu Aurobindo Ghose and other, accused in the sensational case. The questions were printed on a piece of paper which was sent down from Calcutta. Babu Satya Charan Mukherjee accommodated Babu Aurobindo Ghose in his house when he came here to attend the Midnapur District Conference, and hence the attention paid to him by the police.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

June 3, 1908

Opinion

Sjt. Aurobindo Ghose and the London Nation

The English Paper Native whose article reproduced elsewhere taken very miserable view of the present situation in India. Talking of Babu Aurobindo Ghose it says that “till the country is preserved we assume that Mr. Aurobindo Ghose is innocent of the said charge. That is to say so long he is not proved guilty motive unimaginable evidence, he should be demanded innocent. That is not only the law of the land, not the grievance of the English Nation. That the name he and several others have not released on though the police have yet apparently got no evidence against them. The Native also tells the police the truth when it says that the idea of hindrance it instilled in the minds of young Indians by those Anglo-Indian public who are not ashamed of proclaiming the doctrine that we won India by the sword and we must keep it by the sword. Indians are also made to realize at every step by British representatives in India, as the Native Points out, that there is no other relation between the rulers and the ruled except that of the outgoing and the conquered. The inevitable recent of each preaching must be galling sense of humiliation on the part of the Indians, and no wonder that the most sensitive of them would lose all control over themselves and be led to commit dreadful act. If it a pity that the responsible rulers of India will not remove the root cause but try to stamp out this violent tendency by only punishing those who are provoked to give effect to it. Let the Indians feel that they are not the subjects of official and non-official Anglo Indians but of the King-Emperor and the existing unrest will at once vanish.

Wednesday

May 22, 1908

CREAGAN’ EVIDENCE

Creagan said, we got to the door of the ‘Navasakti’ office at Six O’clock. I sent Sub-inspector U.N. Bose who knocked at the door, which was opened and we rushed in. Mr. Clark and I immediately rushed upstairs. The others in accordance with a plan prearranged remains at different places. On going upstairs, we found Arabindo Ghose in bed. Was he alone? – No, he had his wife with him. (Identified Arabindo Ghose No: 18) I showed him the search

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warrant, and he read it and signed it. I arrested him at once. Immediately after, Inspector Gupta came upstairs with two others who were wanted, Abinash Chandra Bhattacharjee and Sailendra Bose. (Identifies the men). I arrested them. They did not sign the warrant.

Where was this “Morality of Boycott” found? – In Arabindo Ghose’s room, where he was found sleeping. Among the things found was a Bengali newspaper with three pieces cut out and parts of red pencil, the remaining matter underlined in two copies of reprint of articles in the Yugantar from different editions.

Superintendent Creagan continuing his evidence produced a bundle of fifteen letters concerning Arabindo Ghose’s wife. One of these letters were signed by Arabindo Ghose.

Continuing he said: I found nine letters, an account, and a poem in praise of Arabindo Ghose. These letters were unsigned and unaddressed, but three small envelopes were addressed to Arabindo Ghose and B.C. Bose Esq. and a post card addressed to Mrs. Ghose.

Counsel then tendered eight documents in one bundle.

Witness: I also found some suggested rules for the Congress.

Two documents and a subscription book were then tendered in one bundle, a bundle of 38 post cards and bundle of the 130 letters and envelopes.

Among this other bundle of fifty-three letters there are two which are important. The letters of 6th December 1907 was tendered separately. It was from Arabindo Ghose to his wife. It was on that the Lieutenant Governor’s train was attempted to be blown up. It shows that Barindra was away from Calcutta. The other letter is from Barindra to Arabindo in which he says they are “preparing sweets”.

Witness: There is a telegram from Tilak to Arabindo Ghose, “Must have at least half a dozen good speakers, nationalists, from Bengal. Then there is the printed mater, a political letter to Lord Curzon.

Mr. Norton: I got one myself yesterday; I tender also a cheque book.

Witness: Here are some manuscript books but there is nothing much in them.

Mr. Norton tendered the eleven books in block also 55 other documents.

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Witness: Here are nineteen letters in which there is nothing of any importance and cuttings from various newspapers and some photographs.

Mr. Norton: It is a group with Arabindo Ghose in the center of a lot of admirers and flatterers.

Witness: This finishes all that was found upstairs in Arabindo Ghose's room. The other things were found in the Navasakti office receipts etc., copies of the proceeding as the Yugantar Case two bundles of letters and documents another photo of Arabindo Ghose as a Cambridge man seven documents, and a note book.

In the second office of the Navasakti ground floor were found two rent receipt from Abinash Chandra Bhattacharjee for Harrison Road godown three manuscripts, and note pad.

In the front office room I got these four account books, a payment book, a periodical abstract, stock register, two account books rent receipts etc.

Mr. Norton tendered them.

May 22, 1908

“SWEETS” READY FOR DISTRIBUTION

Superintendent Creagan, one of the witness detailed the raid on the NavaSakti office in Grey Street, where Arabindo Ghose was arrested.

Mr. Norton in putting various letters found by the police before the Court read one which had been written to Arabindo Ghose from Barin Ghose, who was at Ajit's Camp, Surat. It contained reference to the fact that Sweets, the word being underlined, were ready for distribution to all parts of India, and that the time was not ripe, “These Sweets” said Mr. Norton, “are bombs were contended”. Then three telegrams from Tilak to Arabindo dated 20th December last were read in which he says he must have at least half a dozen good speakers, Superintendent Creagan had not finished his evidence.

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Arrest and Magistrate Proceedings

May 22, 1908

THE TERRORISTS

The first witness Sarat Chandra Das said, at No: 32, Muraripukur Road, I saw many who are present here with the exception of Arabindo Ghose, Upendra Nath Gupta and Motilal Bose. Witness mentioned the name of Arabindo Ghose, in the NavaSakti office in Grey Street.

May 22, 1908

The Bomb Conspiracy

The Alipore Trial

Mr. Barton: here is a photograph with Aurobindo Ghose in it along with others. A photograph of Bhupendranath Dutt, editor of the Yugantar.

Identifying some of the accused.

Sarat Chandra Das, an eating house keeper in Cornwallis Street, Shambazaar, No.109, examined by Mr. Norton, said: Inspector P. C. Biswas gave me instructions to watch certain houses. Amongst them was No.23, Scotts Lane, 38-4 Raja Nobokishen's Street, 4 Harrison Road, 32, Muraripukur Road, the Navasakti Office. I have known Aurobindo Ghose for a year or two. I did not know where he lived before that, but I have known him since then. I have been watching Scotts Lane since the end of March and I have seen people going in and out.

Among these persons here, can you identify any who used to go to No.23, Scotts Lane frequently? Yes.

Go among the accused and point them out.

Witness: I want a policeman to with me (Laughter)

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23-05-1908

May 23, 1908

THE BOMB OUTRAGE

Mr. Barton: Here is a photograph group with Arabindo Ghose in it along with others. A photo group of Bhupendra Nath Dutt, editor of the “Yugantar”.

Sarat Chandra Das, an eating house keeper the Cornwallis Street, Shambazar, No:100 was the witness. He said Inspector P.C. Biswas give me instructions to watch certain houses. Amongst them was No: 23, Scott’s Lane, 15, Gopi Mohan Dutt’s Lane, 34-a Raja Nalo Kissen’s Street, Harrison Road, 32, Muraripukur Road, the Navasakti office. I have known Arabindo Ghose for a year or two. I did not know where he lived before that, but I have known since then. I have been watching Scott’s Lane since the end of March and I have seen people going in and out.

Witness identified Arabindo Ghose, who lived in Raja Noboki Kissen’s Street, and Hem Babu whom he pointed out.

May 23, 1908

Sarat Chandra Das

Witness said: At No.32, Muraripukur Road, I saw many who are present here, excepting Sri Aurobindo, Nogendra Gupta and Motilal Ghose. I see all the other accused who used to go there some time or another.

17-06-1908

May 27, 1908

AN EXTREMIST OPINION

At a small conference held in the hall conference held in the hall of Poorna Sarva Janik Sabha it was resolved to issue a statement and to start a defence fund for Babu Arabindo Ghose if necessary. The statement is as follows “we view with deep regret the recent acts of violence on the part of certain

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young men in Bengal resulting in the lamentable deaths. We firmly believe these regrettable occurrences are the result of prolonged and persistent disregard of public opinion and the continued policy to repression on the part of the Government and not, as alleged in some quarters, of any speeches or writings. We are convinced that the remedy for the present of state things lies not in the adoption of any measure of repression and coercion, which must prove failure, but in the prompt redress of popular grievances and in the making of liberal concessions to the legitimate demands and aspirations of the people in the spirit of large minded sympathy and far sighted statesmanship. We hold that such a policy of conciliation will be in harmony with the best traditions of British rule in India.

May 29, 1908

SUPERINTENDENT CREAGON

The trial of the case against Mr. Aurobindo Ghose and others was resumed on Wednesday, before the District Magistrate of 24 Parganas at Alipore.

He was the witness Mr. Clarke also there. They went to 48, Grey Street. He said we went and got the door opened at 6. a.m. Creagan said I sent Upendra Bose with a Constable. The door was knocked and we waited in a carriage. The house has upper room. The officers were at different places. We entered the house as the door was opened. Going upstairs we found Aurobindo Ghose in bed. He had his wife with him (witness identified Mr. Aurobindo Ghose). I showed him the search warrant. He read and signed it. I arrested him as once. Immediately after Inspector Gupta came upstairs with Abinash Chandra Bhattacharjya and Sailendra Bose. They were arrested by me. We searched the house and took possession of some letters. The house was the Navasakti office. A bundle of paper containing of 15 letters and two documents one of which is signed Aurobindo Ghose. I got nine letters and account and a poem in praise of Aurobindo Ghose by someone from Bombay. There were three letters unsigned and unaddressed. These 3 envelopes were small blue envelope. One to Aurobindo Ghose; one to B.C. Bose one to Miss Usa Bose. There was a post-card addressed to Mr. Ghose. There were telegrams from Baroda. These things were tendered. There was a book of inscription for the National School at Giridin. There were 138 used post-cards, a sheet of poetry's; there were

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180 letters, 958 letters of which only two are important from Aurobindo to his wife dated the 6th December.

Mr. Norton – That is the date on which the L.G.’s train was attempted to be blown. There was a letter from Aurobindo to his wife at Deoghar. There was another letter from Barindra at Ajit Sing’s camp to Aurobindo at Surat in which he said he was preparing “Sweets”. A telegram was found from Tilak to Aurobindo asking him to send half a dozen good nationalist speakers from Bengal. There was printed matter from the “Hindu” with the introduction of Comilla. There was an open letter to Lord Curzon by a Bengali Politician, drawing attention to some remedies of the people’s grievances. There was also a cheque book. There were some manuscript books. These were eleven in all. There were 55 letters, I have gone through them. There were 4 manuscript sheets in ink on Indian Politics. A book containing some cutting from various newspapers, a group of photographs to presenting Aurobindo Ghose, in the midst of a number of Bengali. There was also another photograph which is left behind. The photographs and all that are delivered in Aurobindo Ghose’s room. There were also files in this Navasakti office. There were 3 manuscript letters, two slips of paper containing accounts and these copies of the Yugantar paper’s a list of ascribed to the Biweekly edition of the Nava Sakti a photograph of Aurobindo Ghose as a young Cambridge man—there were documents in the book, of all this first is the ground floor office receipts from Aurobindo Ghose were discovered on the ground floor, there were three manuscripts and a note pad and accounts book in the front office room. There were six account books, two post cards, a Bengali newspaper and a letter, a bicycle with a ticket label from Khustea.

June 6, 1908

THE TERRORISTS

Superintendent Creagan stated that on May1, he received a warrant to search the “NavaSakti” office. He assembled with 2 inspectors, a sub-inspector and six European Sergeants and a number of constables with Superintendent Clark of the 24-parganas. When the door was opened in reply to a knock he and Superintendent Clark went straight upstairs. There they found Arabindo Ghose, who was arrested.

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The search lasted from 6 till 11-15, and they arrested 2 other Bengalis. One of the documents found on the premises was signed by Arabindo Ghose. They seized a quantity of newspapers and correspondence, as well as photo groups, all including Arabindo Ghose.

By Mr. Norton : Is this the original warrant on which you acted ?

Look at the back of it. You said Arabindo Ghose signed it ?

Yes, that is his signature made in my presence.

Arabindo Ghose, who had been squatting in a corner of the court house, rose up for identification by the Police Superintendent with a broad smile on his face.

June 8, 1908

MAY, 21

The men arrested in connexion with the bomb discoveries in the Garden of Mr. Arabindo Ghose at Manicktollah are now on trial before Mr. Birley, district Magistrate of Alipore. The prisoners number 32. The case is being followed with the greatest interest. The prosecution alleges that the conspiracy unearthed Manicktollah has been in existence since 1905, and that all the accused have been attempting to effect the emancipation of their country from the thralldom of England and have conspired to wage war against the Imperial Government.

Inspector Frizoni, who conducted the raid on the garden at Manicktollah, was the first witness called. His evidence was to the effect that accompanied by ten European sergeants and some 50 armed policemen he arrive at 32, Muraripukur Road at about half Past 3 in the morning of May2, within an hour the premises were surrounded and arrests were made, 13 men being found on the verandah. Then police then waited for dawn, and a systematic search of the premises was made. In them 116 various articles were found. The examination in the house having been completed, the searchers proceeded to the garden, and, seeing a newly drug-up spot, a probe was made and earth turned up. Barindra, one of the prisoners, told the searchers, when a box was found, that it contained revolvers, bombs, and explosives. In the box, lying on the top of some cotton wool, was a bomb mould, and Barindra having informed the police that it was a shell, they

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stopped their examination, realizing the danger, they were running. At this portion of the evidence the prisoners smilingly nodded at each.

The inspector then gave details of further finds, which included a zinc tank, buried 3 ft or 4ft. down, containing five bottles of carbohc acid, one bottle of sulphuric acid, and a bucket of dynamite. Three packets and some loose cartridges of different kinds, including Government ammunition, four boxes of dynamite, a number of rifles, a live bomb, a number of plans, tubes, phials, a series of manuscript notes on the Russo-Japanese war, a pocket book with instructions regarding the manufacture of bombs, some manuscript notes on the general principles of war, and a box of wigs were among the other exhibits produced.

Superintendent Creagan, who arrested Mr. Arabindo Ghose, produced a letter addressed to Mr. Ghose containing the remark that “Sweets” the word being underlined were ready for distribution to all parts of India, and that the time was new ripe. These sweets Mr. Norton contended were really bombs.

When the accused are removed each day from the Court to the prison vans and they are escorted by police with fixed bayonets, and are taken to the goal under armed mounted police escort, with police outriders.

June 16, 1908

THE GHOSE FAMILY AND THE MANICKTOLLA HOUSE

Jotindra Nath Mukherji, a clerk of Chetla, was the witness called. In reply to Mr. Norton witness stated that in 1903 he was a Mutation Clerk in the Land Registration Office. At that time he noted the mutations in the Touzi Register. The register was produced by witness, who stated there was a mutation case in 1903 with regard to the holding belonging to Samatan Paul. The file containing the record of the case was then put in for identification. The names in that case were changed from Sanatan Paul to Benoy Bhusan Ghose, MonMohun Ghose, Arabindo Ghose, Barindra Kumar Ghose and Sarajini Ghose. Witness made over the records of the case to the peshkar. He did not know if the rents were paid. The 5 names mentioned were still upon the register.

Rajendra Nath Ganguli, the Record Keeper at Alipore, proved the holding of 17, Manicktollah Gardens by Barindra Kumar Ghose.

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Samar Nath Lahiri stated that he went from Bortolla thana on May 2nd, accompanied by the police, to 48 Grey Street and the “Nava Sakti” office. Witness recognized Arabindo Ghose as one of the occupants of the house at Grey Street.

June 17, 1908

THE GHOSE FAMILY AND THE MANICKTOLA HOUSE

The Witnesses – A. Percy and Inspector Lahiri, Jotindra Nath Mukherjee – he was another witness. He was a clerk of Chetla. He said there was a mutation case in 1903 with regard to the holding belonging to Samatan Paul. The file containing the record of the case was then put in for identification. The names in that case were changed from Samatan Paul to Benoy Bhusan Ghose, ManMohan Ghosh, Arabindo Ghose, Barindra Kumar Ghose and Sarojini Ghose. Witness made over the records of the Case to the Peshkar. He did not know if the rents were paid. The 5 names mentioned were still upon the register.

Rajendra Nath Ganguli, the Record Keeper at Alipore proved the holdings of 17, Manicktolla Gardens by Barindra Kumar Ghose.

Samar Nath Lahiri stated that he went from Bortolla Thana on May 2nd accompanied by the police, to 48, Grey Street and the “NavaSakti” office. Witness recognized accused Arabindo Ghose as one of the occupants of the house at Grey Street.

June 17, 1908

THE YUGUNTAR

The Manicktolla Case

Further Proceedings At Alipore

The hearing of the charges against the thirty-four Bengalis, including Babu Aurobindo Ghose, and his brother Barindra Kumar Ghose, in connection with the bomb factory unearthed in a Garden house in Manicktolla resumed Yesterday.

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Mr. Eardley Norton and Mr. Barton instructed by Mr. Upton, prosecuted. The prisoners were defended by the same pleaders.

Jyotindronath Mukherjee, the Peshkar of Kash Muhal, stated that the Manicktolla Garden belonged to Aurobindo Ghose and his brother.

Rajendra Nath Ganguli record keeper in the collector's Office, identified a petition purporting to be made by Barindra Kumar Ghose, registering his name as the owner of holding 117 (Manicktolla Garden). Witness spoke about some other petitions by Ghosh's brothers for in numbers beside himself (??)

Kali Bhusan Bose, a clerk in the Collector's office, spoke about collecting rents of holding No. 117, from Aurobindo Ghose and his family. He identified a petition which he drew up on September 15, 1902, The statements in the petition as far as he could remember, were given to him by one Bepin Behari Ghose. A petition signed by five men was handed to witness.

The witness spoke to having received a Vakalat Nama signed by Aurobindo Ghose and his other brothers, with instructions to act for him on behalf of the Manicktolla

garden property.

Samad Nath Lahiri spoke about the search at the Navasakti office on May 2nd. He saw a babu asleep. He afterwards learned he was Aurobindo Ghosh, Aurobindo was arrested. And some property seized, a list of which was made in his (witness) and the accused person's presence. Witness identified Shailendra Ghosh and Abinash Bhattacharjee, who were also arrested.

23-06-1908

Bengal Sedition

June 23, 1908

“King's Evidence”

At the Alipore Magistrate's Court, where the trial is proceeding against Aurobindo Ghose and 33 others for complicity in the bomb outrage, today, Mr. Norton, for the crown, tendered one accused, Narindra Nath Gossain or Goswami as king's evidence. The other accused at once dropped their hitherto carefully advertised indifferent light-heartedness. They were very

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angry and showed were also vastly interested. The approver was provisionally discharged, being informed that his freedom depended on his truthfulness, and that he would remain in custody till the conclusion of the case. When the prisoners were removed there was a demonstration against the approver who was taken special charge of by the police. He said that his father, who is a Zamindar, disowned him and predicted the traitors' end. Witness, who is 31, stated whereas he has been educated; his father was a Zamindar having property at Serampore and Bankura. He detailed various Calcutta Schools where he received his education. After leaving the college he lived with his father at Bankura. In 1905-06 he came through his family lawyer, to know of two men (Government officers) Ram Das and Surendra Nath. They were very keen swadeshi and talked politics, saying they had a Swadeshi leader, named Jatindra Nath Banerjee, and their object was to establish Swaraj instead of British Government.

Continuing, the witness stated that Ram Das asked him to join the party. The money was to be raised by looting. The money raised was to buy arms. Jatindra was a Sanyasi and heard he was formerly living at Baroda, Aurobindo Ghose was also named as a leader. He also was at Baroda. The witness then identified the accused Aurobindo.

Continuing the witness said, I did not know Aurobindo. At the time of the conversation, I came to know Aurobindo. Subsequently I met him at the house of Subodh Chandra Mullick in Wellington Square. Before I came to Calcutta, these two men gave me letters of introduction to Upendra Nath Banerjee and Barindra Kumar Ghose, Aurobindo's brother, who was here identified by the witness. As Bhupendra Nath Dutt is related to Swami Vivekananda, I joined their Society and came to Calcutta to work for the society. I saw Bhupendra Nath at his house. I do not know the name of the lame. The number is, I think No. 3. I did not read the letter of introduction to Bhupendra Nath. I had a conversation with him. He said he was starting a paper called the "Yugantar" with the object of preaching the gospel of Swaraj or Self-government. Bhupendra Nath gave me a copy of the first issue of the paper. He asked me to subscribe to it, I paid Re 18 yearly. Bhupendra Nath told me to come again the next day to meet Barindra Kumar Ghose. I went and met Barindra Kumar Ghose, who told me we are sending some of the Young boys to Japan, England, France and America to learn Science. "What Science", "How to make bombs," etc. He also told me to go to Japan or France, and I replied that I would try to go. He also said that his society were trying to establish Swaraj. Barindra and

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Aurobindo Ghose were the leaders. He also asked me to collect subscribers to the "Yugantar", and if people could not afford subscription to teach them its contents.

Wrong Sized Cartridges

Aurobindo told me to go to Rungpur to loot a widow's house. He gave Rs. 12 and cartridges, and told me to go to Isan Chunder Chuckerborty, at Rungpur. He said that other people would be there. The cartridges were for the revolvers which Abinash Chandra Bhattacharjee gave me. The 12 cartridges did not fit the revolver Isan is a Government officer at Rungpur. I think he is a Peshkar. I asked him where Barindra, Mohendra Nath, Lahiri Harish, Mullick, Hem Chandra Das, Hemendra and Profulla Chandra and two boys were. I subsequently met them at Balihar, the same afternoon. I stayed at Rangpur 15 to 20 days. I stayed at the Kutcherri. Hem Chandra Dass, Barindra, Homendra and Profulla sometimes came and stayed at the Kutcherri during my stay with Isan Chunder Chuckerborty, we all talked about Swaraj.

After a little tour to his father's estates, he returned to Calcutta, there Barindra Kumar told him someone, whose name he did not remember had been sent to Japan and Hemchandra Das had been sent to France. He was told the Society was going to obtain swaraj by making bombs and collecting arms. He then set out to collect subscriptions for the "Yugantar" which was in need of funds. He lived at the "Yugantar" mess. He identified many men he lived and worked with.

He continued, I also saw Barindra Kumar Ghose, there, I said to him, "come here and I shall stay here to work with you" He replied "very well" A few days later Aurobindo came to Calcutta from Baroda. Barindra told me to preach for them in the character of a Sanyasi. I was to preach the doctrine of Swaraj. Charu Chander Dutt brother-in-law of Subodh Chander Mullick came to see me as also did Barindra and Sailendra Ghose, Charu Chandra told me he wanted to establish

Swaraj in Bengal. He said he said he could get money, the same as the Maharatta's did. I asked him how the Maharattas got money and he replied,

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by looting." I asked how we were to collect arms. He said if we had enough money we could get them from foreign countries. On another occasion Barindra and Aurobindo were at the house of Subodh Chandra Mullick. Barindra took me there. Mullick was there. He spoke generally of Swaraj. After that I saw Aurobindo frequently at Mullick's and sometimes at the "Yugantar" office, I became a Sanyasi I did not take any vows. I Simply but on the clothes and took a peon's book. After becoming a Sanyasi, Barindra told me we would have to earn money by looting. I had a conversation with Aurobindo about the finances of the society, after I came back from preaching the gospel I was preaching for month, I found out who was financing the society.

24-06-1908

June 18, 1908

THE TERRORISTS

Satta Charan Mukherjee of Bulltupore Midnapore, a Muktear of the Criminal Court was the first to be examined. He remembered the last Midnapore conference in December last. On that occasion (he said) Arabindo Ghose, Sham Sundar Chukerbutty and Lalit Mohan Ghosal lived in my Bulltupore house, I know Satyendra Ghose who used to visit my house.

There were two public meetings. Arabindo attended the extremist meeting.

June 23, 1908

POSITION OF ARABINDO GHOSE

Narendra Nath Goswami as witness for the prosecution. He stated that Ram Dass asked him to join the party. Money was to be raised by looting. The money raised was to buy arms. Jotindra was a Sanyasi and witness heard he was formerly at Baroda. Arabindo Ghose was also named as a leader. He also was at Baroda. Witness then identified the accused Arabindo Ghose. Witness said, I did not know Arabindo at the time of the

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conversation. I came to know Arabindo subsequently. I met him at the house of Subodh Chandra Mullick in Wellington Square. Before I came to Calcutta these two men gave me letters of introduction to Upendra Nath Banerjee and Barindra Kumar Ghose, Arabindo's brother who was here identified by witness. Upendra Nath Dutt is related to Swami Vivekananda.

He also said that his society was trying to establish Swaraj, Barindra said Arabindo Ghose was the leader. He also asked me to collect subscribers to the Yugantar and if people could not afford subscription to teach them its contents. I stayed in Calcutta about 3 days and then went back to Bankura.

During the visit I did not see Arabindo Ghose. After days later Arabindo came to Calcutta from Baroda. Barindra told me to preach for them in the good of a Sanyasi. I was to preach doctrine of Swaraj. On an occasion Barindra and Arabindo told me how to collect the money. I saw Arabindo at the house of Subodh Chandra Mullick. Barindra took me there. Mullick was there, he spoke generally of Swaraj. After that I saw Arabindo frequently at Mullick's and sometimes at the "Yugantar" office. After becoming a Sanyasi Barindra told me we would have to earn money by looting. I had a conversation with Arabindo about the finances of the society. Arabindo told me to go to Rungpur to loot a widow's house. He gave me Rs.12 and cartridges and told me to go to Ishan Chandra Chuckerbutty at Rungpur. He said that other people would be there. The cartridges were for the revolvers which Abinash Chandra Bhattacharjee gave me. The 12 cartridges did not fit the revolver. Ishan Chuckerbutty is a Government Officer at Rungpur.

June 24, 1908

AUROBINDO GHOSE DRAGGED IN AS THE LEADER

The Faith of Sjt. Aurobindo Ghose

There are now on trial in Calcutta some thirty Indians accused of complicity in the bomb conspiracy. Among them is Mr. Aurobindo Ghose, who for the past two years has been the directing genius of the Nationalist Newspaper "Bande Mataram" and the most impassioned preacher of the Nationalist faith. Aurobindo Ghose is not unknown in England. He was educated at St. Paul's school and Cambridge University and he passed high

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in the examination for the Indian Civil Service though he did not complete the qualification. His ability as writer and teacher is of high order, and by young Indian he is looked upon as a prophet of the new faith. Neither in India nor in England can those who know him credit the accusation that he has become a dynamiter.

There was lately been printed and circulated in England, an idealist containing the botany of an address delivered in Bombay at the beginning of the present year, by Aurobindo Ghose. It comes opportunity. In view of the present situations in India, as super men of the political gospel that is being proclaimed from one end of India to the other, is hundreds of newspapers and from thousands of platforms.

Nationalism, the orator declares is a religion that has come from God. Let no man dare to call him as if a Nationalist if he does — so rarely with a sort of intellectual pride. If you are going to accept this religion of Nationalism you must do it in the religious spirit. You must remember that you are the instruments of God for the salvation of your own country. Nationalism is not going to be crashed. Nationalism survives in the strength of God : it is immortal, it cannot die, because it is God who is working in Bengal. God cannot be killed. God cannot be sent to goal.

The speaker then refers to the change that has been wrought among the people. The name of Bengali need to be a reproach among men. What has made the Bengali so different from his old self, Bengal is learning to believe, admits that the task looked at intellectually, is hopeless.

Here is a work that you have undertaken a work so gigantic, so stupendous, the means for which are so poor, than resistance to which will be so strong, so organized, disciplined, so well-equipped with all the weapons that science can supply with all the strength that human power and authority can give--- and what means have you to carry out this tremendous work of yours ?

Three or four years ago, the speaker offers on, he found the prevailing in God, his mood of apathy and despair. People had believed that regeneration could come only from the outside. Now that belief was thoroughly broken.

The state of despair was the best thing that could have happened for Bengal, for it meant that the intellect had done his bed, that the intellect had done all that was possible for it and that the work of the unaided intellect in Bengal was finished. The intellect having nothing more to offer, save despair, begins quiescent and when the intellect ceased to work the heart of

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Bengal was open and ready to receive the voice of God whenever he should speak. When the message came at last, Bengal was ready to receive it and she received it in a single moment. In a single moment the whole nation rose, the whole nation lifted itself out of despair and it was by this sudden rising, by this sudden awakening from a dream that Bengal forwarded the way of salvation and delivered to all India that eternal life, immortality, not be lasting degradations was our fate. Bengal lived in that faith. She felt a mightier faith than any that earth has given because she had that faith from God and was able to live in it. Then that happened which always happened when God brings other forces is fight against the strength which he himself has inspired. Because it is always necessary for the divinely appointed strength to grow by suffering. Without suffering without the lesson of self-sacrifice, without the moral force of self-sacrifice the God within us cannot grow.

The speech ends with an appeal for sacrifice.

There is only one force and for that force I am not necessary, you are not necessary, he is not necessary. Let all be thrown aside as so much waste substance, the country will not suffer. God is doing everything. We are not doing anything. When he bids us suffer, we suffer because that suffering is necessary to give other strength. When he is thrown away, he does so because we are no longer required. This is a work that God has called us to do and in the place of those who are thrown away God will bring many more. He himself is the worker and the work. He is immortal in the hearts of his people.

In the House of Commons, a few weeks ago Mr. O'Grady suggested to the Secretary for India that is attempting to repress the Nationalist propaganda, the Government was setting itself against the faith and aspirations of the people. If Lord Morley could not find the way in which to forbid the message of Aurobindo Ghose is winning hold of the people, he might be tempted to agree with Mr. O'Grady's way of putting it.

24th June 1908

Bomb Case at Alipore

Naren Gossain an Approver

Fuller revelations of the Conspiracy

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Continuing witness stated that Ram Dass asked him to join the party. Money was to be raised by looting. The money raised was to buy arms. Jotindra was a Sanyasi and witness heard he was formerly at Baroda. Aurobindo Ghose was also named as a leader. He also was at Baroda. Witness identified that accused Aurobindo. Continuing witness said: I did not know Aurobindo at that times of the Conversation. I came to Aurobindo. Subsequently, I met him at the house of Subodh Chandra Mallick in Wellington Square. Before I came to Calcutta these two men gave me letters of introduction to Upendra Nath Banerjee and Barindra Kumar Ghose, Aurobindo's brother, who was here identified by the witness Upendra Nath Dutt is related to Swami Vivekananda.

He also said that his society were trying to establish Swaraj. Barindra said Aurobindo Ghose was the leader. During the visit I did not see Aurobindo Ghose.

Aurobindo came to Calcutta from Baroda.

How to Accomplish Loot?

On another occasion Barindra and Aurobindo told me how to accomplish loot. I saw Aurobindo at the house of Subodh Mullick after he was at Calcutta. Barindra took me there. On the first occasion Subodh Mullick, myself, Barindra and Aurobindo were present. On another occasion Aurobindo told me how to accomplish loot. I became Sanyasi afterwards. On the first occasion there was an introduction and a general Swadeshi talk and nothing else.

I met Aurobindo Ghose after that frequently, sometimes at the Jugantar office, sometimes at Subodh Mullick's house.

Who Financed the Society

First of all, I put on a Sanyasi's clothes. There was no ceremony. There was only a pious look. Then I first saw Barindra Aurobindo.

Conversation about Finances with Aurobindo

I had a talk with Aurobindo about financing the society. I was absent from Calcutta's preaching abroad. Aurobindo told me "You will have to go to Rungpore for looting a widow's money". He gave me R.12 and a few cartridges.

He gave the address of Ishan Chandra Chakraborty's house at Rungpore. He said other people would be there also.

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Mr. Norton : Cartridges for what ?

Witness : For revolvers.

I have a revolver with me.

Abhinash Chandra Bhattacharya gave me the revolver. Aurobindo gave me 12 rupees 12 cartridges. The cartridges did not fit the revolver.

I had never seen Aurobindo Ghose at the Garden.

June 24, 1908

Looting and Bomb Throwing

Aurobindo the Alleged Leader

Narendra Goswami said that his society were trying to establish Swaraj. Barindra said, Aurobindo was the leader. I saw Aurobindo at the house of Subodh Chandra Mullick. He spoke generally of Swaraj. After that I saw Aurobindo frequently at Mullick's and sometimes at the Jugantar office. Barindra told me we would have to earn money by looting. I had a conversation with Aurobindo about the finances of the society. Aurobindo told me to go to Rungpur to loot a window's house. He gave me Rs.12 and cartridges and told me to go to Ishan Chandra Chakraborty at Rungpur. He said that other people would be there. During another visit to Aurobindo I told him I was going to Bankura. There was a meeting in the house. Myself, Aurobindo Ghosh, Barindra Ghose, Abinash Chandra Chakraborty were present.

June 24, 1908

TO, THE EDITOR, "HINDOO PATRIOT"

Dear Sir, I send you here with an appeal for funds to defend by brother Srijut Arabinda Ghose, for kindly publishing it in your paper. May I hope that in doing so you will kindly draw your reader's attention to it and lend it your strong support.

Your truly

Sarojini Ghose.

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My countrymen are aware that my brother Srijut Aurobindo Ghose stands accused of a grave offence. But I believe, and I have reasons to think that the vast majority of my countrymen believe that he is quite innocent. I think that if he defended by an able Counsel he is sure to be acquitted. But as he has taken the vow of poverty in the service of the Motherland, he has no means to engage the services of any eminent barrister-at law, I am, therefore, under the painful necessity of appealing to the public spirit and generosity of my countrymen on his behalf. I know all my countrymen do not hold the same opinions as he. But I feel some delicacy in saying that probably there are few Indians who do not appreciate his great attainment, his self-sacrifice, his single-minded devotion to the Country's cause, and the high spirituality of his character. These embolden me a woman, to stand before every son and daughter of India for help to defend a brother-my brother and theirs's too.

Contributions should be sent either to me at 6, College Square, Calcutta or to my Solicitors, Messers Manual and Agarwalla, No: 3, Hastings Street, Calcutta.

Sarojini Ghose

June 24, 1908

ARABINDO GHOSE AT THE MIDNAPORE CONFERENCE

Amrita Lal Roy, head clerk was the witness. He asked to whom did you appeal? – He said to the best of my recollection I appealed to Arabindo Ghose, he did not say anything one way or the other.

Did Arabindo support you? – He would not say either yes or no. He was present at the conference on the 7th.

Do you know Arabindo personally? – I saw him for the first time that day. I believe I appealed also to ShamSundar Chakrabutty and Lalit Mohan Dass. I believed Arabindo had to control over these men, and I appealed to him to put a stop to the notice.

What reason had you for the belief that Arabindo had influence over these men? Well, I anticipated that a different party was being formed, consisting of persons holding extreme views as regards politics. I therefore asked Mr. Surendra Nath Banerjee to send for Arabindo, which he did in my presence,

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with a view to settle any difference there might be between the moderates and extremists.

Did Arabindo come ? No, he did not.

Did you send for the other 2 gentlemen?

No, I sent for Troiluka Nath Pal, pleader, who also belonged to the extremists. He did come when I was going to elect the subject committee there was a good deal of confusion and noise, so much so that the police were prepared to arrest people there. Some of the delegates had sticks in their hands and the movements of these went to show that they were not at all friendly.

Was Arabindo present? -

At the beginning but not after. He was present when the golmaal was going on.

Did he make any attempt to stop the golmaal? No, not in my presence.

Do you know where Arabindo stayed in Midnapore? No.

Mr. Norton: The relevancy of this witness is that, he connects Arabindo with Swaraj and boycott which is very important. These statements have a very different meaning to that already heard. He also connects him with another man which throws light on the charge against him.

Norandra Nath Gossain as a witness said, after he arrived in Calcutta from Chandpur he stayed at the “Yugantar” office.

I saw Arabindo at Subodh Chandar Mullick’s house and told him what I had done “,

Witness said, Arabindo said “Let Barindra com”.

After a few days he came. On another occasion I saw Arabindo at Mullick’s house and told him I was going to Bankura. There was a meeting at Mullick’s house at which there were myself, Arabindo, Barindra, Umesh Chandra Chakrabarty, who is a Government officer and lives at Okil Mistry Street. There was a discussion as to whether it was desirable to send me to Bankura to loot money. They all agreed that I should go. From Bankura I came to Calcutta to give information to Barindra about my enquiries on the road to Purulia and the Mahant’s house. Barindra went to Arabindo and Abinash to whole house, I went about an hour letter. I found Barindra and Abinash alone in Abinash’s house.

June 24, 1908

PRISONER TURNS APPROVER

Narendra Nath Gossain, who with Babu Arabindo Ghose, and 33 others is undergoing a preliminary trial before the Alipore District Court, on a charge of complicity in the bomb outrage today turned approver, and disclosures are believed to be imminent. The man's companions made violent demonstration, and he had to be kept apart from them. His father has disowned him, saying he would meet the end of a traitor.

In his evidence today (June 23) Gossain described how Arabindo Ghose urged that funds for revolutionary purposes should be secured by looting, and mentioned various unsuccessful attempts to do this.

Three more arrests have been made in Calcutta, one of the prisoners being Nundi, the son of retired Major in the Indian Medical Service, who has lost both his hands. The researches made simultaneously with the arrests resulted in the seizure of a number of rifles and revolvers and a quantity

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June 24, 1908

CALCUTTA Bombs

Besides Roy Gupta, Professor Chandernagore college, the Calcutta Police have secured three other prisoners in the raids made early this morning, also a number of arms and a quantity of correspondence. These new prisoners will be sent to Alipore lumped with Aurobindo and the 33 others, one of whom may turn king's evidence and detail a most interesting story.

24-06-1908

June 24, 1908

The Bomb Trials

New Development

Narendra Nath Goswami, the witness stated that Ram Dass asked him to join the party. Money was to be raised by looting. The money raised was to buy arms. Jotindra was a Sanyasi and witness heard he was formerly a

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

Baroda. Aurobindo Ghose was also named a leader. He also was at Baroda. Witness then identified the accused Aurobindo. Continuing, the witness said: “I did not know Aurobindo at the time of the Conversation. I came to know Aurobindo Subsequently. I met him at the house of Subodh Chandra Mullick, in Wellington Square. Before I came to Calcutta these two men gave me letters of introduction to Upendra Nath Banerjee and Barindra Kumar Ghose, Aurobindo’s brother, who was here identified by witness. Upendra Nath Dutt is related to Swami Vivekananda.

Barindra Kumar Ghose Said that his society were trying to establish Swaraj. Barinda said Aurobindo Ghose was the leader. He also asked me to collect subscribers to Yugantar, and if people could not afford the subscription to teach them its contents.

“During the visit I did not see Aurobindo Ghose. At Bankura, I saw Ram Dass and Surendra.

Norton asked, did you see Devi Bose? – Yes, I said I was going to work with him. He said, very well. A few days later Aurobindo Ghose came to Calcutta from Baroda.

Before he came down was anything said about what you were going to do in the society? He told me to preach to the people in the grab of a Sanyasi.”

Preach what?

To preach the doctrine of Swaraj. I agreed.

Before Aurobindo came where were you living? At the Yugantar office. Charu Chandra Dutt or Mitter, brother-in-law of Subodh Chandra Mullick, came to see me.

Charu Chandra told me he wanted to establish Swaraj in Bengal, I asked how it could be done. He said we would have to get money the same way as the “Maharattas” did This was after Aurobindo came down.

On another occasion Barindra and Aurobindo told me how it could be done.

After Aurobindo came down did you see him? – Yes, I saw him at the house of Subodh Chandra Mullick. Barindra took me there,

was it on that occasion that Aurobindo told you how to get the loot? No. When we first met, we spoke generally on Swadeshi. How many times after that did you meet Aurobindo? – Frequently, sometimes at Mullick’s house

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and sometimes at the Yugantar office. Witness proceeding said he become a sanyasi.

How do you become a Sanyasi? Do you take any vows? No.

Simply put on the clothes a pious look? Yes, after becoming a Sanyasi Barindra told me that we would have to earn money by looting.

Preaching The Gospel

Did you have any conversation with Aurobindo about the finance of the Society? Yes, after I came back from preaching the gospel. I was preaching for a month.

Did you find out who was financing the society? – Yes, Aurobindo told me to go to Rangpur to loot a widow's house. He gave me Rs.12 and Cartridges, and told me to go to Isan Chandra Chuckerbutty at Rungpur, and he said that be the other people would be there.

Cartridges for what? – To attack. No, I mean were they for guns or revolvers or what? – For revolvers, who fed you? I have twelve rupees which Aurobindo gave me.

When in Calcutta did you meet Aurobindo? Yes, at Subodh Chandra Mullick's house.

Proceeding, witness said: I told Aurobindo about it, who asked me to wait. We had a meeting at Mullick's house where, I Aurobindo, Abinash, Chandra Chakerbutty and Barindra Kumar Ghosh were present. There was a discourse as to whether it was desirable to send me to Bankura for more money and they all agreed that I should go. I came back to Calcutta to give information to Barindra about the Mohunt's house. I saw Barindra and he went to Aurobindo and Abinash. Witness proceeding said, when he returned from Bankura he told Aurobindo all that happened.

Aurobindo Our Leader

Why did you tell Aurobindo?

Because he was our leader. Whilst at Chandernagore did you ever visit the Manicktolla garden?—Yes.

Witness said he had not seen Aurobindo Ghose in the Manicktolla garden; with the exception he had seen all the others.

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25-06-1908

June 25, 1908

Appealed to Arabindo

K.B. Dutta

Witness - Were there any prominent men, besides these mentioned by you, who asked you to give an undertaking?—They were not prominent. I appealed to several of them. To the best of my recollection I appealed to Mr. Arabindo Ghose. He did not say anything one way or the other. He did not open his mouth. Mr. Arabindo Ghosh was present on the 7th. I saw him for the first time on that day. I believe I appealed to Sham Sundar Chaudry (?) and Lalit Mohan das (?) of Calcutta. I am not certain of their names.

Why did you appeal to these men? I thought these men had influenced over the men who were making the noise. I appealed to them to stop the noise. What reason had you that these people had influence? In the first place, I anticipated that different parties were being formed consisting of persons holding extreme views with regard to politics. I asked Mr. S.N. Banerjee to send for Mr. S.B. Ghosh which he did in my presence with a view to settle any difference there might be between Moderate and Extremists. I believe Mr. A.B. Ghosh and two others belonged to the Extremist party, Mr. Arabindo Ghosh did not come. I did not send for the other two gentlemen. I, however, sent for Babu Troylukho Nath Pal, Pleader who I believe, belongs to the Extremist party. He did not come.

At the Conference

What happened at the conference? When I was going to elect members for the subjects committee there was a good deal of confusion and noise.

So much so that the Police were prepared to arrest people there. Some of those delegates had sticks in their hands, but the movement of the sticks went to show that they were moving not by friendly hands. I saw Arabindo when the golmaal was going on. He did not take any steps to stop the golmaal. I selected some members of the subject committee I don't know where Mr. Arabindo Ghosh stayed at Midnapore.

Mr. Norton – The relevancy of the last witness is that he connects Aurobindo Ghosh with Swadeshi and Boycott which is very important.

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These words have a different meaning from that which we have previously heard ascribed to it. He also connects the other man.

Rajendra Nath: Banerjee examined by Mr. Norton — said I saw Mr. Aurobindo Ghosh at Midnapur Conference. (Identified Mr. Arabindo Ghosh) Naven Goswami on coming to Calcutta I first saw Aurobindo Ghosh at Subodh Chandra Mullick's wellington square house. I had a conversation with Aurobindo. I told Aurobindo that we had not been successful and I was referring to the L.G.'s train. Aurobindo Ghosh said we should wait for the result another time. I mentioned to Aurobindo Ghosh that we intended to blow up the L.G.'s train.

Did you deliver that message of thanks to anybody? Yes, to Barin. I asked both Aurobindo Babu and Barin to send some pamphlets of Bhawani Mandir to Subodh Babu. Subodh Babu asked me to send him copies in three different languages—Hindustani, Bengalee and English. Aurobindo said that Barin might have some copies.

June 25, 1908

AUROBINDO OUR LEADER

The Bomb Outrage

Trial at Alipur

Witness Narendra Nath Goswami

Money by Looting

Witness stated that Ram Dass asked him to join the party. Money was to be raised by looting. The money raised was to buy arms. Jotindra was a Sanyasi and witness heard he was formerly at Baroda, Aurobindo Ghose was also named as a leader. He also was at Baroda. Witness then identified the accused, Aurobindo continuing, witness said, "I did not know Aurobindo at the time of the conversation. I came to know Aurobindo subsequently. I met him at the house of Subodh Chandra Mullick, in Wellington Square. Before I came to Calcutta these two men gave me letters of introduction of Upendra Nath Banerjee and Barindra Kumar Ghose, Aurobindo's brother, who was here identified by witness.

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He also said that his society were trying to establish Swaraj. Barindra said Aurobindo Ghose was the leader. I stayed in Calcutta about three days and then went back to Bankura.

“During the visit I did not see Aurobindo Ghose. At Bankura I saw Ram Dass and Surendra”.

Before Aurobindo came where were you living? At the “Yugantar” office. Charu Chandra Dutt or Mitter brother-in-law of Subodh Chandra Mullick came to see me. Charu Chandra said we would have to get money the same way as the Mahrattas did. This was after Aurobindo came down.

Was anything arrangement as to whom you were to loot or how you were to loot? – on another occasion Barindra and Aurobindo told me how it could be done.

After Aurobindo came down did you see him?—Yes, I saw him at the house of Subodh Chandra Mullick. Barindra took me there.

Was it on that occasion that Aurobindo told you how to get the loot? No. when we first met we spoke generally on Swadeshi.

How many times after that did you met Aurobindo? Frequently. Sometimes at Mullick’s house and sometimes at the Yugantar office. Witness, proceeding said he became a Sanyasi.

How do you become a Sanyasi? Do you take any vows? No.

Simply put on the clothes and a pious look? Yes.

After becoming a Sanyasi Barindra told me that we would have to earn money by looting.

Did you have any conversation with Aurobindo about the finance of the society? Yes, after I came back from preaching the gospel, I was preaching for a month.

Did you find out who was financing the society? Yes, Aurobindo told me to go to Ranpur to loot a widow’s house. He gave me Rs.12 and cartridges, and told me to Boison Chandra Chakerbutty at Ranpur, and he said that the other people would be there.

Cartridges for what? To attack.

No, I mean were they for guns or revolvers or what? For revolvers.

Who fed you? I had twelve rupees which Aurobindo gave me.

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You told us what Isan Chuckerburty is professionally? What is he politically? He thought the same as we did. He was the leader of a section.

When in Calcutta did you meet Aurobindo? Yes, at Subodh Chandra Mullick's house.

Witness said: I told Aurobindo about it, who asked me to wait. We had a meeting at Mullick's house where I, Aurobindo, Abhinash, Chandra Chakraborty and Barindra Kumar Ghose were present. There was a discourse as to whether it was desirable to send me to Bankura for more money and they all agreed that I should go.

Witness said when he returned from Bankura he told Aurobindo all that happened.

Why did you tell Aurobindo? Because he was our leader.

Whilst at Chandanagore did you ever visit the Manicktollah garden? Yes.

Did you see any of these accused persons when you went there? Yes, all of them except two or three.

Witness interrupted and said he had not seen Aurobindo Ghose in the Manicktollah garden with that exception he had seen all the others.

June 25, 1908

ARABINDO OUR LEADER

Narendra Nath Gossami was the witness:

He said that Ram Dass who lived at Bankura asked him to join the party. Money was to be raised by looting. The money raised was to buy arms. Jotindra was a Sanyasi and witness heard he was a formerly at Baroda. Arabindo Ghose, was also named as a leader. He also was at Baroda. Witness then identified the accused, Aurobindo. Continuing witness said: "I did not know Arabindo at the time of the conversation. I came to know Arabindo subsequently. I met him at the house of Subodh Chandra Mallick, in Wellington Square. Before I come to Calcutta these two men gave me letters of introductions to Upendra Nath Banerjee and Barindra Kumar Ghose, Arabindo's brother who was here identified by witness. Upendra Nath Dutt is related to Swami Vivekananda. I joined their society and came to Calcutta to work for the society. I saw Upendra Nath at his house.

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He also said that his society was trying to establish Swaraj, “Barindra and Arabindo Ghose was the leader. He also asked me to collect subscribers to Yugantar, and if people could not afford the subscription to its contents. I stayed in Calcutta about three days and then went back to Bankura.

“During visit I did not see Arabindo Ghose, at Bankura I saw Ram Dass and Surendra”.

Before Arabindo came where were you living? At the Yugantar Office.

Was anything arranged as to whom you were to look or how you were to loot ? on another occasion Barindra and Arabindo told me how looting could be done.

After Arabindo came down did you see him? Yes, I saw him at the house of Subodh Chandra Mallick. Barindra took me there.

Was it on that occasion that Arabindo told you how to get the loot? – No. When we first met we spoke generally on Swadeshi.

How many times after that did you meet Arabindo? – Frequently. Sometimes at Mullick’s house and sometimes at the Yugantar office.

Witness, proceeding said he become a Sanyasi?

Do you take any vows? – No.

Simply put on the clothes and a pious look? – Yes. After becoming a Sanyasi Barindra told me that we would have to earn money by looting.

Did you have any conversation with Arabindo about the finance of the society?—Yes. After I came back from preaching the gospel. I was preaching for a month.

Did you find out who was financing the Society? Yes. Arabindo told me to go to Rungpur to loot a widow’s house. He gave me Rs.12 and cartridges, and told me to go to Ishan Chandra Chakraborty at Rangpur, and he said that the other people would be there.

Cartridges for what? To attack.

No, I mean where they for guns or revolvers or what? – for revolvers.

Who fed you? – I had twelve rupees which Arabindo gave me.

When in Calcutta did you meet Arabindo? Yes, at Subodh Chandra Mullick’s house.

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Arrest and Magistrate Proceedings

Proceeding witness said: I told Arabindo about it who asked me to wait. We had a meeting at Mullick's house where I, Arabindo, Abinash Chandra Chakraborty and Barindra Kumar Ghose were present.

Witness proceeding said when he returned from Bankura he told Arabindo all that happened.

Why did you tell Arabindo? Because he was our leader.

Whilst at Chandernagar did you ever visit the Manicktollah garden? Yes.

Witness said he had not seen Arabindo Ghose in the Manicktollah garden; with that exception he had seen all the others.

June 25, 1908

THE ANARCHIST TRIAL

Narendranath Gossain, one of the accused under trial, turned approver and gave evidence, making a full and complete confession.

He said Arabindo Ghose was named as a leader and he was at Baroda. I did not know Arabindo at the time of the conversation. I came to know Arabindo subsequently, I met him at the house of Subodh Chandra Mallick in wellington square. Before I came to Calcutta these two met gave me letters of introduction to Upendra Nath Banerjee and Barindra Kumar Ghose, Arabindo's brother (who was here identified by witness). Upendra Nath Dutt is related to Swami Vivekananda. I joined their society and came to Calcutta to work for the Society. Barindra Kumar Ghose said his society were trying to establish Swaraj. He said Arabindo Ghose was leader. Some days later Arabindo Ghose came to Calcutta from Baroda. Barindra told me to preach for them in the guise of a Sanyasi. On another occasion Brindra and Arabindo told me how the money looting could be done. I saw Arabindo at the house of Subodh Chandra Mullick Barindra took me there. Mullick was there and he spoke generally of Swaraj. After that I saw Arabindo frequently at Mullick's and sometimes at the Yugantar Office. I became a Sanyasi. After becoming a Sanyasi, Barindra told me we would have to earn money by looting. I had a conversation with Arabindo about the finances of the society. After I came back from preaching the gospel -I was preaching for a month – I found out who was financing the society. Arabindo told me to go to Rungpur to the loot window's House. He gave me Rs.12 and cartridges and told me to go to Ishan Chandra Chuckerbutty

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at Rungpur. He said other people would be there. The cartridges were for revolvers, which Abinash Chandra Bhattacharji gave me; 12 cartridges did not fit the revolver. Ishan Chandra Chuckerbutty is a Government officer at Rungpur. I think he is a peshkar. I stayed Rungpur 15 to 20 days. I stayed at the Cutcherry. Hem Chandra Das, Barindra sometimes came and stayed at the Cutcherry.

I saw them during any stay with Ishan Chandra Chuckerbutty. We all talked about Swaraj. Politically Ishan is a leader of a section of the society.

Gossain said, I came to Calcutta, and stayed at the Yugantar office and met Arabindo at Subodh Chandra Mullick's house and told him what I had done. I asked Barindra what to do next as we were sitting idle. He told me to go to Bankura and see if I could find any clue for getting any other money. I saw Arabindo Ghose in Calcutta alone at Mullick's house more than once. I told him I am going to Bankura. There was a meeting at Mullick's house at which were present, I, Arabindo Ghose, Abinash Chuckerbutty, and Barindra Kumar Ghose. In Calcutta I saw Surendro. He went to Arabindo and Abinash Chuckerbutty.

Witness said when he returned from Bankura, he told Arabindo all that happened.

Why did you tell Arabindo?

Because he was our leader whilst at Chandernagore.

Witness here interrupted and said he had not seen Arabindo Ghose in Manicktollah gardens with an exception he had seen all the others.

June 25, 1908

The Bomb Trials:

Satyendranath Bose said, I appealed to some.

Who did you appeal to? I appealed to Aurobindo Ghose.

Did Aurobindo support you in your views – He neither said Yes nor no.

Did you know him personally? I saw him for the first time on the 7th. I also appealed to Shyam Sundar Chowdhury. I believe that was his name, and also to Lalit Mohun Dass.

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

Why did you appeal to these men? – I thought Aurobindo and those two had influence over these men, and I appealed to them to put a stop to the noise.

What reason had you for that belief? Well, in the first place on the morning of 7th I anticipated that a different party was formed holding extreme views as to politics. I therefore asked Surendra Nath Banerjee to send for Aurobindo Ghose with a view to settle any difference there might be between Moderates and Extremists.

To which party did Aurobindo belong? To the Extremists from what I saw the other two also belonged to the same party. I also asked Surendra to send for Troilukonath Pal, Pleader. I believe he belonged to the Extremist part. Neither of them came.

What happened at the conference? After reading my speech and before forming a Selection Committee there was a good deal of noise, so much so that the police were prepared to arrest the people.

Was there any violence? Well some delegates were flourishing there sticks about, which showed that they were not in friendly hands. Aurobindo Ghosh was present when the row was going on.

Did he take any steps to stop the golmal? Not in my presence.

The Court (to Mr. Norton): Can you assure me that my time is not being wasted?

Mr. Norton: Well, I have not read this man's disposition.

I know Sailendra Nath. I believe he was there, but I can't swear. He was there in the golmal. I think he was the captain of the volunteers, but he subsequently resigned, but I can't say why. He said he was ill. I did not see where the subsequent meeting of the Extremist Party was held, but as a matter of fact it was held. I was not present at it. Sailendranath is now being tried under the Arms Act, and also under section 121, I.P. Code, at Midnapore. I can't say where Mr. Aurobindo Ghose stayed when he was at Midnapore (identifies him).

Norendranath Gossain was the approver:

Mr. Norton: The relevancy of the last witness is that it connects Aurobindo Ghose with Swadeshi and Swaraj, which is very important. These words have a different meaning to that which we have previously heard and ascribed to them.

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

It also connects him with Sailendranath Ghose, who, we contend, is a member of the society and is also being prosecuted on a similar charge at Midnapore.

Witnesses from Midnapore

Sotto Charam Mookerji, at Bullabpore in the Midnapure thana, a muktear of the Criminal Court, was then examined by Mr. Barton. He said: I remember the last district conference held in Midnapore in December last. During that conference Babu Aurobindo Ghose lived in my Bullabpore house with Shyam Sundar Chakraborty and Lolit Mohan Ghosal (identifies Aurobindo Ghose).

Court: Where there two conferences? Yes.

Were there two public meetings? Yes.

Did Aurobindo Ghose attend any of the meetings there? Aurobindo attended the Extremists meeting there.

Rajendranath Bandhopadhyaya examined by Mr. Norton: I attended the conference at Midnapore. I saw Mr. Aurobindo Ghose there (identifies him). There was a meeting and lecture, but I can't say that it was an Extremist meeting.

Gossain said, I went to Calcutta two or three days after this message. I delivered this message of thanks to Barin, on coming to Calcutta I first saw Aurobindo Ghose in the wellington square house of Subodh Chandra Mullick. I had a conversation with him. I asked how he was. He said, "pretty well". I said, "we have not been successful", reference to the Lieutenant Governor's train. He said another time it will be seen.

Did he understand you to mean the Lieutenant Governor? I specifically mentioned it.

Did you ask for the pamphlets of the Bhawani Mandir? Yes, I asked both Aurobindo and Barindra. I told them Subodh wanted copies sent to him. Subodh had asked for Hindi, Bengali and English copies. I have seen copies of the Bhawani Mandir. Witness then pointed out the copies of this pamphlet in English and Bengali continuing he said: I knew Barin had some copies. I don't know whether he sent them or not. I asked Barindra and he said he had none. I said I had two Hindi copies and some English and Bengali ones. I gave my copies to Surendra Nath Lahiri to be sent to my cousin Jotendra Sanyal, to hand over to Subodh Mullick.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

29-06-1908

June 26, 1908 — *The Bengalee*

Bomb Case at Alipore

Midnapore Conference

Functions of volunteers

Today's proceedings

Boycott and Swaraj

Naren's Evidence resumed

Banu Monoranjan Ghuhas, a Financier

Prisoners

Before the Magistrate had come some of the prisoners, specially Hem and Upen seemed to be in a jovial mood of mind. He was talking in a joyous tone about the new arrests and their meeting with the Police. Mr. Aurobindo Ghose was dozing. His brother Barin was as grave and a quiet as he could be. The exhibition of jollity though comparatively very little in volume and intensity on the part of the younger prisoners was at once stopped when the Magistrate appeared in Court.

Extremists and Moderates

Amritalal Roy – Witness

Boycott

The outcry of Swaraj and boycott was repeated at the larger meeting. Those whose name I have already given and several others joined in the outcry. I can't say the others were prominent men. They were only youngsters. I appealed to Mr. Aurobindo Ghose. He was there present. He did not say anything one way or the other. Mr. Aurobindo Ghose did not open his mouth. He was sitting still all the while and didn't say either "yes" or". He was present only on 7th December. I saw him for the 1st time on the 7th, I mean that day. I also appealed to Sham Sundar Chakraborty and Mr. Lalit Mohan Das from Calcutta. I specially appealed to them I thought Mr. Aurobindo Ghose and these 2 gentlemen had influence over those who made the noise and so I appealed to these gentlemen to check them.

Extremists Moderates

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

In the 1st place, I anticipated on the morning of 7th that different parties were former holding extreme views with regard to politics. I therefore asked Mr. S.M. Banerjee who was staying with me, to send for Mr. Aurobindo Ghose, which he did in my presence, with a view to settle any difference that there might be, between extremists and moderates. I believed that Mr. Aurobindo and other 2 gentlemen belonged to the extremist party. Mr. Aurobindo Ghose did not come. I did not send for the other 2 gentlemen. I asked Mr. Banerjee to send for Babu Troilaka Nath, pleader. I believe he belongs to the extremist party. He did not come either. I read out my speech and when I was going to elect members of the subjects committee, there was a good deal of confusion and noise, so much so that the police were prepared to arrest the people there. Some of the delegates, who had big sticks were moving their sticks. The manner showed that the motion was not friendly. It was not flourishing exactly. Mr. Aurobindo Ghose was present when the golmaal was going on. I once appealed to Mr. Aurobindo. I did not appeal again. He did not try to stop the golmaal. I can't say whether the other two prominent members were present then.

Court: (to Mr. Norton) Can you assure me that my time is not being wasted?

There was a flutter in the Court at this time.

I believe I saw Satyendra Nath Bose at this time. I can't swear to it. I think he was there. I know Satyendra. I can't tell you exactly what part he took but he was actually present at the golmaal. I think he was the captain of the volunteers. But he subsequently resigned. He said he was ill; I did not see any conference held by the extremists. I simply heard of it. Sailendra Nath is under trial under the Arms Act. Also, I believe under Section 121 of the Indian Penal Code at Midnapore. I don't know where Mr. Aurobindo Ghose stayed at Midnapore.

After Lunch the examination of Satya Charan Mukherjee who said I am an inhabitant of Ballarpur, Midnapore. I am a Muktear at Midnapore. I remember the last Midnapore District Conference. It was in December last. Babu Aurabindo Ghose stayed at my house with Babu Shamsunder Chakraborti and Lalit Mohan Ghosal. I can identify Aurobindo Babu (Identified). I know Satyendra Nath Bose. Satyendra came to my house with several other people while Aurobindo Ghose stayed there. Khudiram Babu did not visit the house at that time. I know of two parties – one called “Moderates” and the other “Extremists”. I don't know whether there were

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

volunteers at Midnapore. Satyendra Nath Bose attended the Extremists Conference.

There were 2 public meetings Aurobindo attended the extremists meeting.
Rajendra Nath Bandyopadhyay

I have been at Midnapore since my boyhood. I attended the Midnapore Conference last year. I saw Aurobindo Ghose on that occasion at Midnapore.

The witness went down, looked at all the prisoners, and at last identified Aurobindo Ghose. I can't say whether there was an extremists meeting.

Narendra Nath Gossain is the Approver

(From Benaras)

Q: What did Subodh Mallick say?

Approver: I said that I should go to Calcutta and he asked me to take to Benaras some copies of the "Bhawani Mandir".

I came to Calcutta 3 or 4 days after that.

Q: Did you give thanks?

Approver: Yes.

Q: Whom?

Approver: I first saw Aurobindo Ghose at Subodh Mullick's Wellington Street house. I asked him how he was, and he said "well". Next referring to the attempt on the L.G. I said, "This time also we failed".

Q: What did he say?

Approver: He said, "never mind, let it be tried again".

Q: Did he ask you any question as to whether he understood that you referred to the attempt on the L.G.?

Approver: I specifically mentioned the attempt on the L.G.

Q: Did you thank anybody?

Approver: Yes, I thanked Barin.

I told Aurobindo Ghose that Subodh Babu wanted some copies of "Bhawani Mandir" in English, Hindi and Bengali.

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

This is a copy of the book in English, this is in Bengali (shown 2 pamphlets). Aurobindo said that Barin might have some. I don't know whether any copies were sent.

Important of Mr. Dutt's Evidence

‘In reply to the Magistrate's query to Mr. Norton as to whether he could assure the Court that its time was not being wasted.

Mr. Norton said: The witness connects Aurobindo Ghose with Swaraj and Boycott, which is very important. These would have a different meaning to that which we have previously heard ascribed to it. He also connects the other man Satyendra Nath Bose which throws some light upon other incidents connected with the case. He is being tried at Midnapore under a similar charge. The witness says that he is one of the members of the society to which others belong.

June 26, 1908

COUNSEL VERSUS COUNSEL

Naren Gossain as a witness said, Ram Das asked him to join the party. Money was 70 raised by looking. The money raised was to buy arms. Jotindra was a Sanyasi and witness heard he with formerly at Baroda. Aurobindo Ghose was also named as a leader. He also was at Baroda. Witness then identified the accused Aurobindo. Continuing witness said: I did not know Aurobindo at the time of the conversation I came to know Aurobindo subsequently. I met him at the house of Subodh Chandra Mullick in Wellington Square. Before I came to Calcutta these two men gave me letters of introduction to Upendra Nath Banerjee and Barindra Kumar Ghose, Aurobindo's brother, who was here identified by the witness.

He also said that they were trying to establish Swaraj Barindra and Aurobindo Ghose was the leader.

On another occasion Barindra and Aurobindo told me how to accomplish loot, I saw Aurobindo at the house of Subodh Mullick after he was in Calcutta. Barindra took me there. On the first occasion, Subodh Mullick, myself, Brindra and Aurobindo were present. On another occasion Aurobindo told me how to accomplish loot. I became Sanyasi after wards. On the 1st occasion there was an introduction and a general Swadeshi talk and nothing else.

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

I met Aurobindo Ghosh after that frequently, sometimes at the Yugantar office, sometimes at Subodh Mullick's house.

He then went to various places to preach the gospel. He was then sent to Ishan Chandra Chakraborty at Rangpur to arrange a looting expedition. Witness said, I saw his son, I don't remember his name. My expenses were borne by Aurobindo Ghose.

Barindra came back to Calcutta, put up at the Yugantar office, saw Barin and Aurobindo Babu, and was told by the future to go to Bankura to see any else for looting. He then saw Aurobindo Ghose at Subodh Mullick's house and told him that he was going to Bankura. There was a meeting in which Barindra, Aurobindo, Abhinash Chakraborty and the witness were present.

Another witness said I went to Calcutta. I saw Aurobindo. I think I saw Barin also. I reported everything what I did to Aurobindo, Mr. Norton: why did you do so?

Witness: Because he is our leader.

After seeing Aurobindo I went home to Berampur. I used to visit the Manicktolla garden. I used to see all prisoners there. I have never seen Aurobindo Ghose at the Garden.

Satya Charan Mookerji, a Muktar of Midnapur was the witness. He said something about the Midnapur Conference and described Aurobindo Ghose identifying himself with the Extremist party.

Narendra Gossain was again called. He said he saw Aurobindo Ghose who told him not to mind the failure, another time it would be seen. After some further talk his evidence ended.

Sister here we publish an appealing Miss Sarojini Ghose, sister of Mr. Aurobindo Ghose for funds for the defense of her brother who now stands accused of a great offence. Unless and until the case against Mr. Ghose is satisfactory prove there are many who are unable to believe that he is capable of the offence of which he is charged. Besides as to this time there has been no evidence whether to incriminate him. It is highly desirable that he would be trust the path to appeal of his sister will be responded to by our country men. Our country men appeal well to remember that every accused however give the charge against him should be considered innocent until he is convicted.

In the case of Emperor against Aurobindo Ghose and others which is being Ariel at Alipore. Mr. Eardley Norton, the senior Counsel for the

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Crown, was the case of an unseemly squabble. Those who are at all acquainted with legal procedure must have noticed that this legal infinity who had been shining in the legal fragment of the Madras Precedency and who has since the summer of 1906 been casting the slight of his counterpane upon the Calcutta Bar had been putting leading questions to his own witnesses to which neither the Presiding Magistrate nor the Pleaders for the defence took any objection which they ought to have done. Mr. B.M. Chatterji, who is an able criminal lawyer with considerable experience, appealed the other day on behalf of some of the accused said at once objected to certain leading questions out by Mr. Norton to one of the prosecution witnesses. This Mr. Norton could not tolerate.

June 26, 1908

THE BOMB CONSPIRACY

Sotto Charan Mukerji, of Bullabpore in the Midnapore Thana, a Muktear of the Criminal Court – was witness and examined by Barton. He said I remember the last district conference held in Midnapore in December last. During that Conference Babu Arabindo Ghose lived in my Bullabpore house with Shyam Sundar Chakerbarty and Lolit Mohan Ghosal (identifies Arabindo Ghose).

Were there two public meetings? – Yes.

Did Arabindo Ghose attend any of the meetings there?– Arabindo attended the Extremists meeting there.

Rajendranath Bandhopadhyaya – Witness examines by Norton. He said I have been in Midnapore since my boyhood. He was the Pound and Ferry Inspector under the District Board. He said I attended the conference at Midnapore. I saw Mr. Arabindo Ghose there (identifies him). There was a meeting and lecture but I can't say that it was an Extremist meeting.

Narendra Nath Gossain was the witness said, I went to Calcutta two or three days after the message of Suboth requested me to send the Bhawami Mandir books. On coming to Calcutta, first saw Arabindo Ghose in the Wellington square house of Subodh Chandra Mullick. I had a conversation with him. I asked how he was. He said, “pretty well”. I said, “we have not been successful”, referring to the Lieutenant Governor's train. He said, “Another time it will be seen”.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Did he understand you to mean the Lieutenant Governor? – I specifically mentioned it.

Did you give the message of Dhonnubad? Yes to Barin.

Did you ask for the pamphlets of the Bhawani Mandir? Yes, I asked both Arabindo and Barindra. I told them Subodh wanted some copies sent to him. Subodh had asked for Hindi, Bengali and English copies. I have seen copies of the Bhawani Mandir. Continuing he said, I knew Barin had some copies.

June 26, 1908

THE ANARCHIST TRIAL

Kherode Behary Dutt, Barrister, who presided at the Midnapore Conference in December last, at which Surendra Nath Banerjee and Arabindo Ghose were present, described the confusion that prevailed there when witness (Naren Gossain) was elected President of the conference. He connected Arabindo Ghose with the Extremists and Swaraj boycott movement.

Gossain said first I saw Arabindo Ghose in Subodh Chandra Mullick's house in Wellington Square. I had a conversation with him, I said he had not been successful referring to the Lieutenant Governor's train. He said other time the attempt would be...

June 29, 1908

THE BOMB CONSPIRACY

Narendra Nath Gossain was examined by Mr. Norton, Norton asked "Is there any other Secret Society besides that to which you belonged of which you know? – Arabindo Ghose and Abinash Chukrabartty were leaders of that society.

Have you heard of Bal Gangadhar Tilak?

Yes, Barin told me about him. He told me that Tilak was the Deccan Leader of ideas, which means to take up arms against the Government. I have not heard of "Karta" applied to anyone, but "bara karta".

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

It was applied to Arabindo Ghose. “Karta” means leader.

Have you heard “Chota Karta” used? Yes, it was applied to Barindra Kr. Ghose. If “Karta” was used alone it would refer to Arabindo.

Do you know Arabindo’s writing? – No.

Were there “Bande Mataram” badges to your knowledge?

I don’t recollect having seen them.

A whole lot of letters have been found amongst other places at 48, Grey Street. You know who lived there? - Do you know the “NavaSakti” Office?

No, I heard that Arabindo lived at 48, Grey Street.

Whom does, “Shingi Dada” refer to? To Arabindo.

Have you ever shadowed Inspector Lahiri for the purpose of shooting him? – Yes, I and Abinash Ch. Chakerbutty did.

Who told you? Abinash.

Why? – Arabindo Ghose was being tried and Lahiri effected the trial.

Narendra Nath Gossain continuing his witness-. The leaders of the section of secret society are Arabindo Ghose and Abinash Chakraborty.

Norton said -- In the secret society to which you belong have you heard the words “boro korta” applied? —Yes, this is the term by which Arabindo Ghose is referred to. It means leader, “Choto Korta” is to the term applied to Barindra Kumar Ghose.

If Korta by itself is used in correspondence to whom would it apply? – it would mean the boro korta.

It would mean Arabindo? – Yes,

Do you or Do you not know Arabindo’s writing? I can’t say.

Could you identify it if you saw it? I can’t say exactly.

Were there to your knowledge any “Bande Mataram” badges? I don’t recollect.

A lot of letters have been found, amongst other places, at 48 Grey Street. Do you know who lived at 48 Grey Street? I don’t know.

Do you know the Nava Sakti office? I have never been there.

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

Babu Arabindo Ghose used to live there? Yes, I have heard that from Upen and Barin and the others.

Amongst these letters is a letter beginning “Judhistir Dada”. Do you have or have you been told, who represents Judhistir dada: who is the person – can’t say exactly.

This letter is signed “The youngest to the Pandavas”. Do you know who that is? – No.

Do you know Satish Chandra Sirkar of Nattore, Lechi Bazar? - I can’t say unless I see.

(Letter shown): Do you know Mathra Nath Kormokar? – I do not know the names of many, but if I see him, I shall be able to say.

I do not know the allusions in this letter to “Phanni” and “Doctor”. The term “Shejo Dada” refers to Arabino Ghosh. Shejda is a contraction of “Shejo dada.”

What is the reference to Pandavas?

I don’t know.

Nogesh Chandra Mookerji – of Tam Luk was the witness. He said I saw Arabindo Ghose in Midnapore in December last when the Midnapore Conference was on. I saw him in the house of Satya Charan Mookerji, a Mukhtear of Ballubpore. Among these who visited him were Satyendra, Prokash, Khudiram, Jogjirban Ghose and others.

I was present at both the meetings of the 7th and 8th. Arabindo Ghosh was present at the meeting of 7th, which was held at Mullick Chowk, Satindro was the captain of the volunteers.

On the 7th was Arabindo Ghosh present? – Yes.

Was any appeal made to him by anybody? – An appeal was made by some of the volunteers to Nolothonath Pal to pacify the volunteers?

The latter rose and spoke for some time but they did not listen to him. Arabindo did not say anything.

Arabindo was the leader of the Extremists. The volunteers made a hero of him, and the meeting of the 8th was under his instructions. Prokash Maiti in his speech said that he had been looking for a place (Arabindo Ghosh was present), that he had been refused everywhere and he was very much struck by the sunburnt face of Arabindo and then at last succeeded in getting the

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

place where the meeting was held in 'Bullubpore'. All this was said in the presence of Arabindo Ghosh.

This meeting of the 8th, was it a meeting of Extremists only or Extremists and Moderates? – only Extremists. Arabindo was present, but he did not speak.

When the meeting was over, there were shouts of “Bande Mataram” “Joy Baroti”, “Joy Arabindo”. (Victory to India, victory to Arabindo.)

June 29, 1908

Bengal Anarchists

The Approver's revelations

The examination of the approver Gossain was concluded today. He confirmed the identification of certain of his fellow accused, also Indo Nath Nandi, the son of retired I.M.S. Lieutenant colonel, whose both hands were maimed by the explosion.

The approver said that he used to give money to Nandi, who bought cartridges for him. He belonged to the Society, but to another branch. The leaders of that section were Aurobindo Ghose, and Abinash Chakraborty. He knew Haridas Das, a teacher of gymnastics, he also belonged to the society but to another branch. He knew him well and knew his views and I asked him if he would like to throw a bomb. He replied "Yes."

He was told that Ulaskar Dutt's father, a Government Servant, had subscribed one thousand rupees to the Society. He had heard of a man named Bal Gangadhar Tilak; this man was understood to be the Dekhani leader.

In the society, the words "burra korta" were applied to Aurobindo Ghose and meant leader. The term “choto korta” was applied to Barindra Kumar Ghose. The word "korta" used by itself would mean “burra korta” and refer to Aurobindo.

He proceeded to explain and illustrate the “Yugantar” tattoo mark, a sort of trophy, trident, Sword, gun flag and half-moon, the same as the crest used by the paper. This was tattooed on the arms of adherents.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

He had seen it on the arms of many young men. He knew Inspector Lahiri and he had been told off on several occasions to follow him with others. Lahiri was to be shot.

07-07-1908

June 30, 1908 — *THE MODERN REVIEW*

MRS. ANNIE BESANT ON BABU AUROBINDO GHOSE

The Bengaluru

Approver's Evidence Continued.

Leaders of Bombay and other Places

Name of Bal Gangadhar Tilak

Burro Karta and Chotto Karta

Shooting Inspector Lahiri

Narendra Nath Gossain is the approver

Q: Do you know any secret society over and above the one you belong to?
? What society does Indra Nath belong to?

Approver: Indra Nath belongs to a different section our society.

Q: Who is the leader of that section?

Approver: Aurobindo Ghose and Abhinash Chakraborty are the leaders of the section.

Q: Who is the Burro Karta?

Approver: Aurobindo Ghose is the Burro Karta.

Q: Who is the Chotto Karta?

Approver: Barindra Kumar Ghose is the Chotto Karta.

Q: Who is Karta of your society?

Approver: If it is not qualified by Burro or Chotto Karta must mean Aurobindo Ghose.

Q: Do you know Aurobindo's writing:

Approver: I can't say exactly if I can identify his writing.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

I don't remember who lived in No: 48, Grey Street. I have never been to the NavaSakti office. I heard Aurobindo Ghose used to live there. Upen, Barin and others told me this.

Q: Was Aurobindo ever referred to as “Judhistir Dada” in a letter found at No:48, Grey Street?

Approver: I can't say.

Q: Do you know one Mathura Nath Karmakar?

Approver: No, I can't say whether I saw him. I have forgotten the names of many. I don't know anybody named Fani mentioned in the letter addressed to “Judisthir Dada”. “Shejodada” refers to Aurobindo, “Shejda” is a contraction of Shejdada.

Violence

Mr. Norton: Have you Seen any violence used:

Approver: No

Mr. Norton: I don't see any harm in them.

Next the witness spoke about Aurobindo Ghose stopping.

Approver: Aurobindo Ghose was present on the 7th. I saw him. In my presence an appeal was made by Troilokya Nath Pal to pacify the volunteers. He rose and spoke for some time but was not listened to. Aurobindo Ghose did not speak. He was the leader of the Extremists.

Q: How do you know that?

Approver: For the volunteers made hero of him. Prokash Maiti said that he was looking for a site to hold a meeting, but to no effect, and the sun-burnt face of Aurobindo Ghose struck him. At last, he succeeded in finding a place. This was purely a meeting of the Extremists. Aurobindo Ghose did not speak. The volunteers were there, Superintendent of Police Mr. Cornish and officiating Magistrate Mr. Goode were present at the meeting of the 1st day. Some of the speakers, Shamsunder Chakraborty, Lalit Mohan Ghosal and Prokash Chandra Maiti said that they had nothing to do with a meeting in which Fringes were allowed to sit. Aurobindo Ghose was present at the meeting; I was at the meeting throughout. It began at 5 p.m. and went to till 10 p.m. The speeches delivered – I should say – were violent, especially those by ShamSunder, Lalit Mohan and Prakash. The

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

meeting broke up with 3 shouts, shouts of Bande Mataram, Joy Bharater (visit to India) and Joy Aurobinder (visiting Aurobindo).

We hope our readers will respond readily to the following appeal:

My countrymen are aware that my brother Babu Aurobindo Ghose stands accused of a grave offence. But I believe, and I have reasons to think that the vast majority of my countrymen believe, that he is quite innocent. I think that if he be defended by an able Counsel, he is sure to be acquitted. But as he has taken the vow of poverty in the Service of the Mother land, he has no means to engage the services of any eminent Barrister-at-Law. I am, therefore under the painful necessity of appealing to the public spirit and generosity of my countrymen on his behalf, I know all my countrymen do not hold the same political opinions as he. But I feel some delicacy in saying that probably there are few Indians who do not appreciate his attainments, his self-sacrifice, his single-minded devotion to the country's cause and the high spirituality of his character. These embolden me, a woman, to stand before every Son and Daughter of India for help to defend a brother-my brothers and theirs too.

Contributions should be sent either to me at 6, College Square, Calcutta or to my Solicitors Messrs. Manuel and Agarwala, No:3, Hastings Street, Calcutta.

At the beginning of the present year Mr. Aurobindo Ghose delivered a speech in Bombay, from which we extract two paragraphs:

Nationalism is a religion that has come from God. Let no man dare to call himself a Nationalist if he does so merely with a sort of intellectual pride. If you are going to accept this religion of Nationalism, you must do it in the religious spirit. You must remember that you are the instruments of god for the salvation of your own country. Nationalism survives in the strength of God; it is immortal, it cannot die, because it is God who is working in Bengal. God cannot be killed; God cannot be sent to goal.

There is only one force and for that force I am not necessary, you are not necessary, he is not necessary. Let all be thrown aside as so much waste substance, the country will not suffer. God is doing everything; we are not

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

doing anything. When He bids us suffer, we suffer because we are no longer required. This is a work that God has called us to do and in the place of those who are thrown away God will bring many more. He Himself is the worker and the work. He is immortal in the hearts of His people.

Mr. Ghose has been accused of complicity in the work of political assassination by bomb throwing and subsidiarity of forming plans and providing weapons for committing dacoity in the house of a widow.

All India, minus his personal enemies, if any, and his persecutors, rejoice at the acquittal of Mr. Aurobindo Ghose. He emerges from the trial, not only with a spotless reputation, but with his reputation enhanced. That his public and private life, including his movements, his published and unpublished writings, his utterances and his most confidential letters have stood the scrutiny of a determined, relentless and, we may see now unscrupulous police prosecution, so remarkably well, is a proof of the sterling worth of the man. We rejoice that the country has not lost the services of such a man. We are glad that many of the innocent young men who were his co-accused have also been acquitted. ON the care of a whole, and its lessons, we may say something when the appeals have been heard.

Mrs. Annie Besant, the President of the Theosophical Society, has lowered herself in the estimation of all right-thinking persons by her unjust, improper and uncalled for remarks on Babu Aurobindo Ghose. To a representative of a London Daily, she is reported to have said:

“Aurobindo Ghose who has just been acquitted, is a man of the type of Massini, with the difference that his is fanatical, which Mazzini was not. He has been the heart of the anti-English movement. He is a man of perfectly pure motive and entirely unselfish. He has not personal axe to grind. But he is dangerous, because he would use any methods which would upset British Rule.”

The worshippers of Mrs. Besant, who took upon her as the incarnation of Hypatia and as the Goddess of wisdom, will be surprised to find that in comparing Aurobindo with Mazzini and considering the Italian Patriot as not fanatical, she has shown ignorance of history, which one never expected from the mouthpiece of the Mahatmas. Regarding Mazzini, a modern historian writes – “The followers of the Genoese, Joseph Mazzini claim for him the honour of being the first to follow out the idea of (Italian) unity to its logical conclusion!

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

If Mazzini was not fanatical who on earth ever was?

If Aurobindo was the Mazzini, who does Mrs. Besant consider as the Garibaldi and the Cavour of India?

But what facts has Mrs. Besant to adduce in support of her statement that Aurobindo is the Mazzini of India? If the Mahatmas communicated any facts to her regarding Aurobindo, she neglected her duty as an imperial English woman in not giving evidence in the Alipore Trial and mentioning those facts for the edification of the Judge, the assessors and the general public. Will she state the grounds on which she considers Aurobindo fanatical? Can she prove her assertion that he would use any methods which would upset British rule? If she can, let us have her proofs. If she cannot, she knows the English monosyllable which is applied to such assertions.

July 1, 1908

The Bomb Outrage

The Alipore Trial

Mr. Norton said to Gossain that you have told us about the Secret Society to which you belonged is there any other Society of which you are aware and does Indu Nundi belong to your Society? He belongs to our society but to another section of it. The leaders of that section are Aurobindo Ghose and Abinash Chukerburty.

In the Society to which you belong have you heard the words “Burra Karta” applied to anyone? Yes, this is the term by which Aurobindo Ghose was referred to. It means “leader”.

If “Korta” by itself is used in correspondence to whom would it apply? It would mean “Burra korta”.

That would be Aurobindo? Yes.

Witness said I don’t know whether I know Aurobindo’s writing or could identify it. I don’t recollect whether there were any “Bande Mataram”. He said I don’t know who used to live at 48, Grey Street where a number of letters have been found I never went to the “NavaSakti” office, but I heard from Barin, Upendra and the others that Aurobindo used to live there.

July 1, 1908

THE ANARCHIST TRIAL

Gossain said to Mr. Norton, Indu Nandi belongs to the Secret Society, but to another section of it. The leaders of that section are Arabindo Ghose and Abinash Chackerbutty.

Norton asked, in this society to which you belong, have you heard words the Burra Karta applied to anyone?

Yes, this is the term by which Arabindo Ghose was referred to. It means leader, Chotto Karta is a term applied to Barindra Kumar Ghose.

If Karta by itself is used is used in Correspondence to whom would it apply?

It would mean Burra Karta. That would be Arabindo. I don't know whether I know Arabindo's writing or could identify it.

Gossain said, I never went to the NavaSakti office but heard from Barin Upendra and other that Arabindo used to live there. Abinash told me to shoot Inspector Lahiri because some men of the Yugantar had been sent to jail and Arabindo was under arrest in the Bande Mataram case. We followed him several times. I was not armed. We followed him to find out his movements. He was to be shot by somebody else. Other witnesses deposed to attending the district congress at Midnapore in December last where Arabindo Ghose was present.

July 3, 1908

Indian Nationalism

The Faith of Aurobindo Ghose

(New Age)

There are new on trial in Calcutta some thirty Indians accused of complicity in the bomb conspiracy. Among them is Mr. Aurobindo Ghose who, for the past two years has been the directing genius of the Nationalist newspaper Bande Mataram and the most impassioned preacher of the Nationalist faith Aurobindo Ghose is not unknown in England. He was educated at St. Paul's school and Cambridge University, and he passed high in the examination for the Indian Civil Service though he did not complete

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

the qualification. His ability as writer and teacher is of a high order and by young India he is looked upon as a prophet of the new faith. Neither in India nor in England can those who gave him the credit the accusation that he has become a dynamiter.

There has lately been printed and circulate in England a leaflet containing the substance of an address delivered in Bombay at the beginning of the present year by Aurobindo Ghose. It comes opportunity in view of the present situation in India as a specimen of the political gospel that is being proclaimed from one end of India to the other, in hundreds of newspapers, and from thousands of platforms.

Nationalism, the orator declares, “is a religion that has come from God. Let no man dare to call himself a Nationalist if he does so merely with a sort of intellectual pride. If you are going to accept this religion of Nationalism, you must do it in the religious spirit. You must remember that you are the instruments of God for the salvation of your own country.

Nationalism is not going to be crushed. Nationalism survives in the strength of God; it is the immortal; it cannot die, because it is God who is working in Bengal. God cannot be killed; God cannot be sent to goal.

The speaker then refers to the change that has been wrought among the people. The name of Bengali used to be reproach among men. What had made the Bengali so different from his old self? Bengal is learning to believe. He admits that the task, looked at intellectually is hopeless.

Here is a work that you have undertaken, a work so gigantic, so stupendous, the means for which are so poor, the resistance, to which will be so strong, so organized, so disciplined, so well-equipped with all the weapons that science can apply, with all the strength that human power and authority can give – and what means have you to carry out this tremendous work of yours?

(1)

Three or four years ago the speaker goes on, he found the prevailing mood a mood of apathy and despair. People had believed that regeneration could come only from the outside. Now that belief was thoroughly broken.

This state of despair was the best thing that could have happened for Bengal, for it meant that the intellect had done it best, that the intellect had done all that was possible for it, and that the work or the unaided intellect in Bengal was finished. The intellect having nothing more to offer save

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

despair became quiescent, and when the intellect ceased to work, the heart of Bengal was open and ready to receive the voice of God whenever He could speak. When the message came at last, Bengal was ready to receive it and she received it in a single moment. In a single moment the whole nation rose, the whole nation lifted out of despair, and it was by this sudden rising,

(2)

by this sudden awakening from a dream that Bengal found the way of salvation and declared to all India that eternal life, immortality, not lasting degradation was our fate Bengal lived in that faith. She felt a mightier faith than any that earth can give, because she held that faith from God and was able to live in it. Then that happened, which always happens when God brings other forces to fight against the strength which He Himself has inspired. Because it is always necessary for the divinely appointed strength to grow by suffering. Without suffering, without the lesson of selfishness without the moral force of self-sacrifice, the God within us cannot grow.

The speech ends with an appeal for sacrifice:

There is only one force, and for that force I am not necessary; you are not necessary, he is not necessary. Let all be thrown aside as so much waste substance, the country will not suffer, God is doing everything. We are not doing anything. When He bids us suffer because that suffering is necessary to give others strength. When He throws us away, He does so because we are no longer required. This is a work that God has called us to do and in the place of those who are thrown away God will bring many more. He himself is the worker and the worker is immortal in the hearts of His people.

In the House of Commons a few weeks ago Mr. O'Grady suggested to the Secretary for India that in attempting to repress the Nation list propaganda Government was setting itself against the faith and aspiration of a people. If Lord Morley could see for himself the way in which the fervid message of Aurobindo Ghose is seizing hold of the people, he might be tempted to agree with O'Grady's way of putting it.

July 3, 1908

ARABINDO'S HANDWRITING

Narendra Nath Gossain the approver was re-called.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Mr. Norton said, do you know Arabindo's handwriting?

We have seen it and will be able to identify it.

Is that in Bengali or English? Both

There is a reference in the post card to "Arvand Babu" who it says is in Bombay.

Do you know who this refers to? Arabindo Ghose.

Mr. Chatterjee objected to the question.

Mr. Norton however pressed the witness who changed his answer saying, "I don't know if Aravand is Arabindo. I thought Arvand was Arabindo. I never heard Arabindo called Aravand. There is no name in Bengali known as "Aravand".

His Honour : Why did you say that Arvand refers to Arabindo ?- I thought Arabindo was used. Witness identified a letter in Upen's writing. I saw a cash box like the one produced at the garden. It used to lie open, and money used to be kept in it.

Documents containing the handwriting of Arabindo, and his wife were identified by witness. There was a boy named Sukumar Mitter, a son of Krishna Kumar Mitter, Superintendent of the City Collect and Editor of the "Sanjibani", who used to call Arabindo the "Aroda" mentioned in the correspondence. The Mitter family lives in Calcutta. (A categorical statement on the uses to which the society proposed putting the Calcutta European and Indian Newspapers was read and put in for identification). I know Moti Lal Ghose was the witness. He was formerly the Editor of the "Amrita Bazar Patrika".

Was the word "Sweets" referred to in your society to cover any particular thing?

Yes, it referred to bombs. We used to call bombs, "Sweets" "Sweetmeats" and "rasagolla". A letter written by Barin found in Arabindo's house addressed "My dear brother", and stating that "we must have "Sweets" all over India; write to me in emergency" was next put in.

Was Arabindo the Principal of the National College at Sealdah in 1907?
— Yes.

Is that a scheme for Bande Mataram — I cannot say. The handwriting looks like that of Arabindo Ghose.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Witness identified a “Criticism of John Morley” written by Arabindo Ghose.

Mr. Norton here mentioned the extra ordinary fact that Arabindo used several different styles of handwriting and this had given them considerable difficulty in identifying the letters.

Were any of Arabindo’s pictures distributed after for sale or presentation?

They were sold. I have sold same at 3 pice each.

Was Arabindo Ghose to your knowledge ever Editor of the “Bande Mataram”. I know that he used to write for the “Bande Mataram”, but I did not know he was Editor. One of the pictures offered for sale was handed to witness containing the words “Editor of Bande Mataram”. On the same picture Arabindo’s name was spelt in English characters as “Aravindo”.

July 4, 1908 — *THE BENGALÉE*

AUROBINDO’S PICTURES

Bomb Case at Alipore

King’s Evidence Concluded

Ram Das Prabhu

He lived at Hardwar and sometimes at Mayabati.

Aurvind or Aurobindo

Mr. Norton – Do you know any person named Aurvund Babu?

Approver – I don’t know.

The Approver at first said that is referred to “Aurobindo Babu”.

Mr. Norton: Why did you sat at first?

Witness: I thought it referred to Aruobindo. I did not know that.

Court -why did you say so though you did not know it?

Morality of Boycott

Mr. Norton: Look at this manuscript on the morality of boycott, in whose handwriting is this? This was picked up at the Grey Street house.

Approver: It looks somewhat like Barin’s.

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

This heap of letters is in the handwriting of Barin. No, no – I mean Aurobindo's. I don't know whose handwriting is the rest. This manuscript is either in the writing of Barindra or Aurobindo. Their handwritings look much alike.

A typewritten copy of something headed "Reminiscence" was shown to the approver who said that he had seen the manuscript of it in Aurobindo's handwriting.

This letter is Aurobindo's writing (shown); this also this. (shown 2 more letters)

I have heard the name of Aurobindo's wife which is Mrinalini. This letter with "My Dearest Mrinalini" is in the handwriting of Aurobindo. I don't know Aurobindo's Father-in-law's name. This letter is in Aurobindo's writing, (shown). This piece of paper seems to be Barin's.

Mr. Norton: Do you believe that it is Barin's handwriting?

Court – "Timarki Biswash Achay in a Bariner lekha adray kina."

Approver: I have same doubt.

This paper contained the Salutation Auro Da. The approver could not say what that salutation referred to.

Mr. Norton next buried himself in preparation for the next question. The approver in the meantime said to Court – Now I recollect that the son of Krishna Kumar Mitter, Superintendent, City College and Editor Sanjihani, used to call Aurobindo, "Auro Da".

Mr. Norton: Does this family come from Mindnapore, the family of Krishna Kumar Mitter? Does Krishna Kumar Mitter lives at Calcutta?

Approver: Yes, he lives in Calcutta. I don't know where the family comes from.

Continuing the approver said – All these Khatas are in the handwriting of Aurobindo excepting this piece of paper (shown) I don't know in whose handwriting is this paper. (shown). This (another slip), I know, is in Aurobindo's handwriting.

I know one Sham Sunder Chackravarti worked at the Bande Mataram Office.

I know Motilal Ghose is the Editor of the Amrit Bazar Patrika. I don't know his handwriting.

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

Mr. Norton –This letter is from Motilal Ghose. It was found in Aurobindo's house. It referred to the appointment meet at the National College.

This is in the handwriting of Aurobindo Babu, we used to call bombs, Rosogollas, Sweet meats.

Sweets all over India.

A letter in Barin's handwriting to Aurobindo was produced to the effect that sweets were required for all the country over – to be used in case of emergency.

Etymology of Rosogolla

The Magistrate wanted to know the etymology of Rosogolla. It was explained as a "juicy ball".

The approver next identified the handwriting of Aurobindo Ghose in several exhibits amongst them being a draft prospectus for the Bande Mataram.

Aurobindo was sometime principal of the Bengal National College near Sealdah.

Mr. Norton: In whose handwriting is this? This is a scheme for the Bande Mataram?

The approver read it carefully and said I can't make out.

Mr. Norton: Does it not look like the writing of my body that you know?

Approver: It looks like Aurobindo's writing.

Mr. Norton: Do you know Abhinash Chakravarti's handwriting.

Approver: No.

This Letter with the salutation "My dear father-in-law is in the handwriting of Aurobindo Ghose. This letter from one Javakas Pleader, Amalpur, is endorsed on the back in the Aurobindo's writing.

This manuscript on a criticism of John Morley is in the handwriting of Aurobindo Ghose.

Tomar Biswash Achay Ki Na?

This letter seems to be in Aurobindo's writing (shown).

Court: Tomar Biswash achay ki na?

Approver: I have seen Aurobindo's writing which resembles this.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Mr. Norton: Would you think it to be in Aurobindo's writing if it came from him to you.

Approver: Yes

Mr. Chatterji asked the court to take down the question.

Mr. Norton: At this looked at Mr. Chatterji and said "why will Aurobindo have his letter written by his Secretary or his wife?"

Mr. Chatterji – I don't wish to agree.

This letter is in the handwriting of Barin as I believe it.

Pictures of Aurobindo used to be sold. I sold some.

Court: Dam Koto? (what's the price?)

Approver: Four pice.

Magistrate smiled.

I sold copies like this.

Was Aurobindo Editor of the Bande Mataram?

I know Aurobindo used to write for the Bande Mataram. I don't know whether he was actually the Editor.

July 4, 1908

The Anarchists

Alipore Bomb Case

'Who is ARODA'

The further hearing of the Alipore Bomb Case was resumed on Friday, before Mr. L. Birley, District Magistrate of Alipore.

The Approver

Narendra Nath Goswami, the approver, was then called by Mr. Norton.

With regard to the handwriting of certain persons do you know Aurobindo's writing – yes; both Bengalee and English.

There is a reference in the Post Card "Arvand Babu is going to Bombay". Do you know anybody called Arvand Babu? it refers to Aurobindo Babu. I don't know to whom it refers.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Do you know anyone called Arvand Babu? No, I have heard the name of Aurobindo Babu.

Court: Why did you then say that Arvand refers to Aurobindo? Because there is no such word in Bengali as Arvand.

Do you know of any Arvand Babu, except this Aurobindo Babu whose brother's name is Barindra? I don't know of any.

Witness was here shown several letters and he said that every one of them was in the handwriting of Aurobindo Ghosh.

Do you know Mr. Aurobindo Ghosh's wife's name? Mrinalini. I have heard it.

Whose writing is that (shown a letter addressed to "My Dearest Mrinalini)? Aurobindo Ghosh's handwriting.

Do you know Mr. Aurobindo Ghosh's father-in-law's name? I don't know.

Continuing witness said, "This letter (shown) is like Barin's handwriting". The letter is addressed to "My Dear Aroda". I don't know to whom the word "Aroda" refers. There was a boy named Sukumar Mitter, son of Krishna Kumar Mitter, Superintendent of the City College and Editor of the Sanjibani newspaper who used to call Aurobindo Ghosh "Aroda". This Mitter family lives in Calcutta.

In your society was the word "Sweets" used to refer to any particular things? Yes, it referred to bombs. We used to call Bombs Sweets, sweat means "rashagolla".

Witness here shown a letter which was found in Aurobindo's house and addressed to "My Dear Brother". It was signed Barindra Ghosh.

Was Aurobindo Ghosh in 1907, Principal of the National College, Sealdah?- Yes.

Whose handwriting is that?—Criticism of Mr. John Morley (shown) – Mr. Arabindo Ghosh.

This seems to be a continuation of that. Whose handwriting is this? This is like Mr. Aurobindo Ghosh's handwriting. I believe it to be his handwriting.

Mr. Norton: It is extremely difficult to identify Aurobindo's handwriting. He changed his handwriting sometimes. He writes in different styles.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Do you know whether copies of Aurobindo's picture were being distributed either for sale or presentation? They used to be sold. I have sold some at four pice each.

Was Aurivubdo Ghosh Editor of Bande Mataram, to your knowledge? I know he used to write for the Bande Mataram. I don't know whether he was the Editor or not.

Do you see the words "Editor, Bande Mataram" under the picture? Yes.

His name is spelt there in the picture Arvindo Ghosh, do you see? Yes.

Did the picture sell well? I was given 16 pictures and I sold them. I returned the money to Barin.

Bepin Behary Bose examined by Mr. Norton said, I reside at Cathedral Mission Lane. I am a clerk in the office of the Inspector of European Schools. I am on leave. I am nor under transfer to Chittagong. I know Aurobindo Ghosh and Barindro. They are the sons of my uncle-in-law. The father of these two gentlemen was Mr. K.D. Ghose who died about 14 years ago. Dr. Ghosh in his lifetime owned a garden in Mooraripookur Road. I signed the document. It contained the names of 4 brothers and one sister of Aurobindo Ghosh.

July 4, 1908

THE BOMB CONSPIRACY

Norton asked Noren Gossain do you know Arabino's handwriting? We have seen it and will be able to identify it.

Is that in Bengali or English?... Both.

There is a reference in the post card to "Arvanda Babu" who it says is in Bombay.

Do you know who this refers to? Arabindo Ghose.

Mr. Chatterjee objected to the question.

Mr. Norton, however, pressed the witness who changed his answer saying "I don't know if Aravan is Arabindo. I thought Arvand was Arabindo. I never heard Arabindo called Arvand. There is no name in Bengali known as "Arvand."

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

His honour: Why did you say that Arvand refers to Arabindo? I thought Arabindo was used. Continuing witness identified a letter in Upen's writing. I say a cash box like the one produced at the garden. Anyone who lived in the garden could take money out of the box.

Mr. Norton: That is real Socialism.

Documents containing the handwriting of Arabindo, and his wife were identified by witness. There was a boy named Sukumar Mitter, a Son of Krishna Kumar Mittar, Superintendent of the _____ City College and Editor of the "Sanjibani" who used to call Arabindo the "Aroda" mentioned in the correspondence. The Mitter family lives in Calcutta.

July 5, 1908

THE ANARCHIST TRIAL

In reply to questions by Mr. Norton, Gossain said, he knew Arabindo's handwriting and could identify it. Shown some books he said. At Manicktollah Garden I have seen books like these. Many men there used to see them. I don't identify any writing there.

Witness was then shown a number of letters which he identified as being in Arabindo Ghose's handwriting.

In 1907 was Arabindo, Principal of the National College?

Yes.

Where was it? Near Sealdah.

Shown a scheme for the conduct of the Bande Mataram witness said it looked like the handwriting of Arabindo. Shown some Mr. S.S. "A criticism of John Morley" witness said it was in Arabindo's handwriting. Pictures of Arabindo used to be sold, he said, some 4 paise each. He knew Arabindo used to write for the Bande Mataram but did not know he was editor. Witness was shown a picture of Arabindo which had below it "Editor, Bande Mataram", but did not remember it.

July 6, 1908 — *THE INDIAN MIRROR*
ALIPORE TRIAL

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

The witness Shibu Kali Das, an order supplier of 56, Amherst Street.

Witness said, I don't know Arabindo Ghose.

Narendra Kumar Mullick, Sub-Inspector of Police, C.I.D. was the witness said, at 23, Scott's Lane I saw Arabindo Ghose, Hem. Ch. Das, Barindra Ghose, Ullaskar.

On 18th April I saw two men, Abinash and Barin going to 23, Scott's Lane. I also saw Arabindo Ghose. He opened the windows shortly before the men came out. On 25th April I was on watch at the garden.

July 7, 1908 — *THE BENGAL*

FOR AUROBINDO GHOSH

My countrymen are aware that my brother Babu Aurobindo Ghosh stands accused of a grave offence. But, I believe, and I have reasons to think that the vast majority of my countrymen believe, that he is quite innocent. I think that he be defended by an able Counsel he is sure to be acquitted. But as he has taken the vow of poverty in the service of the Motherland, he has no means to engage in the services of an eminent Barrister-at-law. I, am therefore, under the painful necessity of appealing to the public spirit and generosity of my countryman on his behalf, I know all my country men do not hold the same political opinions as he. But I feel some delicacy in saying that probably there are few Indians who do not appreciate his great attainment, his self-sacrifice, his single-minded devotion to the country's cause and the spirituality of his character. This emboldens me, a woman, to stand before every son and a daughter of India for help to defend a brother — "my brother and their's too".

Contribution should be sent either to me at 6, College Square, Calcutta or to my Solicitors, Messers, Manuel and Agarwalla, No :3, Hastings Street, Calcutta.

July 7, 1908

The Anarchists

A Hostile Witness

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Nagendra Nath Sen examined by Mr. Norton said, I am a resident of Khulna, and I am a pleader practicing there. I know Aurobindo Ghosh and Barindra Ghosh. In June 1907, they were at Khulna for some time. They were in connection with the opening of the National School. That was the object of Aurobindo's visit. I don't know what Barin's object was. But they came together. There was an appeal for funds by the school authorities. Aurobindo came to Khulna before the school was started. The school was started on 1st July, 1907.

Indo Bhusan Roy examined Mr. Norton said do you know Mr. Aurobindo Ghosh? Nearly 7 or 8 years ago he went to Khulna and I saw him there. I never saw him since then.

Was his father Civil Surgeon of Khulna? Yes.

July 7, 1908 — *Bande Mataram*

The rumour that Mr. Jackson has been retained by the defence on behalf of Aurobindo Ghose, the alleged leader of the society awaits confirmation at the Bar Library. So far no definite information is available though it is given on authority that Mr. Jackson has not yet been approached in the matter. Mr. Jackson is at present away from Calcutta.

July 14, 1908

For Arabindo Ghose

We have been asked to announce that the Aurobindo defense Fund has, but this time, came up to Rupees ten-thousand. The fund has very gratifying feature. It is the small contributions of the middle-class people that have made up this decent figure. The real heart of the country has begun to respond, and we hope that within a very short time the requisite amount will be raised to allay the anxiety of Aurobindo's friend and admirers in the matter of his defense. Every province has been stirred up to its duty notwithstanding serious local troubles and we need not any further dwell on the claim of the patriot on the love and sympathy of his countrymen. We believe that so long people have individually contributed to the fund and no organized attempt has been made in any city or district to collect money in lump. There are many well-meaning gentlemen who seldom take the

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

initiative in any matter but are nevertheless ardent supporters of all good cause. We therefore request the prominent patriotic men of each district to take prompt steps for approaching the different classes of their locality and send in the collections as soon as possible to Aurobindo's sister. We do not know how far the young men of the country have stirred in the matter, but we are sure that they will now be up and doing and expedite collections as preparations for Aurobindo's defense in the sessions have already begun.

July 7, 1908 — *THE BANDE MATARAM WRITES*

THE ALIPORE TRIAL

The trial of the band of Anarchist arrested at the Manicktollah Garden House, the Harrison Road Store and the Nava Sakti Office in Grey Street at the raids made on the morning of the end of May last is not likely to last a long before the District Magistrate of Alipore as have been expected.

The rumour that Mr. Jackson has been retained by the defense on behalf of Arabindo Ghose the alleged leader of the Society awaits confirmation at the Bar Library. So far, no definite information is available though it is given on awakening that Mr. Jackson has not yet been approached in the matter. Mr. Jackson is at present away from Calcutta.

July 7, 1908

Bengal Anarchists

Literary Treasures

At a further hearing before Mr. Birley, District Magistrate of Alipore, of the Manicktolla Bomb Case, last week Narendra Nath Gossain, recalled, gave evidence with regards to several articles found, and identified the handwriting of some of the accused. He recognized a book on explosives because he had seen the boys copying out passages. But he could not say if those copies were distributed.

Do you know whether in the garden there was any book used as a standard book on explosives? There were books on explosives, but I don't know, if anyone was considered the standard one.

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Arrest and Magistrate Proceedings

were there any particular essay or books that were used by the leaders of your Society as a standard book? – I have no recollection.

Was anything said at the garden by the people there about getting guns from foreign countries? - Yes, there was a talk of getting guns from foreign countries if there was enough money. Who used to talk about this? Barin and Upen in the garden.

Witness then gave evidence as to the handwriting of several of the accused on plans and other documents found. The words "cross-ways to be investigated." were in Barin's hand. He saw a song book which had been used by the accused Paresh Moullick and had heard this man sing the song on the first page.

Shown a Post Card witness and I don't know the writing on t. It is signed by Ram Chandra and had the Bombay Pest mark. I had heard the name of Ram Chandra Proba, who used to be sometimes of Bombay and sometimes of Mailbati near Hardwar from Rishikesh, Kanjilal.

There is a reference in this post card to Aurobindo Babu who, it says, is in Bombay.

Do you know who this refers to? Aurobindo Ghosh.

Mr. Chatterjee objected to the question.

How do you know that it refers to Aurobindo Ghosh?

I don't know if Aravindo is Aurobindo Ghosh. I thought. I never heard Aurobindo called "Aravand" There is no such name in Bengali.

The court? Why did you say the "Aravand" refers to Aurobindo Ghose? - I thought so.

After speaking about certain other exhibits, a small cash box was put the him and he said: I have seen a cash box like this box in the garden. It used to be kept open and money used to be kept in it. I saw Upen, Barin, Paresh, Bibhuti, Profulla Chaki and others taking money from the box. Anyone who lived in the garden could take money out of the box.

Mr. Norton: That is real socialism.

Continuing witness said: Barin had a Christian name "Emanuel" I never saw his birth certificate there, but there was a talk of Barin's sending for it from England, He told me his name was "Emanuel."

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There used to be maps of nearly all the districts at the garden and at the "Yugantar" office when it was in Kunjolar Dutt's Lane. The words Krishna Das Pande, Baroda: Ghosh were Charu's address are in Barin's hand writing.

Morality of Boycott

Did you hear the name of Krishnaje Rao Guzerat? Yes - Krishnaji Rao Bhow, I think I heard from Upen that there was a man of that name at Guzerat belonging to our Society. This mess book is in Barin's handwriting. I have seen "Sanyasi" clothes like this in the garden. Everyone there need to wear them. I did not wear "Sanyasi" clothes except formerly when I was a "Sanyasi".

This notebook I found in the "Yugantar" office in Kunjolar Dutt's Lane. I picked it up and read it. It contains something relating to Raja Kedar Roy (some MSS on the "Morality of Boycott" Shown witness). It is somewhat like Barin's handwriting, but I can't say exactly.

Witness identified a number of letters in Aurobindo Ghose's handwriting.

In regard to some others he said, I cannot say in whose handwriting this is. It is either Barin's or Aurobindo's. They write somewhat alike.

Witness was then shown number of letters and MSS which he identified as being in Aurobindo Ghosh's handwriting, some of these were to his wife. Witness said that the only S. Chakroborty that he knew was the Sham Sundar of the "Bande Mataram".

In your society was the word "Sweets" ever used to cover any particular thing? Bombs were called "Sweets".

A letter by Barindra addressed to Aurobindo from Ajit Singh's Camp referred to the "Sweets" and said that they must have "Sweets" ready for all parts of India in case of any emergency.

Disguised Handwriting

Aurobindo Ghosh was the principal of the National College at Sealdah. This writing on the scheme for the conduct of the "Bande Mataram"

This MSS "Criticism of John Morley" is in Aurobindo Ghosh's handwriting.

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It appeared that two kinds of handwriting were identified by Aurobindo Ghosh's - In regard to one kind the witness non-hesitatingly identified letters and documents written in that style. As regard the others written in a different style, he said he believed they were in Aurobindo's handwriting.

Mr. Norton: It is extremely difficult to identify Mr. Aurobindo Ghosh's handwriting as different styles, he writes in several different styles.

On one letter being shown to witness he first said it was in Barin's hand, then he thought it was Upen's and finally, after a while, he believed it was Barin's and not Upen's.

Pictures of Aurobindo used to be sold at four paise each. I have myself sold such pictures and reproductions of the same.

Was Aurobindo the editor of "Bande Mataram"? I know that he used to write for the "Bande Mataram", but I can't Say if he was the editor. I See that this has the words "Editor" "Bande Mataram" under it. I don't recollect if those copies, I sold had the same words under it.

Just see this copy, the name is printed "Arvinda" and not "Aurobindo." Yes, I don't know whether these pictures sold well or not, but Barin gave me sixteen to sell, and I sold them and gave the money to Barin. I don't know for what purpose it was.

Were anyone else's pictures sold beside those of Aurobindo Ghosh and Bhupendra Nath Dutt? I don't know.

Did you sell Bhupendra Nath Dutt's pictures? – yes.

To what fund did the money go? To the "Chattra Bhandar", Calcutta.

Shown a Canvas bag, he said: It is like the bag, in which we took the bomb to Chandernagore, but I can't say if this is the very one. This (shown) is the plan of the country near Chandernagore leading to Chandernagore.

It was shown to me at the Goabagan house in the presence of Rishicase, Ulaskar Dutt, Barin and others, whose names I do not know. It was to show.

by which way to come back after wrecking the Lieutenant Governor's train.

07-07-1908

July 7, 1908

NATIONAL SCHOOLS

The Bengal Anarchists

Resumed Alipore Trial

Sub Inspector Narendra Kumar Mullick said at 15, Gopee Mohan Dutt's Lane he saw Hem Das, Upendra, Ullaskar, Barindra and Krishno Jiban. At 23, Scott's Lane he saw Aurobindo Ghose, Hem Das, Din Doyal, Sailendra and Barindra.

On 1st April witness saw two men, Abinash Chandra Bhattacharji, and Barindra going from 23, Scott's Lane to the Manicktolla Garden. On that day shortly before these two men came out Aurobindo opened the window of 23, Scott's Lane. Witness followed these men to the Garden.

Nogendra Sen, a pleader of the Khulna Bar said, "I have been Barindra and Aurobindo Ghose. I have spoken to them once or twice. In June 1907 they were in Khulna, for some time".

What was the special object of their visit? – I think the object of Aurobindo Babu was the opening of a National School there. An appeal was made for funds for the school. Aurobindo Babu gave a letter of recommendation to the school authorities. The appeal was made by the Khulna National School authorities.

At that time there was no national school – Aurobindo came after the school was formed. He came when the school was started and then he made the appeal for money. The school was actually started on 1st July 1907.

Were these schools independent of each other? Yes, but they were all under the control of the National Council of Education.

The First President

Who was the first President of that Council? I think Dr. Rash Behari Ghose. Aurobindo Ghose never occupied that position. He was I heard, the Principal of the Calcutta National College.

Indra Bhushan Roy – a contractor at the Khulna said he was a leader in Khulna National School in the Technical Department.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Norton said to him, you know Mr. Aurobindo Ghose? I saw him seven or eight years ago. He went for a change (Barrata Jachilla).

08-07-1908

July 8, 1908

Bomb Conspiracy

The Alipore Trial continued.

Evidence as to handwriting

Witness

Upen Nath Bhattacharjee, – the elder brother of Abinash Bhattacharjee.

Mr. Norton asked did you tell the Police that after your brother's marriage he went to the NavaSakti Office and served there for some time? No, I have heard that my brother used to serve in the house of Aurobindo Ghose.

(Shown a letter) whose signature is that? It is doubtful.

Now turn it over and read it. It contains a letter of invitation to Aurobindo Ghose to come to your brother's wedding; is it your brother's writing? No.

Mr. Norton asked who "Sesh Dada" referred to in this letter was – It is Arabindo Ghose.

Now tell me whose handwriting it is?

The witness gave me no reply, and the Magistrate repeated the question over and over again to the witness, who replied: I believe it is written by somebody etc., I don't think it is my brother.

10-07-1908

July 8, 1908

THE BOMB CONSPIRACY

Witness was Shibu Kali Dass – an order supplier of 56, Amherst Street. He was appointed Inspector P.C. Biswas of the C.I.D. He said I don't know Arabindo Ghose.

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Arrest and Magistrate Proceedings

Narendra Kumar Mullick, Sub Inspector of Police C.I.D. – witness. He said at 23, Scott’s Lane I saw Arabindo Ghose, Hem C. DAS, Barindra Kr. Ghose, Dindoyal Bose Ulaskar, Upendranath.

On 18th April, I saw two men Abinash and Barin going to Scott’s Lane. I also saw Arabindo Ghose. He opened the windows shortly before the men came out.

Nogendra Nath Sen was a pleader of Kulta town and he lived there. He said I talked with Aravind Ghose and Barindra Ghose at Khulna in June, 1907. I think it was in connection with the opening of a National School at Khulna. That was Arabindo’s mission. I did not know Barindra’s object. Arabindo gave a letter of recommendation to the national school authorities. An appeal was issued after the school had been started. Arabindo went there before it. Arabindo made an appeal for funds. The school was actually started in July 1907. At that time, I think the first National School opened was at Khulna. I have heard that Arabindo was once a Principal of the National College.

Indu B. Nag – was an inhabitant of Jessore, he was a contractor. He said I know Arabindo. He went to Khulna once 7 or 8 years ago. Since then, I have not seen him. He went there for travelling purposes. I heard his father was the Civil Surgeon of Khulna.

July 9, 1908

THE BOMB CONSPIRACY

Abinash’s brother Upendra Nath Bhattacharjee was the witness.

Norton asked, did you tell the Police that after your brother’s marriage he went to the “Navasakti” Office and served there for some time? – No, I have heard that my brother used to serve in the house of Arabindo Ghose. I know my brother’s handwriting.

Norton said a letter of invitation to Arabindo Ghose to come to your brother’s wedding. Is it your brother’s wedding? No.

Mr. Norton: Don’t you go back on that if you want any, kindly advise. Now see in whose handwriting this is. You asked me who “Sesh Dada” referred to in this letter was. It is Arabindo Ghose.

July 10, 1908

THE ALIPORE TRIAL

A witness said that pictures of Arabindo used to be sold. Witness himself had sold some at 4pcs. Cash – was Aurobindo to your knowledge editor of the “Bande Mataram”?

I know that he used to write for it; but I did not know if he was editor.

Witness was shown a picture of Aurobindo, which had below it; “Editor, Bande Mataram”, but he did not remember if the copies that he said had these words. There his name was spelt “Arabindo Ghose”. Witness said that he was given 16 pictures by Barin, and he sold them all.

July 10, 1908

THE TERRORISTS AT ALIPORE

Witness was Manikram, a peon attaches to the Bagbazar Post Office. He identified Arabindo Ghose and Krishna Jiban Sanyal to whom he had given letters.

Padoo Tewari, a peon attached to the Baidyanath Deoghur Post Office deposed to knowing Rajnarain Babu’s bungalow, one whose daughters is the mother of Arabindo Ghose. He knew Arabindo Ghose. He used to deliver letters at Rajnarain Babu’s bungalow. Arabindo was last at the bungalow in November or December last. The bungalow is situated in Deoghur. Arabindo’s wife’s name is Mrinalini. His sister’s name is Sarojini. He also knew Barindra Kumar Ghose. After Arabindo left the bungalow Barin went to live there for 3 days. Barin went back to the Bungalow some days afterwards and took his sister and Arabindo’s wife away. After they went away Sarojini wrote witness a letter which he had torn up. He had plain money-orders to Sarojini, who always signed the receipts in English. Witness also deposed to being a cook for Arabindo’s family.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

July 10, 1908

The Alipore Conspiracy

Trial

Suresh Chandra Ghose, a Sub-Inspector of Police said, I and inspector Banerjee followed Barindra to 23, Scott's Lane, where Aurobindo Ghose was then living. I had known him both by sight and name.

Witness on again entering the box identified, as being frequenters of the Scott's Lane house, Aurobindo Ghose, Nirapada Roy, Abinash Bhattacharjee etc.,

11-07-1908

July 11, 1908

THE TERRORISTS

More important evidence were given at the Alipore Police Court.

Inspector Purno Chandra Biswas, of the Criminal Investigation Depart, in examination said: On January 8th I was deputed to enquire in to the attempt to derail the Lieutenant Governor's special train at Narayanghur. In that I had the assistance of certain officers. I was also deputed to make a list of the newspapers which had been prosecuted for sedition. On March 15th I alone visited the Muraripukur Garden. I knew at that time that it belonged to Arabindo Ghose and his brothers. I did not enter the garden on that day, but I saw signs of life in it. I saw several men living there roughly I saw seven or eight men.

July 11, 1908

Bengal Anarchists

The Alipore Trial

Debendra Nath Chatterji collecting Sircar of the Manicktolla Municipality, deposed to having realized some rate and tax bills in respect of 32, Murraripukur Road, which were made out in the name of Dr. K.D.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Ghosh, through Khetter Palit, a bailiff, by issue of warrant. Some bills were realized by witness himself.

Puddo Tewari, a postal peon of Deogarh, Baidyanath, said in examination that, he knew Rajnarain's bungalow. Rajnarain Babu left several sons and daughters. One of the daughters was the mother of Aurobindo Ghosh. Witness frequently delivered letters to the accused, whom he identified. Aurobindo Ghosh's wife's name is Mrinalini Ghosh, and his sister's name is Sorojini Ghosh. Aurobindo last stayed there for a month in December and left. Witness knew Barindra Kumar Ghosh. After Aurobindo came away, Barindra went up and took Aurobindo's wife and sister away. After they went away Sorojini wrote him a letter which he had torn up. He knew Sorojini's writing. He had paid many orders to Sorojini. He identified her signature on a money order receipt. She would always sign in English. Witness was formerly a cook to Aurobindo Ghosh's family. Witness also identified Barindra Kumar Bose.

14-07-1908

July 12, 1908

BENGAL ANARCHISTS

Puddo Tewari, a Postal person of Deogarh, Baidyanath, said on examination that he knew Rajnarain's bungalow. Rajnarain Babu left several sons and daughters. One of the daughters was the Mother of Arabindo Ghose. Witness frequently delivered letters to the accused whom he identified Arabindo Ghose's wife's name is Mrinalini Ghose, and his sister's name is Sarojini Ghose. Arabindo last stayed there for a month in December and left. Witness knew Barindra Kumar Ghose. After Arabindo came away Barindra went up and took Arabindo's wife and sister away. After they went away Sarojini wrote him a letter which he torn up. He knew Sarojini's writing. He had paid money orders to Sarojini. He identified the signature on a money order receipt. She would always sign in English. Witness was formerly a cook to Arabindo Ghose's family. Witness also identified Barindra Kumar Ghose.

July 13, 1908

THE TERRORISTS

Head-constable Sarat Chandra Patil stated that he was deputed in January last to enquire into the Midnapore derailment case and in consequence got information regarding the existence of a Secret Society of which he was told Arabindo was the head. On 10th April he went to Chandernagore.

July 14, 1908

THE TERRORISTS

Dib Das Karon, the editor of the “Medini Bandhob” a weekly vernacular paper published in Midnapore.

Witness went on to state that he was present at the Midnapore Conference on both days. There was a great ‘golmaal’ between the Extremists and the Moderates. Arabindo Ghose who was present at the conference belonged to the Extremists. Mr. K.B. Dutt and Mr. Surendra Nath Bannerjee, the Editor of the “Bengalee” were there. The latter made an appeal to Arabindo Ghose amongst others to cease the noise. He remembered Arabindo saying in reply “what did Drone do”?

Mr. Norton asked who Drone was?

July 14, 1908

The Alipore Trial

Inspector Purno Chandra Biswas said, “I met Aurobindo Ghose, Ullaskar Dutt and Indu Bhushan Roy at 23, Scott’s Lane.

W.H. Cornish District Superintendent of Police, Midnapore said:

I was present at the Midnapur District Conference. I was in Uniform both days. About 250 to 500 delegates were present. The first meeting was held at 3 pm at Mullick Chuck. Among those from Calcutta were Aurobindo Ghose, Gispatri Roy, Hem Chandra Sen, J.N. Chaudhury and others. I personally served a notice on Satyendra Nath Bose as he declined to sign it. I believe he is Aurobindo Ghose’s uncle. He was a clerk in the Midnapur Collectorate.

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

While Surendra Nath Banerjee was trying to pacify the gathering, Aurobindo Ghose was present the whole time. I think there was an appeal made, either by Mr. Dutt or Mr. Surendra Nath Banerjee, I can't say, which, which to Aurobindo Ghose to have the disturbance quelled. Aurobindo did not in any way answer that appeal. The volunteers sided with the extremist party. I did not attend the extremist party. I did not attend the extremist meeting.

15-07-1908

July 15, 1908

Manicktolla Case

Devdas Karan, Editor Medini Bandub of Midnapur was called. Mr. Norton asked what Mr. Arabindo Ghosh did when Surendra Nath Banerjee at the Midnapur Conference appealed to him to quieten his adherents, the witness said, Aurobindo said, "What Drono did?"

Mr. Norton: Who was Drono? A character in the Mahabharat.

Mr. Norton: What did he do ? He did a lot of things (Loud Laughter) in court in which the Magistrate joined.

Mr. Norton: Would you explain? I can, but not in one word.

Then Mr. Norton began to take his lessons in the Mahabarat from the Police Officers.

The Editor of Madinibandhab was further examined. He reviled from his last statement about Drona, and substituted Arjun did? by which he meant that Arjun did not obey Dronachariya, his master and so Surendra Babu may be disobeyed.

July 15, 1908

THE POLICE ON THE TRACK

On the 12th April Head Constable Ganguli reported that he noticed Barindra, and Abinash Bhattacharjee at the Sealdah Station Platform, conversing together, and followed them up to 23, Scott's Lane, where

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Arabindo Ghose the used to stay. After a short while, the Head Constable followed.

Sarat Chandra Palit Head Constable C.I.D. called said that he was deputed to enquire into the Midnapore train wrecking case and received information regarding the existence of a Secret Society and that Arabindo was the head of the society. Witness had seen Arabindo, Ullaskar Dutt, Barindra Ghose, Hem Chandra Pas etc.,

William Henry Carnish D.S.P. of Midnapore was then called and examined by Norton. He said I was at the Midnapore District Conference on the 7th and 8th of December. There were about 250 to 300 delegates present. The first meeting was held at the Mullick Chuck. Among these present from Calcutta were Arabindo Ghose, Gipati Roy, Hem Chandra Se, Satyendra Nath Bose was present. I personally served a notice upon him, believe he is Arabindo Ghose's uncle and was a clerk in the Collectorate at Midnapore. I did not attend the Delegates Meeting which was held at the Bayie Hall. The Captain of the volunteers I understood to be Satyendra Nath Bose. I don't remember his speaking the meeting. Arabindo Ghose was present the whole time. I think there was an appeal made to Arabindo Ghose quell the disturbance, either by Mr. Dutt or Surendra Nath Banerji. Arabindo did not answer that appeal. I did not attend the extremist meeting. The volunteers were aiding with the extremist party.

Bolai Chand Ganguli, another head constable in the C.I.D. was called and said I was deputed to watch Hem's house and in Raja Nabo Krishna Street from the 10th of April. Also 23, Scott's Lane, the residence of Arabindo Ghose.

On the 12th of April I watched the Sealdah Station, and about 5.30 p.m. I saw Barindra and Abinash talking on No:1 platform. They purchased some "pan" and went to Scott's Lane to Arabindo's house.

Arabindo Ghose's Defence. Mr. K.N. Chowdhury has it is said, been prevented by Arabindo Ghose's attorneys who had consulted him for his defense from accepting the brief for the crown as Counsel Norton Junior in the Harrison Road Bomb Case before the Calcutta.

July 15, 1908

THE SECRET SOCIETY

On the 12th Ganguli reported that he noticed Barindra and Abinash Bhattacharjee at the Sealdah station platform, conversing together, and followed them up to 23, Scott's Lane, where Arabindo Ghose then used to stay. After a short while head constable followed Barindra to the garden.

Sarat Chandra Palit head constable C.I.D. said, that he was deputed to enquire into the Midnapore train wrecking case and received information regarding the existence of a Secret Society and that Arabindo was the head of the society.

Witness Sarat Chandra Palit kept a watch over the following places: The Manicktollah garden, No:23, Scott's Lane, Arabindo's house, 15, Gopi Mohan Dutt's Lane, 4, Harrison Road, the "Yugantar" book-shop, Hamas house, Howrah and Sealdah Station. In 23, Scott's Lane witness had seen Arabindo, Ullaskar, Barindra Indu Bhushan Roy, Nirapada Roy, Hemchandra Das.

William Henry Cornish D.S.P. of Midnapore was the witness asked by Mr. Norton. He said I was present at the Midnapore District Conference on the 7th and 8th of December. These were about 250 to 300 delegates present. The first meeting was held at the Mullick Chuck. Among those present from Calcutta were Arabindo Ghose, Gispati Roy, Hem Chandra Sen, A Gupta and others. On the first day there were about 100 volunteers present armed with lathies. Satyandra Nath Bose was present, and I personally served a notice upon him. I believe he is Arabindo Ghose's uncle and was a clerk in the collectorate at Midnapore. Arabindo Ghose was present the whole time. I think there was an appeal made to Arabindo Ghose to quell the disturbances, either by Mr. Dutt or Surendra Nath Banerjee. Arabindo did not answer that appeal. I did not attend the extremist meeting. The violence were siding with the extremist party.

Bolai Chand Ganguli another head constable in the C.I.D. said: I was deputed to watch Hem's house, and in Raja Nobo Kissen's street from the 10th of April, also 23 Scott's Lane, the residence of Arabindo Ghose. On the 12th I saw Barinda and Abinash purchased some "loan" and went to Scott's Lane to Arabindo's house, I followed them, and they entered the house.

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Arrest and Magistrate Proceedings

July 15, 1908

Bengal Anarchists

Manicktolla Bomb Case

Chandi Charan Mukherjee, Sub-Inspector, C.I.D. said: I was deputed on 21st March to inquire into the Naraingarh Derailment Case. I went to Allahabad on 23rd March, in search of Barindra. I returned to Calcutta on 14th April. I was deputed on that day to watch 32, Muraripukur, 4, Harrison Road, a place where Yugantar publications are sold, and 23, Scott's Lane, the house occupied by Aurobindo Ghose on the 18th April I and Sub-Inspector Mullick watched 23, Scott's Lane, we found Barindra and Abinash coming out of that house (Aurobindo's house).

Witness continuing said, I was present at the Midnapore Conference on both days. There was a great golmaal between the Moderates and Extremists. Aurobindo Babu was present at the meeting on the first day. Aurobindo belonged to the Extremist party. I saw Mr. Dutt. He was the president of the Conference. Mr. Surendra Nath Banerjee was present there. He appealed to all present for pacification. Aurobindo was included in it. I do not remember Aurobindo Babu said anything. He made no speech. He said one thing. If, I have to repeat that I shall have to say many things.

Asked what Aurobindo Ghose did when Mr. Surendra Nath Banerjee appealed to him at the Midnapore Conference to quiet his adherents the witness said, Aurobindo said, "what Drono did?" (Drono Ki Korechile).

Mr. Norton: Who was Drono? A character in the Mahabharat, the instructor of the Pandavas.

Mr. Norton: What did he do? He did a lot of things (Laughter)

Mr. Norton: Would you explain? I can, but not in one word.

Is he any mythological creature, or a teacher in some National School. He was a character in the Mahabharat.

I was ten cubits from Aurobindo when he said this. He told it sitting. Volunteers were present and Satyendra was their Captain.

16-07-1908

July 16, 1908

THE ALIPUR TRIAL

One witness said I was present at the Midnapore Conference on both days. There was a great golmaal between the Moderates and Extremists. Arabindo Babu was present at the meeting on the first day. Arabindo belonged to the Extremist party. I saw Mr. Dutta. He was the president of the Conference. Mr. Surendra Nath Banerjee was present there. He appealed to all present for pacification. Arabindo was included in it. I do not remember whether Arabindo Babu said anything. If I have to repeat that I shall have to say many things.

Asked what Arabindo Ghose did when Mr. Surendra Nath Banerjee appealed to him at the Midnapore Conference to quiet his adherents, the witness said: Arabindo said, “What Drono did” (Drono ki korechilo?).

Mr. Norton: who was Drono?- A character in the Mahabharat, the instructor of the Pandavas.

Mr. Norton: What did he do? He did a lot of things (Laughter).

Mr Norton: Would you explain? I can, but not in word. Is he any mythological creator, or a teacher in some National School? He was a character in the Mahabharat.

“I ask what did he do?” He did lots of things.

Mr. Norton: had you heard of Drono before the trial? He was a Mahapandit.

Mr. Norton said he would ascertain what Drono did.

The examination of the witness was continued.

He said: I did not mean what Drono did, but what Arjun did. Arjun killed his preceptor Drono. Kailash, a Mukhtear, was the disciple of Surendra Nath Banerjee and Kailash Babu was asked to desist from going against Mr. V.B. Dutt. Then there was an uproar Sailendra Nath Bose was the Captain of the volunteers. I followed him the Chatra Bhandar.

I was ten cubits from Arabindo when he said this. He told it sitting. Volunteers were present and Satyendra was their Captain. There was a Chatra Bhandar at Midnapore. It was seated about two years ago and

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Counsel a year ago. One Bhupendra Bose was the Manager of the Chatra Bhandar.

July 16, 1908

ARABINDO'S LECTURES

Mohamed Basiruddhi, a peon at the Harrison Road Post Office, deposed to having delivered money – orders and parcels to Arabindo Ghose in March Last, while the latter was living at Scott's Lane. He delivered a money order for Rs.10 to Sarojini Ghose, Arabindo's sister on 12th March and on the 17th of that month he delivered a V.P. Parcel to the same addressee. On the 21st of March he delivered a money order for Rs.20 to Arabindo. On 15th April he delivered a money order for Rs.25 and on the 20th of the same month he delivered one for Rs.50 to Arabindo. He also delivered a V.P. Parcel for annas 15 to Sarojini Ghose on 22nd April. Arabino received the letters addressed to him. He had seen many people there and he used to deliver letters to people addressed care of Arabindo. On several occasions babus took delivery of the letters. Letters to other people were also addressed care of Barin.

Witness identified Arabindo and Barin but was unable to point out others he had mentioned as having visited 23, Scott's Lane.

Satyendra Nath Ghose of Sugardari, Jessore, in reply to Mr. Norton stated that Bhupal Bose is my cousin. Arabindo married Bhupal Babu's daughter. I have never seen Barindra. I was present at Arabindo's wedding. He said my brother Biren came to Calcutta to read at the National College. I did not know that Arabindo was the Principal of the College. Barindra was called "Sejoda" at home. My brother Sailendra and Birendro used to stay at Harrison Road.

Inspector P.C. Lahiri, Calcutta Police was the witness. After the examination Mr. Norton would ask for a remand to allow time to go through the exhibits with a view to calling further witness from various parts of India to prove certain passages in Arabindo's lectures which would consequently shed more light on Arabindo's connections with secret societies. Mr. Norton also proposed to call evidence which he hoped would establish a

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connection between the “Bande Mataram” the “Yugantar” and the
“Sandhya” and the secret society.

July 16, 1908

Bengal Anarchists

A Post Man's Evidence

Mahomed Basiruddin, a postman of the Harrison Road, Post Office, said he was attached to that sub-office in March last. He knew 23, Scott's Lane. Aurobindo Ghose lived there in March. He delivered letters, money orders and parcels to Aurobindo Babu. All the particles were entered in the Postman's list which witness kept. He delivered a money order for Rs.10, to Sarojini Ghosh addressed 23, Scott's Lane. She is Aurobindo Ghosh's sister. She used to live in the same house. Witness delivered a value-payable parcel (valued 15 annas) addressed to Sarojini Ghosh. Then he delivered another money order for Rs.25 to Aurobindo Ghosh. On 20th April there was another order for Rs.50 addressed to Aurobindo Ghosh. On 22nd April a V.P. parcel for 15 annas was delivered to Sarojini Ghosh. All these things were delivered at 23, Scott's Lane. No entries were made in his book of ordinary letters. The money orders addressed to Aurobindo witness used to hand over to him himself. Besides Aurobindo, many others lived in the house. Letters sometimes came addressed “C/o Aurobindo Ghosh”. Sometimes Aurobindo himself, at other times babus in the house came out and took delivery of them. Letters “c/o Barindra Ghosh used to come to 23, Scott's Lane. Witness used to deliver them there. (Witness identifies Aurobindo and Barindra).

Satyendra Nath Ghosh, a Zamindar deposed: I am an inhabitant of Sagardari, Jessore. I look after my own landed property. I have four brothers. Dharendra Nath Ghose is one. Birendra Nath Ghose, the accused is another. (identifies him). I lived some tune at Deoghar. It was in April Last. I stayed there for a month. Birendra read in the Dibrugarh school up to the first class. He was in that school for four or five years. He left it in December 1907. He next went to Deoghar, where he hired a house. That was in the month of April. He was there with my sister Sarojini Ghosh. Birendra also went to Khuluna in December. Bhupal Bose is my father's sister's son. Aurobindo Ghosh has married Bhupal Babu's daughter. I

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don't know Brindra Ghosh. I have never seen Barindra. I was present at the marriage of Aurobindo Ghose.

Norton asked why did Birendra go to 46, Harrison Road? He came to read at the National College. I don't know who is the Principal of that college. My brother never told me that. I don't know whether Aurobindo Ghosh held any position at that college. Birendra is called "Sheju Da". The other of my brothers who are younger than Sailendra and Jitendra, would address "My dear Sheju Da".

News Papers Implicated

At this point, Mr. Norton intimated to the court that he would call an important witness, Inspector Purno Chandra Lahiri of the Detective Branch, on Friday. He proposed calling witnesses from Bombay and upper India to prove certain passages in Aurobindo Ghosh's Lectures would throw evidence on more light on Aurobindo's connection with secret society and its branches. Mr. Norton also proposed to call evidence which he hoped would establish the connection of three papers, namely Bande Mataram, the Yugantar and the Sandhya, with the Secret Society.

The Court: I would like to know the nature of the evidence you propose to call before I grant a remand.

Mr. Norton submitted that a volume of correspondence was to be gone through.

The Court: Have you not done that already?

Mr. Withall: We had only 3 days' time with the approver.

The Court: Mr. Withall need not read all the documents. Somebody else has to do that.

Mr. Norton: - I went Mr. Withall to go through all of them. In addition to that, I propose to cite as witnesses all persons who heard Aurobindo speak in parts of India. That will throw a strong light on this case and show the motive of Aurobindo and his action in connection with the Secret Society. That can't be done in a day.

I also propose, added Mr. Norton, to prove the connection of Yugantar, Bande Mataram, Nava Sakti and the Sandhya with the Secret Society.

19-07-1908

July 17, 1908

NEWSPAPERS IMPLICATED

Mohamed Basiruddin, a postman of the Harrison Road Post Office, said he was attached to that sub-office, in March last. He knew 23, Scott's Lane, Arabindo Ghose lived there in March. He delivered letters, money orders and parcels to Arabindo Babu. All the articles were entered in the postman's list which witness kept. He delivered a money order for Rs.10 to Sarojini Ghose addressed 23, Scott's Lane. She is Arabindo Ghose's sister. She used to live in the same house. Witness delivered a value payable parcel (valued 15 annas) addressed to Sarojini Ghose. Then he delivered another money-order for Rs.25 to Arabindo Ghose. His book did not give the remitter's name. On the 15 April's money order for Rs.25, was delivered to Arabindo Ghose. On 20th April there was another money order for 5n addressed to Arabindo Ghose. On 22nd April a V.P. Parcel for 15 annas was delivered to Sarojini Ghose. All these things were delivered to 23 Scott's Lane. No entries were made in his book or ordinary letters. The money orders addressed to Arabindo. Witness used to hand over to him himself. Besides Arabindo many others lived in the house. Letters sometimes came address "C/o Arabindo Ghose. Sometimes Arabindo himself, at other times babus in the house came out and took delivery of them. Letters "C/o Barindra Ghose" used to come to 23, Scott's Lane. Witness used to deliver them there. (Witness identifies Arabindo and Barindra).

Asked by Mr. Norton to pick out such other men as he had seen at the Scott's Lane house, witness went down and looked at the prisoners, but could not identify any.

The Magistrate asked the witness to identify the men by looking at their faces and not at their feet.

Mr. Norton: could you identify them by their legs?

Birendra's brother. He came to read at National College. His brother said I don't know who is the principal of that college. My brother never told me that. I don't know whether Arabindo Ghose held any position at the college. Birendro is called "Shejo Da". Those of my brothers who are younger than he Sailendra and Jitendro address him "My dear Shejo Da".

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Witness Mr. Purna Chandra Lahiri, he proposed calling witnesses from Bombay and upper India to prove certain passages in Aurobindo Ghose's Lectures whose evidence would throw more light on Arabindo's connection with Secret Society and its branches. Mr. Norton also proposed to call evidence which he hoped would establish the connection of three papers, namely Bande Mataram, the Yugantar and the Sandhya, with the Secret Society.

July 17, 1908

THE ANARCHIST TRIAL

After the examination of Mr. P.C. Lahiri Inspector of Calcutta Police, Mr. Norton would ask for a remand to allow time to go through exhibit with a view to calling further witnesses from various parts of India to prove certain passages in Arabindo's lectures, which would cause quietly shed more light on Arabindo's connection with the secret societies. Mr. Norton also proposed to call evidence which he hoped would establish the connection between Bande Mataram, the Yugantar and Sandhya and the Secret Society.

July 19, 1908

THE TRIAL AT ALIPORE

D'Colts, a post office clerk, produced a money order from the office of the Controller of Post Office. It had been returned to that office after payment, bearing the signature of the payee. It was issued at Harbigunge Syllhet, and originally addressed to Arabindo Ghose at Deoghur. Then it was re-addressed, first to 18, Scott's Lane, and afterward to 68 College Square, and it was paid at that address.

July 19, 1908

Bengal Anarchists

Alipore Trial

Wikhileswar Roy was the witness: Asked about Bande Mataram.

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

Witness said: Khetra Mohan Singh declared himself printer and publisher of the Bande Mataram at 55, Corporation street. I know this to be the Classic Press. He was not prosecuted. The next declaration was by Amar Prasad Mukherjee at 193, Cornwallis Street. The Press was called the “Saraswat” Press, and the office was the Sandhya Office. The Bande Mataram became a joint stock company in 1906, under the name of Bande Mataram Printers and Publishers Company, Limited. Aurobindo Ghosh was one of the shareholders who signed the Memorandum of Association as one of the directors. The office is now 2-1, Creek Row. The owners of that house are Subodh Chandra Mullick and Niradi Chandra Mullick on 30th July 1907 Aurobindo Ghosh was prosecuted as editor of the Bande Mataram under Section 127. A. Hemendra Prasad Bakji was prosecuted as Manager and U.K. Bose as printer. Aurobindo and Hemendro were acquitted, and U.K. Bose was convicted and sentenced to three months vigorous imprisonment by Mr. Kingsford, Chief Presidency Magistrate.

21-07-1908

July 20, 1908

THE ANARCHIST TRIAL

The Bande Mataram became a joint stock company in 1906 under the name of Bande Mataram Printers, Publishers Company Limited. Arabindo Ghose, was one of the shareholders, who signed a memorandum of association as one of the Row. The owners of the house were Subodh Chandra Mullick, and Niradi Chandra Mullick, Sukumar Sen declared himself the Managing Director of Bande Mataram Printers, Publishers Company Limited.

Apurba Krishna Bose declared himself Printer and published on 3rd April and subsequently Arabindo Ghose was prosecuted as editor of Bande Mataram under section 127a. Arabindo and Hemdro were acquitted. Hemendra was manager.

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July 21, 1908

The Anarchists

Witness S.C. Mookerjee examined by Mr. Norton Babu Satis Chandra Mookerjee Hon. Superintendent officiating Principal of the Bengal National College. Accused Arabindo Ghosh was appointed Professor and Principal of the College in August 1906. The Principal only looks after the teaching. Accused Aurobindo Ghosh was in charge up to 14th November 1906 and then again from 1st April 1907 to 31st July 1907. He resigned on 2nd August 1907 for private reasons. He was reappointed as a Professor on 17th December 1907 and not as Principal. He again resigned in May 1908. His pay was 150 per month in both capacities.

Witness have showed Arabindo Ghosh's name in the Acquittance Roll which has been treated as an exhibit and was signed by his sister for him after his arrest.

Witness here identified the signature of accused Arabindo Ghose one the directors of the Bande Mataram. Witness also identified the signature of Aurobindo Ghosh in the memorandum paper of the "Chuckrabutia" only in this he does not spell his name with a "U". Witness was in doubt about the signature in the "mooktearnama".

July 21, 1908

Bengal Anarchists

Inspector Purna Chandra Lahiri – Witness.

Certain books and papers found by the witness at the search made at the Yugantar office on the 7th of August 1907.

Documents found at searches and not filled, said witness, are preserved in the Police Malkhana. This letter from Abinash to "Sejo Dada" was found in the Bande Mataram office at the second search; also, this part of the Amilan Samiti.

Satish Chandra Mukherji, Principal of the "Bengal National College" and Honorary Superintendent of that institution, 66, Bow Bazar Street, deposed: I was the officiating Principal between the 15 November and 31st March. I have been Superintendent since August 1906, the starting of the College, and from 15th November 1906 to 31st March 1907, and from 1st August

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last till now was Principal. I know Aurobindo Ghosh. He was appointed Principal and Professor of the college in August 1906. The Principal has only to look after the teaching, and he teaches as a Professor. The Superintendent has executive charge of the college. Aurobindo joined on 23rd August, having been previously appointed Principal and Professor and continued up to the 14th November. After leave he rejoined on 1st April 1907, continued till 31st July, and resigned for private reasons on 2nd August last. He was reappointed Professor only on 17th December. Up to the end of April he continued as Professor and then resigned. He wrote a letter stating the reasons. He simply said, “for private reasons”. He received Rs.150 salary per mensem. Witness showed Aurobindo Ghosh’s last signature in the acquaintance roll signed for him by sister after his arrest.

Witness (Satish Chandra Mukherji) identified the Signature of Aurobindo Ghosh as one of the Directors of “Bande Mataram Ltd.,” in the articles of Association, also in the memorandum of Chattro Bhandar, printing out, that in the later Aurobindo did not spell his name with a “u”.

Shown Aurobindo Ghosh’s signature on a Muktearnama, witness said, “I am in doubt, I have not seen him, sign like this.”

22-07-1908

July 22, 1908

The Anarchists

Alipore Bomb Case

Babu Satis Chandra Mookerjee further examined Mr. Norton said I don’t know Aurobindo Ghose’s Bengali writing. I don’t know his wife’s name. (Witness was here shown a number of letters and manuscript copies, some which seemed to him to be of Mr. Ghose’s handwriting. He had some doubts as to others and some according to the witness, here not in Mr. Ghose’s handwriting).

Witness was here shown a manuscript note containing the following words: “Selections, correspondence, reports, telegrams etc., A Ghosh, Editor. Those were said the witness in Mr. Ghosh’s handwriting.

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Arrest and Magistrate Proceedings

You see how Aurobindo Ghosh changes his signature? Yes

Have you seen any photograph of Mr. Aurobindo Ghosh published for sale or for distribution? Yes. I have for sale or for (shown in photograph).

What was Aurobindo Ghosh, Professor of? He used to teach History of Greece, Rome, Modern Europe and the Mohamedan period of the Indian History. He used to teach as English Poetry. I think he also used to teach Political Science, but there was no student. He did not teach Political Science separately. I know Aurobindo's brother Barin. I don't know his handwriting.

July 22, 1908

THE TRIAL AT ALIPORE

Satis Chandra Mukherjee Principal of the Bengal National College and Honorary Superintendent of that Institution 66. Bowbazar Street deposed: I was the officiating Principal between 15th November and 31st March. I have been superintendent since August 1906 the starting of the College and from 15th November 1906 to 31st March 1907 and from the 1st August last still now was Principal I know Arabindo Ghose. He was appointed principal and Professor of the college in August 1906. The Principal has only to look after the teaching and he teaches as a Professor. The Superintendent has executive charge of the college. Arabindo joined 23rd August, having been previously appointed Principal and Professor and continued up to 14th November. After leave he rejoined on 1st April, continued till 31st July, and resigned for private reasons on 2nd August last. He was reappointed Professor only on 27th December. Up to the end of April he continued as Professor and then resigned. He wrote a letter stating the reasons. He simply said for private reasons. He received Rs.450 Salary per month. Witness allowed Arabindo Ghose's last signature in the acquittance roll signed for him by his sister after his arrest.

Witness identified the signature of Arabindo Ghose as one of the directors of Bande Mataram Ltd., "in the Article of Association, also in the memorandum of Chattra Bhandar, pointing out that in the letter Arabindo did not spell his name with a "a".

Shown Arabindo Ghose's signature on a Mukternama, witness said, "I am in doubt, I have not seen him sign like this".

July 22, 1908

INSTRUCTOR IN LATHI PLAY

The examination of Satish Chandra Mukherjee, Principal and Superintendent of the Bengal National College, Calcutta, was resumed. In examination by Mr. Norton witness stated that he did not know Arabindo Ghose's vernacular writing but identified letter's writing by accused English. Witness could not identify several sheets of manuscripts of a leading article, although the handwriting resembled that of Arabindo's. An article, "The religion of Vedanta" and Several other books including the translation of a Bengali work. In the gardens of Vidyasha and on account of "undischarged liabilities for September" were also identified. Witness had heard that Arabindo sent contributions to the press in addition to his work as a Professor. He had also heard of the "Nafar Kundoo" and the "Basanto" funds. In another document the words selections, correspondence, reports, telegrams etc., A-Ghose, Editor, S. Chuckerborty appeared to be in, Arabindo's handwriting. A number of letters, some of them written from Baroda College, were believed to be in Arabindo's handwriting. Sometimes the writing displayed a fine flowing style while other examples proved it to be cramped and detached.

Have you seen any photograph of Arabindo Ghose for sale and distribution? Yes.

Have you got one yourself? No, Sir,

Have you seen the one now handed to you? No.

What was Arabindo Ghose – a Professor at the College? He used to teach the history of Greece, Rome, Modern Europe and Mahratta history. He was also appointed lecturer in Political Science, but there were no students. He never taught Political Science.

You know he was appointed a professor in Political Science? Yes, He used to teach only 5 to 7 hours a week at the college.

Do you know Barindra, Arabindo's brother? Yes, I have seen him on a few occasions.

Did you know Upendra Nath Dutt? Editor of the Yugantar? Yes I was introduced to him.

By whom? – I don't exactly know. It may have been by Arabindo.

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Arrest and Magistrate Proceedings

Which way does your belief incline? I cannot say.

July 22, 1908

Bengal Anarchists

Trial at Alipore

Today at Alipore before resumption of the adjourned trial of the first batch of accused in the bomb case, Mr. Norton replied to the court, said there was sufficient evidence before the court that the arrested were “prima facie” and to justify a remand. His Honour accordingly granted a remand till August 5th.

The bails of those previously admitted were renewed.

The trial of the first batch, Aurobindo and his thirty-two companions was then resumed. Evidence was given concerning Aurobindo’s identity and his signature, also the signature and relations of Raja Kali Prosonno Nagendro Mahapatra.

Nothing of any great moment transpired and the Magistrate after hearing the third witness for Some time, intimated that he had not sufficient time to go through a full examination and adjourned the hearing till tomorrow. Mr. Norton said he hoped to be able to ask for a ten-day remand of the hearing tomorrow.

23-07-1908

July 23, 1908

THE BENGAL ANARCHISTS

Satish Chandra Mukherjee, further examined by Mr. Norton said, I don’t know Arabindo Ghosh’s Bengali writing. I don’t know his wife’s name.

Witness was shown a larger number of letters and manuscript copies of several articles for newspaper publication (in English), and he was asked to identify the hand-writing and said that some of them appeared to him to be in Arabindo’s hand writing. He had his doubts as to several others, while there were some that he directly said were not in Arabindo’s handwriting.

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Witness was next shown a manuscript not containing the following words: Selections, correspondences, reports, telegrams etc., A. Ghosh – Editor, S. Chakraborty. Asked if he knows whose handwriting this was in witness gave the name of Arabindo Ghosh.

You see how Arabindo changes his handwriting? Yes. Have ever seen any photograph of Mr. Arabindo Ghosh published for sale or for distribution? Yes. I have not however seen this (shown a photograph).

What was Arabindo Ghosh a professor of? He used to teach the history of Greece, Rome, Modern Europe and the Mohamedan period of Indian History. He used also to teach English poetry.

I think he used also to teach Political Science? He was appointed to teach Political Science but there were no students to study it. He did not teach Political Science separately. I know Arabindo's brother Barindra, but I am not familiar with his handwriting.

Do you know a man named Upendra Nath Dutt-Editor of the "Yugantar"? Yes I am once introduced to him, but I don't exactly remember by whom. It may have been Mr. Arabindo.

July 23, 1908

THE ANARCHIST CONSPIRACY

The evidence recorded at the anarchist trial at Alipore mainly was concerned with the identification of Arabindo Ghose's handwriting and regarding Samitis in Khustia Mr. Norton intimated he had an important witness tomorrow after which he would ask for ten days remand.

July 23, 1908

The Alipore Trial

Attempt against Sir A. Fraser

At the 28th day of the Alipore anarchist trial, on Monday, Mr. Hayter Duff, Acting Superintendent in charge of the Bengal-Nagpur Railway Police, was called.

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Another witness was Satis Chandra Mukherji, Principal of the National College, and Honorary Superintendent of that Institution, 66 Bow Bazar Street, who deposed that he was the officiating Principal between 15th November and 31st March. He stated, I have been Superintendent since August 1906, the starting of the college, and from 15th November 1906 to 31st March 1907, and Principal from the 1st August last till now. I know Aurobindo Ghose. He was appointed Principal and Professor the college in August 1906. The Principal has only to look after the teaching, and the teachers as a professor. The superintendent has executive charge of the college. Aurobindo joined on the 23 August, having been previously appointed Principal and Professor, and continued up to 14th November. After leave he re-joined on 1st April 1907 to 31st July and resigned for private reasons on 2nd August last. He was re-appointed Professor only on 17th December. Up to the end of April he continued as Professor and then resigned. He wrote a letter stating the reasons. He simply said for “private reasons”. He received Rs.150 as Salary per mensom. Witness showed Aurobindo Ghoshe's last signature in the acquittance roll signed for him by his sister after arrest. on 27th August Sachindro Kumar Sen entered the school and left a month ago; no reason was given, (Witness identified Satindra Kumar, Barin, Sushil Kumar Sen, Bibhuti). As boys who attended his school witness could not identify any other among the accused. The lower portion of this letter (shown) witness said was in his handwriting, the upper portion is in the handwriting of Mohendro Nath Dey, the guardian of Soshi. It is said: “you should not attend a certain meeting.” It was a meeting of welcome to Soshi, on his coming out of the Presidency fail after having been flogged.

06-08-1908

July 28, 1908 — *THE BENGALÉE*

THE CONTROVERSY

It is not surprising that our friends of the “Karmayogin” should find all comment and no fact in the several paragraphs under the above heading which appeared in those columns a few days ago. We have no reason to despair of our contemporary because he is one of these. If he will, however, allow us to explain why there was so much of comment we shall do it in a

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few words. The attitude that we took up in our reply to our contemporary was necessarily determined by the position he had taken up in his paragraphs. He had in several places complained of gratuitous misconceptions. We were bound to point out that the misconceptions were not gratuitous, but that if there had been a misunderstanding it was not our perversity but the language he had used which was responsible for it. In two of the three cases he does in a way admit that he did not make himself sufficiently clear, and this for the reason that he did not think there could be any misapprehension. On this last point we shall presently have something to say. It is only in the third case that he denies that his language was not clear enough. Even here, however, he does in practice, admit what denies for the sake of argument. We said His purpose and we meant His purpose, the purpose of raising up India”, says our contemporary. If the phrase “His purpose” were perfectly clear in the context, as he maintains, it would not be necessary to add the explanatory phrase “the purpose of raising up India”. It is a pity that our contemporary, who is never tired of preaching self-effacement, should, when a piece of carelessness in the wording of a sentence is pointed out be so anxious to avoid confession of his error.

The omnipresence of God says our contemporary, is such an obvious fact that it has not to be expressly stated. This may be a clever of covering one’s retreat, but we are by no means prepared to admit that the omnipresence of god is an obvious fact to everybody. If our contemporary will pardon us, we may say, that it does not seem to be quite an obvious fact to him even now. He is so anxious to see God in particular movements that he has no hesitation in describing those who see him in all movements and are not prepared to limit him to any in particular as practical atheists. Because the Divine Force is Conscious --- who ever said it was not? —It is argued that its ways must be as our ways, that if we do not believe in its special dispensation at particular moments, we do not believe in it at all, that as in our-case we have often to make up for our past deficiencies and neglect, by what, from our point of view, is precipitate activity, by the vehemence and velocity of our movement, so must it be in the case of God. That there is room for this particular kind of activity in nature as in the human world, no one will deny. But in nature even such activities are subject to laws. What our contemporary however, seems to maintain by his theory of special dispensations is that these are not subject to any laws, that God when he specially does a thing does it because he likes, not because the thing forms a necessary part of the system and must happen. If it happens, he seems to

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say, because it must happen, there is no point in insisting that God is in it. Referring to the National Movements, for instance he says, “If the movement was the result of human calculation, or even if every constructive step were the result of mature deliberation, there would be no point in insisting that the movement was created and let (we beg pardon we mean specially created and led) by God and not be human wisdom”. Indeed no. But where is the harm? Why must we see God only or specially in particular movements to see him at all? why should the idea that he is manifesting himself perpetually and according to general laws he held to be identical with the idea that he does not exist at all and that only his laws exist.?

There is undoubtedly a dualism in the underlying unity; only the dualism our contemporary insisting upon is, as we have already tried to show, inconsistent with the unity. “It may be the final truth, says our friend, “that there is nothing but god, but for purposes of life we have to recognize that there is a dualism in the underlying unity. “Those who have followed the controversy will remember that for saying something very much less offensive than this, we were told by our contemporary that we were parading. In truth it is not merely the final truth, but the only truth that there is nothing but God, only if we know what the word god means. The underlying unity is not a bare identity, but a unity in difference, a unity whose very nature it is to individualize itself in a system or particulars, retaining its own integrity intact, and by means of this system, to exhibit its life-process as a gradual growth from the simplest to the most complex, from the ugliest to the most beautiful, from the least intelligent to the most intelligent, from what is apparently a state where neither morality nor spirituality is possible to the state where the spirit has returned into itself, has become self-conscious, and therefore where morality and spirituality are all that count. Let us understand God as he is, as he reveals himself to philosophical consciousness to use that phrase in Hegel’s sense, and it will no longer be necessary to hold that it is only for purposes of life that we have to recognize the dualism in the underlying unity.

Here we are reminded of the rebuke administered to us by our friend, that we are people who have opinions and no realization. We have never claimed to be among the specially favoured, to whom alone God reveals himself, according to the school of theology advocated by our friend. Indeed, we had not the “specially favoured” class in view when we laid down the common place that to decide what we should do at a particular moment we must not only consult our own heart but refer to history and the

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experiences of humanity. So far as the specially favoured are concerned, it seems that all truth is intuitive, as it doubtless is to God, and therefore neither history nor experience has any meaning. We were, however, thinking only of the multitude for whom the saying of the German philosopher “what is revealed to us in sleep is for the most part dream” sums up all that can profitably be said on the subject. Our contemporary may mean by faith nothing but that species of intuitive reason which transcends the logical, but he will not deny that faith does not always transcend the logical reason, that is in the majority of cases and in minds below only the highest means something less than the logical reason, something that must be subjected to the logical reason, before its truth or falsity can be discovered. In the name of this faith more blood has been shed and more brutality perpetrated than for any other cause whatever. Our contemporary referred in a previous issue to the persecution of Christianity. He must know that it sometimes so happened that both the persecutors and the persecuted were men of faith and defending their action by appeal to faith. Here we not on record at least one case of a righteous ruler – the most righteous man of his age, as he has been called – persecuting Christianity? In truth the appeal to the heart and, what is often the same thing, to the scripture, can never take us very far – It can in no case, so far as our finite intelligences are concerned, dispense with the appeal to history and to the experiences of humanity, and even when history is appealed to along with the heard, there will still be room for error, because history has not yet closed its pages, because God has not yet completely revealed himself. The Philosopher as distinguished from the Prophet, does not seek to anticipate experience; except within self-defined limits; he only seeks to explain it. Goes does undoubtedly reveal himself to the heart; no one is such a fool as to think that success in generalization of the world’s greatest men have either lied or been the victims of self-deception, even if we leave aside the experiences of humbler men, but the revelation is not and cannot be complete. If it could be complete, the organic character of Humanity, past, present and future, of the world and the ages, would be meaningless. It is a partial revelation, fuller than that is possible in humbler cases, because the conditions are more suitable, but never perfect, because perfection is unattainable by the finite so long as it remains finite and forms necessary link in the system of things and beings which grows and must grow.

Our contemporary is so anxious to prove that others are perpetually misunderstanding him that he is not sufficiently on his guard against

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unconsciously misrepresenting the attitudes or views of the other side. “God manifests himself in everything, he manifests himself in our reason, therefore, let us forget God and rely on our human calculation”. This we are told, is the train of our argument “What is the use of relying on God? Let us look to our own safety? What is the use of being brave in the hour of peril?” In our contemporary’s previous article we were charged with reading whatever, we choose into his mind. We showed that we did nothing of the kind. But is not our contemporary himself guilty of the offence which he imagined we were chargeable with? That God could not be forgotten, because we were exercising our reason, was precisely the position we took up. Our contemporary said things to suggest that God was everywhere except in men’s conscious and deliberate activities and because we protested against that view, we are told that we do not find God anywhere. As regards bravery and things of that kind, our contemporary is simply trying to confuse the real issue.

The readiness to make sacrifices, to act courageously and bravely, has never been appreciated in these columns, but has been insisted upon, often with vehemence. What has been deprecated is the theory that men are sometimes specially “called” and that when they are called, they should sacrifice themselves. We do not believe in the call being in any case absolute or imperative, so long as it proceeds merely from the heart. It can be absolute only when it appeals to the individual’s reason and convinces him that what he is doing is in the best interests of his country and humanity. Thus, only can he be sure that it is demanded by God. In other words, he must determine his conduct not merely by appealing to the partial revelation of God in the heart, but to the fuller revelation in history. Our contemporary covers his retreat from an untenable position by seeming to insist that “we are bound to use our own intellects”. In reality he is only making an admission of which he does not even seem to see the full value, because he adds immediately: “We cannot help using our intellect if we would”. If our friend is not merely thinking of the psychological impossibility of absolutely separating intuition from cognition, we can certainly help using our intellect, if we would. We have seen numberless cases where men refuse to use the intellect in anything like an adequate measure, either because it is an arduous process and they have not the patience to pursue it, or because they are possessed with the notion that it is not necessary that the feeling in them that they are called as an adequate substitute for the intellectual process. In conceding that we must exercise our reason, he

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practically gives away the whole case, and the subsequent addition that we must be prepared for failure and must not make it an excuse for abandoning God's work in wholly superfluous, as we did not deny it, but insisted upon it with all the force we were cable of our contemporary is pleased to tell us that in convincing ourselves generally of the utility and necessity of sacrifice, we must, indeed refer to the tests of history and experience, but that the demand that we should do so in every individual case is excessive and impossible. We are thankful for the admission in the previous part of the above sentence, though as what it is so put as if our contemporary had always been insisting upon the truth. But what is the value of the admission if in determining his conduct the individual were still left to do merely as he felt? our contemporary cannot mean that a man should sacrifice himself no matter if there is no particular occasion, merely because there is general need for sacrifice. An individual case is a special application of the general principle and we have got to determine not merely if the principle is all right but whether the application is all right also. And how can we determine it, if not by asking ourselves all those questions which is his opinion constitute can excessive and impossible demand?" As a matter of fact, the demand is neither impossible nor excessive. All rational men do ask themselves if they should respond to the impulse of the moment, for that is what is meant by the call in the case of the vast majority, and, in answering the question, do in a general way appeal to experience and history according to their lights. Only the least philosophically disposed among them do all this in a more or less in systematic and unscientific way and are not quite conscious of what they are doing.

Now that the points in dispute have become sufficiently clear and the reader may be left to judge for himself between the positions or our contemporary and ourselves, we are anxious that the controversy should cease. For our part, at any rate, we are not disposed to prolong it, even if our contemporary will persist in answering us either with veiled admissions or with re-statement of his original position. There is the further fear, in us that our contemporary may in his perplexity again appeal to "realization" as distinguished from "opinions" and may seek to silence us by throwing us into chains to use one of Mr. Matrimian's phrases. So far as we are concerned, therefore, the controversy is at an end.

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July 29, 1908 — *The Bengalee*

The “Bharati” and Babu Arabinda Ghose

Elsewhere we publish an extract from the “Bharati” regarding Babu Arabinda Ghose. The “Bharati” is a high-class Bengali periodical, edited by a lady of great culture and eminence in Bengali literature. She expresses not only what appears to us to be the general feeling of the ladies of Bengal, but of the entire community. To imagine says the writer, that the Government would be displeased by helping a man, charged with a grave offence, to prove his innocence is doing a grave injustice to the Government and is tantamount to ascribing to his motives which we are confident, the Government does not entertain. Let us be just to the Government and to ourselves. That is the burden of the article in the Bharati, with the sentiments of which we are in thorough agreement.

July 29, 1908 — *Bande Mataram*

Babu Arabindo Ghose

(Translated from the Bharati, Sravan)

The approver Narendra Gossain implicated many highly connected and respectable people in sensational confession. It seems hard to believe that these people should have anything to do with such crimes as dacoity and murder, and yet this is what the approver would have us believe. The truth of this matter should have to asked during the trial, and no one will highly accept the lame word of a man who is making a confession to save his own skin. According to English law his evidence must be well tested and corroborated, and the Government has employed well-known Counsel to prove the truth of what he says. Aurobindo Ghose is on his trial among others for a very serious offence. Those who know him, can hardly believe that he should be the guilty of such crimes as murder and dacoity. The evidence of the approver implicates him as being concerned in such crimes, and to sift this fact. Aurobindo should be defended by able Counsel. He has not the means to provide for such defence and an appeal has been made by his sister for contributions to the whole nation although a sum of 13,000 has been raised. This is not quarter of what will be needed, and subscribers do not seem to be coming forward very readily. We hear that many people are afraid to contribute but we find it difficult to understand why there

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should be any fear. Until Aurobindo is proved to be guilty he is presumed to be innocent. This is English Law, and no law can be more fair and just than this although Khudiram had confessed to the Crime with which he was charged, yet Mr. Carnduff requested the pleaders to defend him. The murder of Justice Norman was caught red-handed and yet Counsel was appointed by the Court for his defence. We cannot understand, therefore, why people should imagine that by helping a man charged with a grave offence to prove his innocence, the Government should view such a proceeding with disfavor. To imagine this is to credit the Government with unjust and unfair motives. There should be no fear in any one's mind, but Srimati Sarojini's appeal for help should meet with a liberal response from all communities. Some little time ago there was a paragraph in the Empire pointing out significantly the fact that the contributors who had come forward were averse to having their names published. The Empire insinuates that this was because they in their hearts believed Aurobindo to be guilty. It would be gratifying to know how the Empire came to this strange conclusion. Any child can understand what the fear is that has prevented people from openly subscribing but we hope that they will no longer be deterred by any such idea fears. We cannot think that Government should be actuated by any motives save those of justice and honesty and in the interests of these it should be proved as adequately as possible whether the charges brought against Aurobindo are true or not. To do this, proper counsel must be engaged, and we hope that funds will not be wanting.

July 30, 1908

Sjt. Aurobindo Ghose

The approver Narendra Gossain has implicated many highly connected and respectable people in his emotional connection. It seems hard to believe that these people should have anything to do with such crimes and dacoity and murder, and yet this is what the approver would have as belief. The truth of this matter should have to be asked during the trial and no one will lightly accept the bare word of a man who is making a confirmation to save his own shine. According to English Law his evidence must be well judged and corroborated, and the Government has employed well-known counsel to prove the truth of what he says. Aurobindo Ghose is on his trial among others for a very serious offence. Those who know him can hardly believe

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that he would be guilty of such crimes as murder and dacoity. The evidence of the approver implicated him as being concerned in such crimes and to shift this evidence thoroughly and bring out the crime facts. Aurobindo should be defended by able counsel; he was not the means to provide for such defense and an appeal has been made by his sister for contributions to those whose nation although a sum of 13,000 has been raised. This is not a quarter of what will be benefit and describers do: of seem to be coming forward very readily. We hear trial many people are afraid to contribute but we find it difficult to and retain why there should be any fear. Until Aurobindo is proved to be guilty, he is presented to be innocent. This is English Law, and no Law can be more fair and just than time although Khudiram had confessed to the crime with which he was charged. Yet Mr. Carnduff requested the pleader to defend him. The murderer of Martoe Norman was caught red-handed and yet council was appointed by the court for his defense. We cannot understand therefore, why people should imagine that by helping a man charged with a grave offence to prove his innocence. The Government should view such a proceeding with his favour. To imagine this is the credit to government with unjust and unfair motives. There should be no fear in one's mind. But Srimati Sarojini's appeal for help should meet with a liberal response from all continual time. Some little time ago there was a paragraph in the Empire pointing out significantly the fact that the contributors who had come forward were averse to having their names published. The Empire insinuated that this has become that in their hearts believed Aurobindo to be guilty. It would be gratifying to know how the Empire came to this strange conclusion. Any child can understand what the fear that has prevented people from openly subscribing but we hope that they will no longer be deterred by any such idle fears. We cannot think that Government should be adjusted by any motives prove those of justice and honesty and in the interests of these it should be proved as adaptably as possible whether the charges brought against Aurobindo are true or not. To do this proper counsel must be engaged and we hope that funds will not be wanting.

30th July 1928

Sjit. Aurobindo Ghose

Appeal for Funds

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My country men are aware that my brother Sjt. Aurobindo Ghose at herewith of a grave offence. But I believed that I have reasons to think that not majority of my countrymen believed that he is quite innocent. I think here with defended by an able Counsel by which he is to be acquitted. But as we have the vow of poverty in the services of motherland, he has no more engages the services of any eminent Barrister-at-Law. I am thereof under the painful necessity of appealing dept. is generosity of my countrymen on his behalf. I know all of my countrymen do not hold that same equal opinion as he. But I feel somebody is saying that probably there are any Indian who do not appreciate that his great attainments, his self-sacrifice, single-minded devotions to the country cause and the high spirituality of his character. Those embodiments from a woman to stand before every son and daughter of India for help to defend a brother – my brother and theirs too.

Contributions should be sent or either to me at College Square, Calcutta; to my solicitors. Messrs. Manual Agarwalla, No:3 Hastings Street, Calcutta.

Sarojini Ghose.

College Square

Calcutta '15th June 1908

July 31, 1908 — *THE CALCUTTA REVIEW*

No: 253:

Immediately after the outrage at Mozufferpore the Calcutta Police made a midnight raid on a garden at Manicktollah. Thirty persons were arrested, among them Arabindo Ghose, the hero of the Bande Mataram prosecution before Mr. Kingsford, and his brother Barindra Kumar Ghose. They were owners of the Manicktollah Garden, which it subsequently transpired was the academy of anarchism and the chief manufactory of bombs. The school of anarchism was started as long back as the beginning of 1907, and the Yugantar was established as its organ. Barindra claimed all the credit of the enterprise and did everything in his power to exonerate his brother Arabindo, who appeared to be in the last stage of consumption. He said that he collected funds to send his associates to Europe, America and Japan to learn how to make bombs.

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August 6, 1908

THE ALIPUR CASE

Yesterday was fixed for the hearing of both the bomb cases at Alipore. Babu Arabindo Ghosh and others of the first batch were not brought to Court, but the prison van brought the accused who formed the second batch of prisoners amongst were Bengalis, Mahrattas and sanyasis.

The Court Inspector informed Mr. Birley that Mr. Norton was engaged at the High Court sessions and Public Prosecutor Babu A.T. Biswas.

August 6, 1908

Alipore Trial

Cases Postponed

At the Alipore Police Court, the trial of Aurobindo Ghosh and his batch was postponed and also that of Second batch to the 17th instant. As Mr. Norton was engaged with the other case at the Sessions, which is not likely to conclude before Monday, two applications for bail were made, one by Indro Nath Nundy, which was rejected, and the other by Babu Charro Chandra Roy, Vice Principal of the Duplex College, Chandernagore, which was postponed for consideration till 17th August.

09-08-1908

August 9, 1908

Alipore Bomb Case

Mr. Aurobindo Ghosh ILL

The hearing was resumed before Mr. L. Birley, District Magistrate of Alipore, yesterday of the Manicktolla Bombcase, the accused in which are Barindra Kumar Ghosh, Upendra Nath Banerji, Ullaskar Deb, Aurobindo Ghosh, Abinash Bhattacharji, Hem Kumar Sen, etc.,

If having been reported that five of the accused, including Aurobindo Ghosh, are ill suffering from fever in the Jail Hospital, the Magistrate said the case could not be taken up and accordingly adjourned it.

14-08-1908

August 10, 1908

THE MANICKTOLLA CASE

Owing to the termination of the Harrison Road bomb case the adjourned hearing of the Manicktolla garden house at Alipore. All the accused in the first batch were present with the exception of Arabindo Ghose, Sushil Kr. Sen, Narendra Bakshi, and Bejoy Kumar Sen who are confined in the jail hospital with fever. In view of this Magistrate postponed the further hearing.

August 10, 1908

ARABINDO GHOSE'S SPEECHES

Arabindo Ghose was present is suffering from fever.

Mr. Norton in opening the proceeding said that so far as this witness was concerned it was most important that he should attend in as much as he had translated several Arabindo's speeches. Several Bombay witnesses would also be called with reference to Arabindo's speeches after which, if a sufficient quantity of evidence had been tendered, he proposed to ask His Honour to commit the accused under Section 347 C.P.C. Under this section the court could commit forthwith if a prima facie case had been established, with going into further evidence examining witnesses, leaving the accused to exercise their right to do so in the court of sessions. The accused under those circumstances would be furnished with copies of such evidence as is not called at the Police Court and which would be called at the Sessions Court, so as to give them a full opportunity of preparing their defence.

Narayan Govind, an Inspector of the C.I.D. Bombay city. He knew Arabindo Ghose. He was in Bombay in January last. He knew him by reputation as Political Extremist and as a leader. It was his duty to attend and report his speeches.

"Arabindo" went on witness, delivered speeches on the 15th and 19th January. The first one was delivered at Girgalim and the second Jhaknodwar. At the meeting on 15th there was present Mahada Rajaram Bodos, a High Court Vakil, who introduced him to the audience as a man

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well-known. The Chairman at that meeting apologized for the absence of Dr. Deshmook, the private practitioner. There were about 500 people present mostly composed of students of the Deccani Brahmin caste. Arabindo was received with a shout of “Bande Mataram”.

I made a fair report of Arabindo’s meeting for my superiors. The report on being read stated that Arabindo was the Editor of the “Bande Mataram” and various prominent Hindi personages, including the Maharaja of Mymensingh gave donations to private schools on the understanding that they were in no way to be under the control of the Government.

Witness said: “Among the prominent persons present at one of Arabindo’s meeting was VitaVasanji an extremist.

The drift of Arabindo’s speech was that the views of the extremists should be taken as a creed and not a mere political convenience, and in talking it as such those who took, who require courage to withstand persecution at the hands of the enemies of the creed. He further advocated Swaraj with the slightest control of any foreign power.

I purchased in Bombay a book printed in Maharatti and published at Poona of speeches delivered by Arabindo.

Mr. C. Bapat, Inspector of Police at Poona, Dhurin, and formerly Prosecuting Inspector, was placed in the box. Witness said, he knew Arabindo Ghose, whom he saw at Landnohar, while on his way to Surat in December last. He next saw him returning from Dhuria on 28th January. It was known before he arrived that he was coming and there were volunteers at the station to meet him.

“I was present when he arrived”. Witness said, there were present Mr. Deo and Mr. Chandokar, both pleaders. The crowd mostly composed of boys numbering about 1,000. Arabindo was garlanded at the station by Ghadree and Mr. Garud. Arabindo stayed with Mr. Deo. The latter’s political views are extreme.

There was a meeting in the Theatre Park the following morning, 26th January. About 1,000 people were present. Several prominent extremist leaders were present including Mr. Deo, Mr. Chandokar and Mr. Bhatt. Mr. Budra took the chair and Arabindo was introduced by Mr. Deo. I took notes of Arabindo’s speech in Mahratta and English.

The report was put in as an exhibit.

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Gopal Row, Police Inspector of Amroti was next witness. He stated in reply to Mr. Norton that it was his duty to attend political meetings in the city. He knew Arabindo Ghose and identified him, as having seen him on 28th January last in a procession consisting of pleaders and students. The procession started from Mr. Khaparde's house escorting Arabindo to Indra Bhuwan Theatre.

Arabindo drove with Mr. Karrandika. The meeting at which I was present was previously advertised. I made a confidential report of the meeting and on account of what Arabindo said in his lecture.

The main point dwelt upon by Arabindo in his speech were Swadeshi, boycott, Swaraj and the four principles of the National party.

He defined Swaraj as Self-Government. This was on 28th January. On 29th January he again addressed a meeting in ob square, this time speaking on the song "Bande Mataram", which he said was composed by Bankim Chandra Chatterjee in a book called "Ananda Math". He predicted the song would be the National song of Bengal 30 years hence.

He also said a band of Sanyasis took a vow to keep Bengal for themselves at the time Bengal was passing into the hands of the East India Company.

The Swaraj meant in the speech was that the people of the country should have a free hand in the management of the country.

Nana Abaji, Deputy Superintendent of Police at Jalgaon East Kandese, Corroborated the previous witness's evidence regarding the knowledge of Arabindo. He told off to watch his movements and report at Dhuria in January last.

Datat Royal Luchma Karmikar, of the Nasik Police stated that, Arabindo was at Nasik in January last, and he was depicted to watch his movements. He first saw him at the theatre. He did not speak there. He spoke outside the Sircar Wada on the 24th. There were more than 500 people present.

"I was told" witness said "that his political opinions were extremist. Just from his carriage and the carriage dragged by boys of the Brahmin Cast. Among the assemblage were Verma Sakareen Kharee, Ram Chandra Jonish Nodhan and a man called Sowrakar, who had been discharged from his office for being fined in a "Bande Mataram" case. He had also been convicted in Bombay for assaulting the police in connection with the trial of Mr. Porangabee.

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There was shouting of “Bande Mataram” as Arabindo progressed through the town. He was also garlanded. I made notes of the meeting in Mahratti.

August 11, 1908 — *The Bengalee*

Bomb Case at Alipore

The further hearing of the Manicktollah Garden House Bomb Case was resumed before Mr. L. Birley at the Alipore Police Court on Monday morning. All the accused were present.

Mr. Aurobindo Ghose, who was also present is still suffering from fever.

Mr. Norton in opening the proceedings said that so far as this witness was concerned it was most important that he should attend in as much as he had translated several of Aurobindo’s speeches. Several Bombay witnesses would also be called with reference to Aurobindo’s speeches after which, if a sufficient quantity of evidence had been tendered, he proposed to ask his Honour to commit the accused under section 547, C.P.C. under this section the Court could commit forthwith if a prima facie case had been established, with going into further evidence examining witnesses, leaving the accused to exercise their right to do so in the Court of sessions.

The witness called was Gagan, a peon at the land requisition office, who proved the record of a summons against the “Jugantar” people.

Narayan Govind, an inspector of the C.I.D. Bombay city. He knew Aurobindo Ghose. He was in Bombay in January last. He knew him by reputation as an extremist politician and as a leader. It was his duty to attend and report his speeches. He also knew Ram Ch. Prabhu, also an extremist and at present under police surveillance in Bombay.

“Aurbindo” went on the witness delivered speeches on the 15th and 19th January. The first one was delivered at Gurgaon and the second at Jhaknodwar. There were about 500 people present, mostly composed of students of the Dacca Brahmin caste. Aurobindo was received with a shout of “Bande Mataram”.

I made a fair report of Aurobindo’s meeting for my superiors. The report on being read stated that Aurobindo was the Editor of the “Bande Mataram” and various prominent Hindu personages, including the Maharaja of

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Mymensingh, gave donations to private schools on the understanding that they were in no way to be under the control of the Government.

Witness continuing said: Among the prominent persons present at one of Aurobindo's meetings was Vita Das VasANJI, an extremist.

"The drift of Aurobindo's speech was that the views of the extremists should be taken as a creed and not a mere political convenience and in taking it as such those who took, who require courage to with stand persecution at the hands of the enemies of the creed. He further advocated Swaraj with the slightest control of any foreign power".

"I purchased in Bombay a book printed in Maharatti and published at Poona of speeches delivered by Aurobindo."

Mr. C. Bapat, Inspector of Police in examination witness said he knew Arabindo Ghose whom he saw at Landnohar, while on his way at Surat in December last. He next saw him returning from Dhuria on 28th January. It was known before he arrived that he was coming and there were volunteers in the station to meet him.

"I was present when he arrived" continued witness. There were present Mr. Deo and Mr. Chandokar, both pleaders. The crown mostly composed of boys numbering about 1000. Aurobindo was garlanded at the station by Mr. Ghardee and Mr. Garud. Aurobindo stayed with Mr. Deo. The Latter's political views are extreme.

There was a meeting in the Theatre Park. Several extremist leaders were present including Mr. Deo, Mr. Rudra took the chair and Aurobindo was introduced by Mr. Deo. I took notes of Aurobindo's speech in Mahratti and English."

The report was put in as an exhibit.

Gopal Row, Police Inspector of Amrati City was next called. He knew Aurobindo Ghose and identified him as having seen him on 28th January last in a procession consisting of pleaders and students. The procession started from Mr. Khaparde's house escorting Aurobindo to Indra Bhuvan theatre.

Arabindo drove with Mr. Karandika. The meeting at which I was present was previously advertised. I made a confidential report of the meeting and an account of what Aurobindo said in his lectures.

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The main points dwelt upon by Aurobindo in his speech were Swadeshi-boycott, Swaraj and the four principles of the national party.

He defined Swaraj as self-government. This was on 28th January. On the 29th he again addressed a meeting, in this time speaking on the song “Bande Mataram” which he said was composed by Bankim Chandra Chatterjee in a book called “Anand Matu”. He predicted the song would be the national song of Bengal 30 years hence.

He also said a band of Sanyasis took a vow to keep Bengal for themselves at the time Bengal was passing into the hands of the East India Company.

The Swaraj meant in the speech was that the people of the country should have a free hand in the management of the country.

Nana Abaji, Deputy Superintendent of Police Jalgaon, corroborated the previous witness’s evidence regarding the knowledge of Aurobindo. He was told off to watch his movements and report at Dhuria in January last.

Mr. Norton: The point is that if the first witness statement is challenged as untrue, I shall call the other witnesses to corroborate him.

Dattatraya Luchma, Karimkar of the Nasik Police, started that Aurobindo was at Nasik in January last and he was deputed to watch his movements. He first saw him at the theatre. He did not speak there. He spoke outside the Sircar Wada on the 24th. There was more than 500 people present.

“I was told”, proceeded the witness, that was political opinions were extremist. Just outside the town the horses were taken from his carriage and the carriage dragged by boys of the Brahmin Caste.

There was shouting of “Bande Mataram” as Aurobindo progressed through the town. He was garlanded. I made notes of the meeting in Marathi. There were tendered at exhibition.

A Sub-Inspector

Jugut Singh – Sub-Inspector of Nasik or city stated: I know Aurobindo Ghose, (identifies him). I saw him on 24th January at a meeting which I attended. I made a note and embodied them into a report. There were many people on the platform and at the meeting. There were many students present now being about 100. Mr. Aurobindo Ghose was accompanied by a certain number of pleaders and I can give their names. The views of the persons were to establish a self-government in India without the help of the

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British. Mr. Kekha was there, he was also a pleader; he garlanded Mr. Aurobindo. The gathering shouted “Bande Mataram” on Mr. Aurobindo’s rising to speak.

A Head Constable

Bowlut Rao, Head Constable of the Central Province Police stated: I know Mr. Aurobindo Ghose (identifies him) I have seen him 4 times in Nagpur, each time he came to lecture. I first saw him on 22nd December 1907 the second time 30th and 31st January and 1st February 1908. I was present each time he spoke. I knew Shyam Sundar Chakraborty; I saw him each time with Mr. Ghose. I went to station. There were about 200 students present. Mr. Aurobindo Ghose’s carriage was drawn by students, and I heard shouts of “Tinkjee Sawanjee Maharaj” and “Bande Mataram” on 22nd December there was a meeting in the theatre. There were about 3000 persons present. Mr. Aurobindo Ghose was introduced as the Editor of the Bande Mataram. This Mr. Ghose did not deny. Mr. Ghose then gave an address in English. I made a report and have it in Hindi.

An Utterparah Witness

Jogindra, Nath Mukherjee (re-examined) stated: I was present at a meeting of 5th April las at Utterparah, which took place in the public library there. Mr. Arabindo Ghose was present. I cannot say who proposed to give the condolence. The European gentleman who accompanied. Mr. Arabindo Ghose, was a Danish gentleman bring at the Continental Hotel.

August 11, 1908

The Anarchists

Manicktolla Case

Aurobindo Ghose’s appearance still showed traces of ill health.

Narain Gobind stated: I am A.C.I.D. Inspector and stationed at Bombay. I know the accused Aurobindo Ghose (identifies him). He is an extremist. He was in Bombay in January last where he remined about four or five days. Aurobindo Ghose made two speeches first on the 15th and then on the 19th. I attended both meetings and took notes in writing of the first meeting only. This (copy shown) is what I wrote down at the meeting (Report tendered) on 19th, I took no notes. Aurobindo Ghosh was introduced by Mahadeo

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Rajaram Bodes who is an extremist also. In introducing Aurobindo Ghose, he said that there was no need to say much of Aurobindo Ghose as he was well-known. At the first meeting there were about 5,000 present and at the second about 2,000 people present on Aurobindo Ghosh taking chair. He was received with an ovation of “Bande Mataram”. At the meeting of the 19th I did not take down any notes of Aurobindo Ghose’s speech, but as far as I remember the draft of his speech was, that the views of the extremists were taken and should be taken by all the followers as a religious creed and not as a mere political convenience, and in following them truthfully they would acquire courage and be able to stand persecution at the hands of the enemies of the creed. The impression on my mind was that Ghosh advocated Swaraj without the slightest control of any foreign power. I purchased a book of Ghose’s speeches. It is printed in Maharatti. I know the association called the Bombay National Union.

Another Inspector M.C. Bapat states – I am a Police Inspector of Poona. I was formerly prosecuting Inspector at Dhurria. I know Aurobindo Ghose (identifies him) I saw him in Landerhar in December last on his way to the Surat Congress. I next saw him on 25th January last when he came to Dhuria. It was known before he arrived that he was coming. There were volunteers at the station to meet him. About 1,000 most composed of boys met him. Ghose was garlanded by Mr. Ghadree and Mr. Gard. Aurobindo Ghose stated with Mr. Deo who is also an extremist. Next morning, 26th January, there was a meeting in the theatre compound. I was there. Aurobindo Ghose was introduced by Mr. Deo. I took notes of what was said by Aurobindo Ghosh. There are the notes (produces notes) taken by me.

Gopal Rao, Police Inspector of Amraoti City said: I met Aurobindo Ghosh at one of the meetings, (identifies him). I saw him on 28th January, in a procession between 4 and 5 in the evening. The procession left Mr. Kaparde’s house and went on to the Indra Bhuvan Theatre. Aurobindo Ghosh wove with Mr. Avrandika (Pleader) who holds extremist views.

Witness said Nil Kane Sakharam Bongli was the editor of the ‘Kartaviya’ newspaper. He wanted to garland Ghose, but he was not allowed to do so. On 29th Mr. Aurobindo Ghosh gave a speech at the Job Square. On that occasion he spoke on the song “Bande Mataram”. He said the song was composed by Bankim Chandra Chatterjee in his book called “Anand Math” and he predicted that it would be the national son of Bengal. This was said by Bankim Babu 30 years ago. At that time Bengal was passing into the

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hands of the East Indian Company and a band of Sanyasis came forward and took a vow to keep Bengal for themselves. Swaraj means that the people of the country should have a free hand in the government of their country.

Nana Abaji stated I am Deputy Superintendent of Police at East Kandose Province. I know Mr. Aurobindo Ghosh but can't identify him now. I was told to watch his movements in January 1908. I attended the meeting in the theatre and made a report.

Data Rave, Mr. Karmakar states: I am a sergeant of Police. I know Mr. Aurobindo Ghosh. I have seen him once (identifies accused). I saw him on 24th January last. I was directed to watch his movements and report. His coming was advertised. I did not go to the Railway Station but met him at the theatre. He spoke at a place called Sekareewads. There were more than 500 present. I was told that Mr. Ghose was an Extremist. Just outside the town the horses were unyoked and the Carriage in which Mr. Ghose was dragged. Mr. Varma Sakaroen Kharee, pleader Ram Chandra Jonish Nadharam, Nikundro Panda Patanka, are all Extremists. I heard shouting "Bande Mataram", and Mr. Arabindo Ghosh was garlanded at different places. I attended the meeting and made notes.

Jugut Singh, Sub-Inspector of Nasik City stated: I know Arabindo Ghosh (identifies him). I saw him on 24th January at a meeting which I attended. I made a note. A report was made from my notes which I sent to my official superior. Mr. Aurobindo Ghosh was accompanied by a certain number of pleaders, and I can give their names. The views of the persons were the establishment of self-government in India, without the help of the British. Mr. Kekna was there. He was also a pleader. He garlanded Aurobindo. The gathering showed "Bande Mataram" on Mr. Aurobindo's rising to speak.

Bowlut Rao, Head constable of the Central Provinces Police stated: I know Aurobindo Ghosh (identifies him). I have seen him four times in Nagpur. Each time he came to lecture. I first saw him on 22nd December 1907, the second time on the 30th and 31st January and 1st February 1908. I was present each time he spoke and made report each time. Aurobindo Ghosh's carriage was drawn by students, and I heard shouts "Bande Mataram". On 22nd December there was a meeting in the theatre. There are about 3000 persons present. Aur0bindo Ghosh was introduced as the

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Editor of the “Bande Mataram”. This Mr. Ghosh did not deny. Mr. Ghosh then gave an address in English. I made a report and have it in Hindi.

August 11, 1908

CONNECTION OF ARABINDO GHOSE WITH THE PAPER

All the accused in the first batch were again present. Arabindo Ghose, who was suffering from fever, appeared to be much brighter in spirits this morning.

Inspector Pannalal Brahmochari replied to Mr. Barton. He said he took notes of the speeches. The speakers at that meeting were extremists. They included Bepin Chandra Pal, Arabindo Ghose and Sham Sunder Chakraborty. He knew they were extremist of his own knowledge.

Upendranath Brahma, a pleader presided at the meeting at which Bepin Chandra Pal, Arabindo Ghose and S.C. Chuckerbutty and others spoke Arabindo spoke first.

The notes of the meeting were put in as exhibits.

Suresh Chandra Mookerji, Sub-Inspector of Police, next witness. He said that he attended a meeting in Panthir Math, Cornwallis Street, on 3rd April last.

Hirendro Nath Dutt, Arabindo Ghose and Bepin Ch. Pal and several others addressed the meeting. Hirendro Nath Dutt is an Attorney of Calcutta. He too the chair at the meeting. Arabindo spoke, also Bepin Ch. Pal. I don't remember Arabindo taking objection to what the other speakers said. I made a note of the speeches delivered. About 5,000 people were present at the meeting including students. I also attended a meeting at Bow-Bazar. Arabindo was not present on that occasion. I did not attend any other meeting at which Arabindo spoke.

Eiott Kaye, Superintendent of Police, Bengal, said he found several letters from Subodh Mullick's house, one of which was made of Arabindo, Barin and others. These letters are also exhibited. A list of accounts giving an item of a deposit of Rs.809 to Arabindo and a notebook belonging to Indra Nath Nundy.

Babu Benoi Krishna Banerjee, the Bande Mataram representative was the witness. He said I know Arabindo, but do not know whether he was known

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by a nick name. I have not heard the words “For me thou art not” used for designating a man. I have not heard that were used for that expression. I swear it. I do not know that that is a favourite expression of Arabindo’s. I have never heard it said.

Witness said, I believed Subodh Ch. Mullick, Arabindo, Sailendro Ghose.

I have not seen Arabindo Ghose coming to attend the meeting, but I have seen him in the office. I have seen him in the office. I have seen photographs of Arabindo with the words “Editor of the Bande Mataram” on. Those words are false. He never was Editor. He never did any editorial work. He did send his contributions to the papers. I do not know Arabindo’s signature, I have seen Arabindo Ghose in the editorial room, but I have never seen him doing work there.

Arabindo was not on the sport of editorial work, and I could not exclude him.

I know that Arabindo drew money but do not know the amount or whether he was paid monthly.

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Bomb Case at Alipore

Further Prosecution Witnesses

The further hearing of the case against the first batch of accused was resumed on Wednesday morning at Alipore before Mr. L. Birley D.M. of the 24 Parganas.

Sukumar Sen

Mr. Norton mentioned a letter said to have been written, by the witness from 6, College Square, to Mr. Aurobindo Ghose, in which it was mentioned that Abinash had lost an important letter which was handed over to him.

Witness – This letter is written by Sukumar Mitter.

Did you know that Aurobindo Ghose was a publicist? He could write, that’s all.

Sham Sundar – Yes, he was a journalist. He came from the old Bande Mataram. He was formally connected with the Sandhya.

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The Directors passed a resolution appointing Bepin Ch. Pal and Aurobindo Ghose joint editors, but they did not work in pursuance with that resolution. Aurobindo did not attend office being ill. I sometimes helped but Aurobindo never helped in anytime. I resigned my directorship about a month or so ago. I remember being called in the trial of Aurobindo Ghose and others before the Chief Presidency Magistrate, S.S. Chakraborty and others were on the editorial staff. They were under the joint editorship of Aurobindo Ghose and Bepin Ch. Pal who did not act.

The staff consisted of Bepin, Aurobindo, Sham Sundar and Hemendra. We also had proofreaders.

At the first meeting Aurobindo said he did not want any remuneration for his work at editor, considering the finances of the Company.

I swear I have never written or been in correspondence with Aurobindo.

The costs of defence of Aurobindo were paid by Aurobindo's father-in-law. Sukumar Sen said, I did not want to damage Aurobindo. Aurobindo and Mullick are very very close friends. I was on friendly terms with Aurobindo.

Q: Who had the power to pay money from the company to Aurobindo-Hemendra was empowered to make payment to Aurobindo for the furtherances of national movements in India under clause of 3 of the articles. I do not know what is meant by "Bande Mataram Fund" and the reference in the letter (produced) to payments to Aurobindo's wife.

K.K. Mitra, the Editor of the "Sanjibani" is a relative of Aurobindo. Aurobindo's name would appear in the register under the heading of editorial staff.

I have never heard of the phrase "For me thou art not" as appealing to Aurobindo.

Sukumar Mitra

In October 1907 a joint account was opened in the Mercantile Bank in the names of Aurobindo Ghose and myself. The public generally contributed to the fund. Subscriptions were raised by the Defence Association. The Defence Association taught the art of self-defence. The members used to practice Jiu-jitsu, lathi play, boxing etc., I did contribute occasionally to the fund myself and Aurobindo Ghose were not trustees of the fund. The Association made Aurobindo Ghose the administrator of the fund. Aurobindo, as he used not to remain always in Calcutta, asked me to join

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him in the deposit. The cheque book used to be kept by Aurobindo Ghose and myself. Aurobindo kept the account of Rs.500 on current account. This signature is of Aurobindo Ghose. Aurobindo used to do these things without consulting me.

I knew Abhinash Bhattacharjee an accused in this case, who in March last used to work in Aurobindo's house at 23, Scott's Lane. Abhinash used to buy things for Aurobindo, and he hired the house for him. Leaving 23, Scott Lane Aurobindo lived at 48, Grey Street. He left the former place in April, I think.

This cheque in favour of Abhinash was written by me. Aurobindo sent me a letter about paying Abhinash Rs.100. Abhinash went there with Aurobindo.

I handed the cash to Aurobindo Ghose. What he did with that money, I do not know.

(A letter produced) I wrote this letter. Auroda is meant for Aurobindo Ghose. I wrote to Aurobindo intimating that an important letter was accidentally destroyed by Abhinash. I did not know the content of that letter.

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The Anarchists

Interesting Evidence

Inspector Pannalal Brahmachari stated, I attended on 8th April the political meetings at Chetla under orders, to take a note of the speeches delivered. Some of the speakers were extremists, namely Shyam Sundar Chakraborty, Bepin Chandra Pal and Aurobindo Ghose. Upendra Nath Brahma presided at that meeting. There were a thousand or so present of all class, the majority being students. Bepin Chandra Pal, Aurobindo Ghose, Suyam Sundar Chakraborty spoke at this meeting.

Benoy Krishna Banerjee, Office Superintendent said, I know Mr. Aurobindo Ghose, I swear I don't know, if he was known under a nick name. I have never heard these words – "For me, thou art not designating a man. I can swear to have never heard Mr. Aurobindo Ghose use this expression or anybody else. Mr. Aurobindo Ghose and Mr. Sailen Sen were

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Directors. Mr. Aurobindo Ghose attending the Director's meeting. Mr. Aurobindo Ghose was never Editor of the *Bande Mataram* and never did any editorial work except contributing. I don't know Aurobindo Ghose's signature. I have never seen him write. I have never seen Aurobindo Ghose doing work in the Editorial room. He used to talk to people either in the Editorial room or the Director's room. Mr. Aurobindo Ghose was not on the list of employees. Mr. Aurobindo Ghosh was never paid as a servant. I knew he drew some money, but not monthly nor have I heard that he drew money monthly.

A.K. Mathu Sama Ayer stated I am a ledge keeper in the Mercantile Bank. I produce this account from the Bank. The account was opened in the names of Sukumar Sen and Aurobindo Ghose. I don't know either of them by sight, but I know their signatures, as I compare them with the specimen signatures in the Bank. I have not seen either of them sign.

August 12, 1908

THE ALIPORE TRIAL

All the accused in the first batch were again present. Arabindo Ghosh, who was yesterday suffering from fever appeared to be much brighter in spirits this morning.

Owing to the absence of Mr. Norton the proceedings did not commence until 11-40 when Mr. Barton opened with the examination of Inspector Pannalal Brahmachari. In reply to Counsel witness stated that he attended the political meeting at Chetla. He took notes of the speeches, and these were printed. Witness read the notes in the vernacular. The speakers at that meeting were extremists. They included Bepin Chandra Pal, Arabindo Ghose and Shyam Sundar Chakraborty. He knew they were extremists of his own knowledge.

Witness Suresh Chandra Mukherji, Sub-inspector of Police stated in examination that he attended a meeting in Panthir Math, Cornwallis Street, on 3rd April last.

Hirendra Nath Dutt, Arabindo Ghose and Bepin Chandra Pal and several others addressed the meeting proceeded witness. Hirendra Nath Dutt is an attorney of Calcutta. He took the chair at the meeting. Arabindo I think spoke also Bepin Chandra Pal. I don't remember Arabindo taking objection

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to what the other speakers said. I made a note of the speeches delivered. I also attended a meeting at Bow Bazar – Arabindo was not present on that occasion. I did not attend any other meetings at which Arabindo spoke.

Ellit Haye, Superintendent of Police, Bengal is the witness. He said I had conversation with Subodh with reference to a telegram and I applied to the Postal authorities for the original of that telegram. It was sent from Dharmotollah to Benaras and stated, “For me thou art, not arrested. More to follow. Chota Karta’s present needful. It was from Monmotho to Subodh.

Several other letters were produced in one of which mention was made of Arabindo, Barin and others and adding “I shall have to make myself scarce”. These letters were also exhibited. A list of accounts giving an item of a deposit of Rs.809 to Arabindo, and a notebook belonging to Indra Nath Nundy having reference to payments made to him were also put in.

Witness Benoy Krishna Bannerji deposed that he had been connected with the Bande Mataram for 2 years. He superintended the press for about 6 months. After that he did general work. He came from Behala. Witness stated that no portion of a telegram dated 2nd May, handed to him contained his handwriting.

I know Arabindo but do not know whether he was known by a nickname. I have not heard the words “For me thou art not” need for designating a man. I have not heard that were need for that expression. I swear it. I do not know that is a favourite expression Arabindo’s. I have never heard it said.

I have not seen him send telegrams as from Behala. I do not know exactly when he left the office. It may have been at the end of April or the beginning of May.

Mr. Norton then requested to his notes of this morning’s hearing.

Witness said he had not heard anyone alluded to at “Chota Karta” at the office. I only joined the Bande Mataram after it became a limited company.

I was not with the “Yugantar” before I went there. I believe Subodh Ch. Mallick, Arabindo, Sailendra Ghose, the home civil servant man.

I have not seen Arabindo Ghose coming to attend the meeting, but I have seen him in the office. I have seen photographs of Arabinda with the words “Editor of the Bande Mataram”. Those words are false. He never was Editor. He never did any editorial work. He did send his contributions to

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the papers. I know Subodh Chandra Mullick's signature. But do not know Arabindo. I have seen Arabindo Ghose in the editorial room, but I never seen him doing work there. Arabindo was not on the spot, and I could not exclude him.

I know that Arabindo drew money but do not know the amount or whether he was paid monthly.

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FOR ME THOU ART NOT

Sukumar Sen, a merchant of 80, Lower Circular Road, Calcutta was the first witness. He said the editorial staffs should be under Arabindo and Bepin. Bepin was the first editor of the Bande Mataram, but when he was taken over by a company some said Bepin should not have been the sole charge, and Arabindo was made joint editor.

You said in that case that the staff consisted of Bepin, Arabindo, Shyam Sundar, Hemendra, is that true? – Yes, it is true.

There were other proofreaders? Yes.

It is stated in the list of the paid officers that Arabindo would not take anything as pay. Is that true? Yes, Mr. Arabindo Ghose said that he would not take any remuneration for a few months considering the finances of the company.

Mr. Norton: The case was of sedition, but Arabindo was let off as there was not sufficient evidence against him.

Do you know Arabindo's handwriting? No, I have seen him write only once or twice, and I am not on corresponding terms with him.

Can you recognize this signature of Arabindo? Yes.

Is that balance sheet signed by yourself and Arabindo? Yes, here are the signatures.

The meeting of the shareholders was presided over by Subodh Chandra Mullick. The balance sheet will show the house rent.

The balance sheet shows the company's debts to Subodh, Arabindo, C.R. Das, Sandhya office etc.? They were loans given to the company. These monies were paid from time to time.

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Did Arabindo pay in cash, or did he earn by contributing to the paper? Unless, I see the details, I can't say.

You wanted to hold that night? I asked if I should go away that night, I feared lest I might injure Arabindo, my evidence. You were very intimate with Arabindo? – I never did any correspondence with him. I knew him as director. I apologized for not referring the matter to Arabindo and I did not do so. "S.C.M." is Subodh "A.G." is Arabindo, "S.G." is Sailendra.

What is Hemendra in the company? He was selected to recognize the office by Arabindo and Bepin Pal when they were themselves made joint editors. I understand that he has recognized.

Had he the power of paying money to Arabindo? I can't say unless I am told the details. Unless the director's order, nothing can be paid to Arabindo as a pension for helping the national regeneration.

Can you recognize the signature? No, But this (another) is the signature of Arabindo. Do you know Krishna Kumar Mitter? Yes. He is a relative of Arabindo.

Mr. Norton tendered the letter which was written by Arabindo about the payment of money to certain persons.

Did the old editor resign to make the seditious case fail to make the conviction of Arabindo impossible? I can't say that. It was not easy to get good editors.

You never heard the phrase "for me thou art not," No, I read it in the papers.

You never heard it applied to Arabindo's? No.

The phrase "Chota Karta" would apply to whom? ... To Nerode as he was the Younger.

In October 1907 a joint account was opened in the Mercantile Bank of India in the name of Arabindo Ghosh and the witness. The secretary made Arabindo Ghosh administrator of the fund. As Arabindo Ghosh is and was not always in Calcutta, witness's cousin, it was suggested, should be made a trustee. Witness was selected by Arabindo. Witness and Arabindo together kept the cheque book. Witness kept no account of the money; Arabindo did.

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The cheque (shown) is signed by Arabindo Ghosh, it is drawn in favour of Kalipada Das for Rs.50. He could not say how Arabindo came to draw a cheque for Kalipada Das.

Witness said Abinash Chandra Bhattacharjee (one of the accused) used to buy things for Arabindo Ghose, Abinash hired 23, Scott's Lane for Arabindo Ghosh. Arabindo Ghosh removed from 23, Scott's Lane to 48, Grey Street about April 1907. Arabindo Ghose told witness to draw cheque for Rs.100. When witness was ill, he had never been to 48, Grey Street. Rs. 300 cheque was given to Dijendra for cash received; and the money was given to Arabindo Ghose.

Witness continuing said Rs. 300 was wanted for Basanta, the printer's family. He could not say what Arabindo Ghosh did with the money after he got it. Witness was shown a letter which he admitted he had written. The "Aroda" there was Arabindo Ghose. The letter asked Arabindo to let witness know the contents of another letter that had been destroyed.

Personath Mukherji, Sub Inspector of Moochepara Thana, said he reported the proceedings of a meeting at Beadon Square on 15th December 1907. Arabindo Ghosh was present there. It was an extremist gathering. Arabindo Ghose spoke in English. He approved of the suggestion of breaking up the National Congress.

Arabindo Ghose was called. He said his age was 39, his father's name was Kristo Dan Ghose. "I was a professor at the National College" added accused, "and I used to reside at 48 Grey Street. I do not wish to make any statement".

Tarapodo Chatterjee, a clerk in the General Post Office, said to Barton, two postal addresses being addressed to Arabindo Ghose at 23, Scott's Lane.

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ARABINDO GHOSH'S SPEECH

The hearing was resumed before Mr. L. Birley, District Magistrate of Alipore on Monday, of the Manicktolla Bank Case, the accused in which are Barindra Kumar Ghose, Indu Bhusan Rai, Bijoy Kumar Nag, Arabindo Ghose, Hem Kumar Sen etc.,

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Arabindo Ghosh is still suffering from fever. A letter from the Superintendent of the jail to the Court asked that the accused might be made comfortable and be allowed to drink milk in the Court. These requests were of course acceded to.

The Court read a letter from a Nagpur Pleader, a witness.

Mr. Norton said that, so far as this witness was concerned, it was most important that he should attend, in as much as he had translated several of Arabindo's speeches. Several Bombay witnesses would also be called with reference to Arabindo's speeches after which, if a sufficient quantity of evidence had been tendered, he proposed to ask his honour to commit all the accused under section 347, C.P.C. Under this section the court could commit forthwith, if a prima facie case had been established, without going into further evidence, by examining witnesses, leaving the accused to exercise their right to do so in the court of sessions. The accused under those circumstances would be furnished with copies of such evidence as is not called at the Police Court and which would be called at the Sessions Court, so as to give them a full opportunity or preparing their defense.

Narayan Govind, of the C.I.D. Bombay City said he knew Arabindo Ghose. He was in Bombay in January last. He knew him by reputation as a political extremist and as a leader. It was the duty of the witness to attend meetings and report his speeches.

"Arabindo", went on the witness, delivered speeches on the 15th and 19th January. The first one was delivered at Gurgaon and the second at Jhakanodwar. At the meeting on the 15th there was present Mahada Rajaram Bodes, a High Court Vakil who introduced him to the audience as a man well-known all over India. The Chairman of that meeting apologized for the absence of Dr. Deshomuku, the private practitioner. There were about 5,000 people present, most composed of students of the Deccani Brahmin Caste. Arabindo was received with a shout of "Bande Mataram".

I used to attend Tilak's meetings. His speeches were very extreme. I made very rough notes and sent a fair report of Arabindo's meetings to my superiors. The report on being made stated that Arabindo was the Editor of the "Bande Mataram" and various prominent Hindu personages, including the Maharaja of Mymensingh, gave donations to private schools on the understanding that they were in no way to be under the control of the government.

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Witness continuing said, Among the prominent persons present at one of Arabindo's meeting was vita, Das Vasanji an extremist.

“The drift of Arabino's speech was that the views of the extremists should be taken as a creed and not a mere political convenience, and in taking it as such those who took it required courage to withstand persecution at the hands of the enemies of the creed. He further advocated Swaraj without the slightest control of any foreign power.

I purchased in Bombay a book, printed in Maharatti and published at Poona, of speeches delivered by Arabindo.

Mr. Bapat, Inspector of Police at Poona was the witness. In examination by Mr. Norton, witness said, he knew Arabindo Ghose, whom he saw at Landbohar, while on his way to Surat in December last. He next saw him returning from Dhuria on 25th January. It was known before he arrived that he was coming and there were volunteers at the station to meet him.

“I was present when he arrived continued witness. There were present Mr. Deo and Mr. Chandokar both pleaders. The crowd was mostly composed of boys numbering about 1,000. Arabindo was garlanded at the station by Mr. Ghadree and Mr. Garud. Arabindo stayed with Mr. Deo. The latter's political views are extreme.

There was a meeting in the Theatre Park the following morning 26th January. About 1000 people were present. Several prominent extremist leaders were present. Several prominent extremist leaders were present, including Mr. Deo, Mr. Chandokar, and Mr. Bhat. Mr. Badra took the chair and Arabindo was introduced by Mr. Deo. I took notes of Arabindo's speech in Mahratti and English.

The report was put in as on exhibit.

Gopal Row, Police Inspector of Amraoti City, was next witness — He stated in reply to Mr. Norton, that it was his duty to attend political meetings in the city. He knew Arabindo Ghose and identified him, as having seen him on 28th January last in a procession consisting of pleaders and students. The procession started from Mr. Khaparde's house, escorting Arabindo to Indra Bhusan Theatre. Arbindo drove with Mr. Karrandika. The meeting at which I was present was previously advertised.

The man points dwelt upon by Arabindo in his speech were Swadeshi, boycott, Swaraj and the four principles of the national party. How did he define Swaraj? — I cannot say at this distance of time?

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What impression did it have on you? He meant Self-Government.

On the 29th he again addressed a meeting in the Square, this time speaking on the song “Bande Mataram”, which he said was composed by Bankim Chandra Chatterji in a book called “Anandamatha”.

Mr. Norton: This is very important.

Mr. Ghose said that the song was useless according to Bankim, at the time it was composed; but Bankim predicted that thirty years hence it would be the national song of the nation.

He also said a band of “Sanyasis” took a vow to keep Bengal for themselves at the time Bengal was passing in the hands of the East India Company.

The Swaraj meant in the speech was that the people of the country should have a free hand in the management of the country.

Norton asked do you know Lele of Khandesh?

The Court: How do you know he is of Khandesh?

Mr. Norton: He wrote a letter to Arabindo and gave his address as Care of Gamle, M.A., Head Master, City School, Nagpur.

Nana Abaji, Deputy Superintendent of Police, at Jalgaon, East Kandesh, Corroborated the previous witnesses’ evidence regarding the knowledge of Arabindo. He was told of to watch his movements and report at Dhuria in January last.

Datat Rayal Luchona Karmikar, of the Nasi Police stated that Arabindo was at Nasik in January last, and he was deputed to watch his movements. He first saw him at the theatre. He did not speak there. He spoke outside the Sircar wada on the 24th. There were more than 500 people present.

“I was told” proceeded witness that his political opinions were “extremist”. Just outside the town the horses were taken from his carriage and dragged by boys of the Brahmin Caste. Among the assemblage were Vama Sakareen Kharee, Ram Chandra Jonish Nodhan and a man called Sowrakar, who had been discharged from his office for being fined in a “Bande Mataram” case. He had also been convicted in Bombay for assaulting the police in connection with the trial of Mr. Porangabee.

The Court: who is he?

Mr. Norton: He is a new man. He was in the crowd.

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The witness: He pulled the Carriage.

Mr. Norton: I See.

The Court: I do not see the use of dragging him in.

Mr. Norton: I am trying to show that all these men are extremists.

Mr. Norton: (to witness) was there any shouting of “Bande Mataram”?
Yes, several times.

Did you attend the meeting and make notes?

Yes. My notes are with me.

Are they in English? No Maharatti.

Mr. Norton: Good heavens.

Can you translate them? I can't translate them into English.

When did you send the report? Two days after the meeting.

Witness Jagat Singh – A Sikh Sub-Inspector of Police Nasik City.

The Court: Will he speak to anything substantial?

Mr. Norton: He will give a good report of Arabindo's speech.

The Court: It is no use detaining these men from their work, it may be for a month, when they prove precious little. If they are of no great use let them go away.

The witness: I attended the meeting in which Arabindo Ghose spoke on January 24th at Nasik, and I made a report of his speech, which I produce. It was made on the 25th and the lecture was given on the 24th. I sent my report to my official Superiors. This is a correct report.

Are you acquainted with the political views of these pleaders? – Their views were for establishing self-government. I do know Kelmar. He garlanded Arabindo. The people were shouting “Bande Mataram”. I know Nana Saheb Dikshit, Sowear (moneylender) and a house-owner. He lives in Nasik.

Balabonta Rao – Next witness. Said, I have been head constable at Nagpur for fifteen years. I know Arabindo Ghosh (witness identified him). I saw him at Nagpur four times. He went there to deliver lectures. In 1907, on December 27, January 31st, February 1st, 1908, and on another occasion. I heard him speak at Nagpur. I reported his speeches to my immediate superiors. I did not take notes. I know Shamsundar Chakerborty. He was

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with Arabindo each time. I saw Achjut Rao Kolat Kar (pleader) and Mr. Munji Dhundirao Dheori (engineer). They were all extremists. I heard them speak. About 200 students were present and Arabindo's carriage was drawn by the boys. There were shouts of "Bande Mataram" and "Tilakji Maharaj" and "Shivaji Maharaj". There were 3000 people present students preponderating Mr. Munji and Keshrao introduced Mr. Ghosh, as the editor of the Bande Mataram.

Mr. Ghosh did not contradict them. Mr. Ghosh spoke in English. I took notes and understood him Mr. Norton. We are getting Mr. Ghose's speeches published in Maharatti translated into English.

The Court to the witness: Cannot a Khandesh man translate a Nasik man's writings?

No he won't take the responsibility.

Jogendranath Mukerji — witness said I was present at a meeting at Uttarpara on the evening of April 5th held in the Uttarpara Library. Arabindo was present in the meeting. Bepin Chandra Pal was the speaker.

A Police officer: Except the pleader from Nagpur, who will prove the book of Arabindo's speeches, which was tendered to-day.

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THE MANICKTOLLA CASE

The adjourned hearing of the Manicktollah Garden House bomb case was resumed before Mr. Birley at Alipore. All the accused were present. Ullaskar Dutt, Nogendra Nath Gupta and Dharani Nath Gupta were attired in prison dress. His Honour read a telegram from a Nagpur pleader, an important witness in the case, excusing him from attendance today. Mr. Norton in opening the proceedings said so far as this witness was concerned it was most important, he should attend as he had translated several of Arabindo's speeches. Several Bombay witnesses would also be called with reference to Arabindo's speeches after which, if a sufficient quantity of evidence had been tendered, he proposed to ask the court to commit the accused under Section 347, C.P.C under this section the court could commit forthwith if a prima facie case were established without going into further

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evidence and examining witnesses, leaving the accused to exercise their right to do so in Court of Sessions.

August 12, 1908

TERRORISTS AT ALIPORE

The witness is Sukumar Sen. He said the promoters of Bande Mataram were Bepin Ch. Pal, Arabindo Ghose, Subodh Chandra Mullick, myself, Sailendra Ghose etc.,

Mr. Norton asking for the production of a letter purporting to be written by witness to Arabindo Ghose, found at the search at Arabindo's house. As this could not be found the evidence was continued.

The promoters passed a joint resolution appointing Bepin Ch. Pal and Arabindo Ghose as joint-editors of the paper, but this was not acted upon.

I sometimes helped but Arabindo never helped in my time. I remember being called in the trial of Arabindo Ghose, Surendra Nath Banerjee and others before the Chief Presidency Magistrate. S.S. Chakraborty and others were on the editorial staff. They were under the joint editor-ship of Arabindo and Bepin Ch. Pal who did not act.

The staff consisted of Bepin, Arabindo, Sham Sundar and Hemendro. We also had proofreaders.

I swear I have written or been in correspondence with Arabindo.

I have seen his writing once or twice. I recognize my signature on the articles of association and also that of Arabindo, Kumar Krishna Dutt, who attested the signatures is at Hastings Street, Calcutta.

Arabindo and Subodh was Chairman.

The costs of defence of Arabindo were paid by Arabindo's father-in-law.

Norton asked, was not your disappearance on the night contingent upon the prosecution, and the advice you got? -- Yes, I did not want to damage Arabindo. Mullick and Arabindo are very close friends. I was on friendly terms with Arabindo. H.P. Ghose was elected as controller by Bepin and Arabindo, who were appointed to enquire into the financial distress of the papers.

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He had the power to pay money from the company to Arabindo? Hemendro was empowered to make payments to Arabindo for the furtherance of national movements in India under clause 3 of the articles. I don't know what is meant by "Bande Mataram", and the reference in the letter (produced) to payments to Arabindo's wife.

K.K. Mitter, the Editor of the "Sanjibani" is a relative of Arabindo.

Arabindo's name would appear in the register under the heading of editorial staff.

Witness said, I have never heard of the phrase "For me thou art not" as applying to Arabindo.

August 13, 1908

The Anarchists

Manicktolla Case

"Bande Mataram"

"Evidence of Director"

Who was Editor?

Was any person, appointed as Editor? The promoter passed a resolution, appointing as joint Editors – Bepin Chandra Pal and Aurobindo Ghose, but they did not act in pursuance of that resolution. Sukumar Sen witness said, I myself had to do Editor's work. Arabindo Ghose did not attend office in any time. That is why the resolution was not acted upon. He fell severely sick soon after the resolution was passed. I was called as a witness in the case against Aurobindo Ghose, Hemendra Nath Bagchi and Apurbo Kristo Bose. The three persons that I named before were on the editorial staff, and were supposed to be under Bepin Pal and Aurobindo Ghosh, but as these two gentlemen did not act, they were left.

At the meeting Aurobindo said that considering the finances of the company he did not want any remuneration for his work.

(To Witness) Mr. Norton said I suppose you know Aurobindo Ghose's writing. No, I have seen him write but I didn't pay particular attention to his writing. I have never been in correspondence with him. I swear that.

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Shown the memorandum of the meeting – This must be Aurobindo's signature. Mine is also here.

Norton said Subodh Mullick and Aurobindo were very great friends. Yes. Aurobindo did not want him to get into trouble? Yes.

You were on fairly intimate terms with Aurobindo Ghose? Not particularly.

You say that you have not mentioned this to Aurobindo Ghose. You were on friendly terms with him? Yes, I am writing here to Nirode Mullick.

What is Hemendra Prasad Ghose's present position in the Bande Mataram? After Bepin Pal and Aurobindo Ghose were selected a Director's meeting was held, and Hemendra was appointed by Bepin Pal and Aurobindo to see the working of the paper and enquires into its financial position. I understand that now he has resigned.

Would he have power either to give or arrange that payments should be made to Aurobindo Ghose out of the Bande Mataram fund? I don't know what circumstances are. If the payment to Aurobindo was for the furtherance of national movements in India, then he could have made the grant.

In your time did the names of Syam Sundar and Aurobindo appear on the contributing staff? I don't know.

Did you ever hear of it as being applicable to Aurobindo Ghosh? No.

S.K. Mitter: He said there was an account opened in the Mercantile Bank in my and Aurobindo Ghosh's name in October 1907. The money was given afterwards to Aurobindo Ghosh. Arabindo Ghose and myself were not made trustees. The secretary made Aurobindo Ghosh the administrator of the fund. As Aurobindo Ghosh is my cousin I was selected as a trustee because he is not always in Calcutta and further for the purposes of drawing cheques on Rs.500 which was put in the current account. Both of us kept the cheque book. I think Aurobindo Ghose kept the account of Rs.500.

After witness had compared it he said, it does not bear any of the series numbers. I cannot account for this cheque. I don't know anything about it. Aurobindo Ghose must have drawn it without consulting me.

Mr. Norton went on: Abinash Chandra used to work at 23, Scott's Lane, Aurobindo's house. He is one of the accused: I am not quite certain what the nature of his work was. I can swear I don't know in what capacity he

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worked. I know he used to buy things for Aurobindo Ghose. He hired 23, Scott's Lane for Aurobindo Ghose. I don't know from when.

Witness continued: I heard Abhinash was connected. I heard Abhinash along with the printer who was convicted. Aurobindo Ghosh next lived at 48, Grey Street. This was at the end of April. The body of Cheque No: 60348 is in my handwriting. Aurobindo Ghose asked me to draw it. I did not ask Aurobindo why he was paying Abhinash Rs.100. Abhinash followed Aurobindo to 48, Grey Street.

Witness said Aroda (Aurobindo) is my cousin. I never asked Aurobindo what were the contents of a letter which was accidentally destroyed him which I did not see at the time. (Pressed by Mr. Norton). I never round about the contents of the letter.

Satis Chandra Roy, Police Inspector of Calcutta said, I attended a meeting on 8th March last on the occasion of the reception to B.C. Pal, Aurobindo Ghose was present. I took a note, and I made a paper.

P.N. Mookerjee Police Inspector said, I reported meeting at Beadon Square on 15th December 1907. Aurobindo Ghosh was present (identifies him). It was an extremist meeting. It was suggested by Shyam Sundar Chakraborty to go down and break up the National Congress. It was put to the meeting and carried. Aurobindo Ghose did not object. He spoke in English, but I did not take it down. Aurobindo Ghosh's speech was taken down by another person.

August 13, 1908

THE ALIPUR TRIAL

Panna Lal Brahmachari – Sub-Inspector of Bhowanipur was the witness. Examined by Barton witness said, I took notes of the speeches delivered at Chetla on 8th April under orders from my superiors. There were Extremist speakers. Shyam Sundar Chakraborty, Arabindo Ghose and Bepin Chandra Pal. Babu Upendra Nath Brahmo presided and there were some men (100) present comprising men of all classes, the majority being students.

Court – who is Mr. Brahmo?

Witness – He is a Pleader, Bepin Chandra Pal Samsundar Chakraborty, Hirendra Nath Dutt, and Arabindo Ghose spoke on the occasion.

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Aurobindo Ghose spoke on the occasion. Aurobindo Ghose Spoke on the occasion. Aurobindo spoke first. I made a note an hour after the meeting was dispersed. Hirendra Nath Dutt, I believe, is an attorney. This (show) is my report of the meeting. It contains a summary of the speeches delivered. I recorded as far as I could recollect at the time of writing out the report.

Mr. Barton: Your honour will kindly fix the notice on the report which is tendered also.

Suresh Chandra Mukerji – Sub-Inspector, Jorasanko Thanar (Calcutta) – was the witness. Where was it then that you attended? At field and Academy of “Panthir Math” on 3rd April. The speakers were Hirendra Nath Dutt, Samsundar Chakraborty, Aurobindo Ghose, Bipin Chandra Pal and Lalit Mohan Ghose etc.

Did Aurobindo express any disapproval of what the previous speaker said? (No answer)

Did he take any exception or objection to what the previous speaker said? He did say something separate.

Court: He does not remember I see, continuing he said: I made a note just after leaving the meeting. This (show) is the report submitted by me. There were some 5 or 6 thousand people who attended the meeting. There were several students: I think my report is quite faithful and correct.

I also attended the meeting at Bagbazar. Did Aurobindo attend that meeting? No.

Mr. Barton: Then I don’t want to go into that.

Did you attend any meeting in which Aurobindo Ghose was present? – No.

Mr. Norton read out another letter addressed to Subodh Chandra Mullick by H. Dutta concerning the Principalship of Aurobindo Babu in the National College.

This document was found in the house at the time of the search.

This pamphlet (Bhabani Mandir) was also found there.

Benoy Krishna Banerji – The ‘Bande Mataram’ reporter was the witness.

Norton asked Do you know Aurobindo Ghose? Yes, I know.

Was Aurobindo known by any nickname? No, not to my knowledge.

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Do you swear that you never heard Aurobindo being called by any nickname? Yes, I do.

Did you ever hear the words “for me thou art not” being used by anyone? No.

Did you ever hear Aurobindo being called by any Code or expression? No.

Do you know whether any body told you that Aurobindo used to be called by the words “For me thou art not?” No.

This (showing a telegram) purports to come from the Bande Mataram Office? I cannot say.

The witness next named the directors of the “Bande Mataram” Printing and Publishing Co. Ltd., among whom were named of Mr. Aurobindo Ghose, and Suboth Chandra Mullick.

You saw Aurobindo in the “Bande Mataram” office? Yes.

He was the Editor? No, never.

You have seen a picture of Aurobindo in which he is stated as the Editor? I have not seen that particular picture but whatever that may be the statement is not correct.

Did he do the editorial work? No.

Did he use to contribute? Occasionally.

Who was the Editor then? None.

Have you ever seen Aurobindo’s signature? No.

In May, I have seen Aurobindo Ghose in the editorial room, but I have never seen him doing work there.

I once wrote only that Krishna Chandra Ghose’s services should be dispensed with because the Secretary asked me to see who were the unnecessary hands.

Aurobindo was not on the spot, and I could not exclude him.

I know that Aurobindo drew money, but do not know the amount or whether he was paid monthly.

A.K. Mathuswami Ayer – witness. He was the Ledger – Keeper in the Mercantile Bank. He said an account was opened in October 1907 by depositing Rs.500 in the name of Aurobindo Ghose and Sukumar Mitter. I

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know their Signature but do not know them personally. I have not seen them writing. I know only 3 cheques were drawn by them.

Is the account closed? No, there is a balance of Rs.49 on the credit. I have been in the Bank only for 5 Or 6 months.

August 13, 1908

THE MANICKTOLLA CASE

The hearing of the Manicktollah Garden house bomb case was resumed before Mr. Birley. All the accused in the first batch were present including Arabindo Ghose.

Mr. Kaye, Superintendent of Police, Bengal gave evidence. He was the witness. He said several letters were produced in one of which mention was made of Arabindo, Barin and others adding “I shall have to make myself scarce”. There were also exhibited a list of accounts giving the item of deposit of Rs.809 to Arabindo and a notebook belonging to Indra Nath Nundy having reference to payments made to him.

Benoi Krishna Banerji, the Bande Mataram representative who was at the reporter’s table to enter the witness box. He said I know Arabindo but did not know whether he was known by a nick name. I have not heard before the words. For me thou art not arrested for designating a man, and I did not know that it was a favourite expression of Arabindo”.

A telegram purporting to come from the Bande Mataram office was handed to witness. He could not recognize the handwriting as that of any one in the office. He only joined the Bande Mataram after it became a limited company and was not with the Yugantar before. Subodh Ch. Mullick, Arabindo, Sailendro Ghose, S. Sen and ShamSundar Chuckerbutty were the directors, and the bankers were the Mercantile Bank. He had seen photographs of Arabindo with words “The Editor of Bande Mataram” on them. Words were false as Arabindo was never editor and never did any editorial work. He had seen Arabindo Ghose in the editorial room but had never seen him doing work there. He knew Arabindo drew money but did not know the amount or whether he was paid monthly.

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August 14, 1908

The Anarchists

Statements of Accused

Aurobindo's Attitude

The further hearing of the case against the first batch of Bengal Anarchists was resumed before Mr. L. Birley, the District Magistrate of Alipore, while the defence was represented by a number of pleaders.

Aurobindo Ghose

Aurobindo Ghosh, 35, gave his father's name as Kristo Dhan Ghose and said: I was a Professor in the National College, but have resigned now. I was last residing at 48, Grey Street, I came from Khulna.

Court: Do you wish to make any statement in order to explain any of the evidence against you?

Aurobindo: I do not wish to make any statement here.

Inspector Lahiri recalled in the letters there were several references made to "A.G.", which the prosecution assume stands for Aurobindo Ghose one of the accused. The inspector tendered a letter written by one Vishen Deo, of Sindh, to Aurobindo Ghose which was read in Court by Mr. Norton: "Beloved Patriot" – I hope you will remember the evening when you met the Sindees of Bombay about the room of the National Union. You promised then to send Babu Bepin Chandra Pal in our midst to Sindh, Which I complained to you was neglected by all Moderates, Nationalists and Indifferent and was therefore so to say not a part of Mother "Bharat". It is my complained even now. We have waited enough as you desired to give him rest. We are now on our vacation in our home. The vacation will last till the 1st of June. The new spirit has penetrated into our youthful hearts more deeply. After we had the conversation with you at Bombay we feel the absence of the Nationalist guide very keenly.

August 14, 1908

THE ALIPORE TRIAL

Natarajan Govind, an inspector of C.I.D. Bombay City. He knew Arabindo Ghose, He was in Bombay in January last. He knew him by

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reputations an extremist politician and as a leader. It was his duty to attend and report his speeches.

Arabindo went on the meeting delivered speeches on the 15th and 19th January.

The first one was delivered at Girgam and the second at Jak. At the meeting on the 15th there was present Maha Hajaram Bombay High Court Vakil, who introduced him to the audience as a man well known The Chairman at that meeting apologised for the shameness of Dr. Deshpande, the private practitioners Aurobindo was preached with a shout of “Bande Mataram”.

Witness said I made a fair report of Arabindo’s meeting for my superiors. The report on being raised stated that Aurobindo was the Editor of the “Bande Mataram” and various prominent Hindu personages including the Maharaja of Mymensingh.

Witness said among the prominent persons that of Aurobindo’s meeting was vita..... an extremist.

The drift of Aurobindo’s speech was that the views of the extremists should be taken as a greed and not a mere political convenience and in taking it as much those who took, who require to withdraw.....in the hands of the of the crowd. His further addressed with the slightest of any.....

It having been reported that five accused including Mr. Aurobindo Ghose, are ill suffering from fever in the Jail hospital the Magistrate and the case again be taken up and accordingly adjourned it.

Many other witnesses were examined to show that Mr. Aurobindo Ghose was an extremist.

August 14, 1908

THE ALIPUR TRIAL

Mr. Norton with Mr. Barton instructed by Mr. Mithall, conducted the prosecutions.

Sukumar Sen – Witness said I was elected as a Managing Director by the Board of Directors. There was a resolution I believe. A minute book is

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kept, and I believe the minute resolution. Babus Bepin Chandra Pal, Shyam Sundar Chakraborty, Arabindo Ghose, Nirode Chandra Mullick, myself, Subodh Chandra Mullick, Sarat Chandra Sen were the promoters.

Mr. Norton asked the Court for an exhibit (the letter found in the search of Mr. Arabindo Ghose's house written by Abinash)

The witness here said that he did not write the letter.

Court searched the letter but could not find it out.

The directors passed a resolution, appointing Babus Bepin Chandra Pal and Arabindo Ghose as joint editors, but it was not acted upon.

In my time Arabindo Babu did not come to take up the editorship. He was ill.

It was rumored that the opinion of the Counsel was taken as to the liability of the "Bande Mataram" as a sedition case was to be instituted against Mr. Arabindo Ghose and others, as editors, printers etc., I remember to have been examined in the "Bande Mataram" sedition case. There was an editorial staff consisting of S.S. Chakraborty, Hemendra N. Bagchi and B.K. Ghose. They were supposed to work under B.C. Pal and Mr. Ghose. The last gentleman not acting, according to these three gentlemen were left to work without a guide. Mr. Arabindo was ill and Bepin Babu did not act. Bepin refused to be connected with Arabindo. He left for that reason.

It is true that Mr. Ghose refused to take any remuneration unless the company was in a prosperous condition.

Mr. Norton: Did not Bepin Pal refuse to make any statement and was sent to jail for that?

Witness: Yes, I do not know if this is the signature of Mr. Ghose (Shown).

The understanding between the new and old companies was between Khetro Mohan Singh, Subodh Chandra Mullick and Aurobindo Ghose.

The rent for the house 2-1 Greek Row was paid by the New Company. I think it would amount to Rs.2.00 due to the owner.

This is the payment of rent up to 31st December 1907(shown). This Balance Sheet contains the signature of A.B. Ghosh, S.C. Mullick and myself.

The first case against "Bande Mataram" was in the hands of Hirendra Nath Dutt. I naturally did not wish to depose as a witness. Arabindo's father-in-law paid the expenses in the case against Mr. Arabindo, I am not certain

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whether Mr. Mullick paid the expenses. Mr. Mullick is a close friend of Arabindo.

Sukumar Mittar – witness, son of Krishna Kumar Mitter, he said in October 1907 I opened an account in the Mercantile Bank in the joint names of Arabindo Ghose and myself. This is the receipt for deposit of Rs.500 in the joint name. I did not contribute any part of that money myself which was contributed by the public generally as subscription. I and A.B. Ghose were not made trustees. The Secretary made Arabindo the Administrator. An appeal was made for the funds for the family of Basanto Bhattacharjee formerly a printer of the Jugantar, who was convicted. “The Bengalee” Bande Mataram, “Jugantar” and “Sandhya” (I am not certain) published the appeal. Arabindo Ghose, being my cousin entrusted me with this, as he said he would not be at Calcutta. So, I drew the money from the bank from time to time. Sometimes I used to keep the cheque book and sometimes Arabindo Babu used to keep the account, I did not keep it. I do not know whose writing is this. It is Arabindo Babu’s signature. Abinash used to work at 23, Scott’s Lane, Arabindo Ghose’s house. I swear that I found him in that house lying articles etc., He hired it for Arabindo Ghose. I swear I do not know. After 23, Scott’s Lane Arabindo Babu removed to 48, Grey Street. He left the former place at the end of April. The cheque issued in favour of Abinash is in my writing. Arabindo Babu asked me by a letter to pay Abinash Rs.100. I have lost the letter. I issued the cheque; I did not ask Arabindo Babu for the reason of paying this. I do not know Arabindo’s writing. I don’t know whether Abinash followed Arabindo to 48, Grey Street. He might have gone there. I never went there.

I made over the money to Arabindo Babu. Only Rs.49 is left in the current account. This is my passbook for the current account. I gave Rs.300 to Arabindo Babu, as he wanted money. I think to hand it over to Basanta’s family. I do not know what he did with the money.

Looking at a signature the witness said: This is like my signature (Being pressed by Mr. Norton he admitted to have written the letters). The word “Aroda” refers to my cousin, Arabindo Babu. I never asked Arabindo Babu to tell me what was the letter alleged there in to have been lost by Abinash.

Sub Inspector Satish Chandra Roy recalled and said – I attended the meeting for the reception of Babu B.C. Pal on the Federation Hall round. Mr. A. Ghose was present there.

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S.I. Priya Nath Mukherjee of Muchipara Thana said – I reported the meeting at Beadon Square held on 15th December in which Mr. Arabindo Ghose was present (identified). It was an extremist meeting, Arabindo Ghose delivered a speech in which he approved of the suggestion. I had my note taken in Bengalee.

August 14, 1908

THE CONDUCT OF “BANDE MATARAM”

The witness was Sukumar Sen, who described himself as a merchant. He said he was appointed soon after the company was promoted and the promoters were Bepin Ch. Pal, Arabindo Ghose, Subodh Ch. Mullick, myself, Sailendra Ghose etc., The promoters posted a joint resolution appointing Bepin Ch. Pal and Arabindo joint editors of the paper, but this was not acted upon. Anyone who took an interest in the paper worked in the editorial department. I sometimes helped but Arabindo never helped in my time. I remember being called in the trial of Arabindo Ghose, Surendra Nath Banerji and others. They were under the joint editorship of Arabindo and Bepin Chandra Pal, who did not act. The staff consisted of Bepin, Arabindo, Shyam Sundar and Hemendro. At the first meeting Arabindo said he did not want any remuneration for his work as editor, considering the finances of the company. I have been never written or been in correspondence with Arabindo.

Several leaders were handed to the witness to see if any record of the rent was disclosed. Nothing was found in these, but they were endorsed in the balance-sheet signed by the witness Arabindo and Subodh as chairman.

In connection with the Bande Mataram case the costs of the defence of Arabindo were paid by Arabindo's father-in-law. P. Ghose was elected controller by Bepin and Arabindo. Hemendro was empowered to make payments to Arabindo for the furtherance of national movements in India under clause 3 of the articles. I do not know what is meant by the Bande Mataram Fund, and the reference in the letter produced to the payments to Arabindo's wife. K.K. Mitter, editor of the Sanjibani, is a relative of Arabindo. Arabindo's name would appear in the register under the

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editorial staff. He had never heard of the phrase “For me thou art not as applying to Arabindo.

August 14, 1908

IN WELLINGTON SQUARE

Satish Chandra Mookherji, the principal of the National College is the witness, stated in reply to the court that certain papers handed to him in his previous examination were not in Arabindo’s handwriting.

In the examination by Mr. Norton witness identified several letters containing Arabindo’s handwriting.

Witness stated that he knew for a fact that Arabindo had lived at 12, Wellington Square.

Arabindo left 12, Wellington Square and went to 23, Scott’s Lane at the later end of the December or the beginning of January last.

Arabindo used to occupy the hall room on the second floor and a side room on the same floor of 12, Wellington Square. The documents were found in the hall and other rooms.

Among the documents produced for exhibition were a copy of the “Bhawani Mandir”, of a Bengali pamphlet, a memo, as to Subodh Chandra Mullick’s directorship of the “Bande Mataram”, an appeal to Nationalists, stating that the paper “has now been established” that “its income is Rs4,500 per month”, and that its total monthly expenses were rs.5,000; 5 copies of the “Bhawani Mandir”, copy of a lecture at which Subodh Ch. Mullick presided and at which he offered a lakh of rupees in connection with the establishment of a National College, and a list of shareholders of the “Bande Mataram”. Several telegrams connecting Arabindo with various tours he had undertaken and also with Chidambaram Pillay recently convicted at Madras for sedition at Tinnevely, Deshpande of Ahmedabad, and Tilak in Bombay.

A telegram from Dulia showed that Arabindo was called “Aravind” Ghose in that part of the country. Sham Sunder Chuckerbutty is a friend of Arabindo Ghose. Mr. Norton tendered several letters written by Arabindo for the purpose of establishing his connection with Abinash and Subodh.

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One of these from Mrs. Arabindo Ghose stated “I hear you are putting up at Mullick’s. Where is Abinash?”

A letter addressed to the Editor of the “Bande Mataram” expressing sorrow at Arabindo’s arrest was also produced.

It was written by Krishna Iyengar and the fact that it was found in Arabindo’s room, said Mr. Norton established the fact that he was editor of the paper.

A letter written by Bani Bhusan Roy, a pleader of Khulna, addressed to Arabindo complained that no funds were for the coming for the National School in Khulna.

His Honour observed that the letter found in Arabindo’s room was received after his arrest.

Mr. Norton: But he does not cease to be editor if he is arrested.

August 14, 1908

Bengal Anarchists

Further Proceedings

A discussion took place between Mr. Norton and a pleader as to the latter’s objection to calling for irrelevant exhibits. Among these was the following letter found and it read.

From Vishnu Deo to Aurobindo Ghose

"Beloved Patriot- I hope you will remember the evening you met the Sindhees at Bombay above the room of the National Union. You promised them to send Babu Bepin Chandra Pal in our midst to Sindh, which I complain to you was neglected by all Moderates, Nationalist land Independents and was, therefore, so to say, not a part of Mother Bharat. It is my complaint even now. we have waited enough as you desired to give him rest, we are now. on our vacation in our homes. The vacation will last till 1st June. The new spirit has penetrated our youthful breasts more deeply. After we had the conversation with you at Bombay we feel the absence of the National guide very keenly.

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Bengal Anarchists

The Alipore Trial

Aurobindo Ghosh said: I am 35 years of age. My father's name is Kristo Dhan Ghose. I was a professor of the National College, but I resigned. My original home is in Konnagar. I lived in 48, Grey Street

The Court: Do you wish to make any statement to explain the evidence against you? I don't wish to make any statement.

Tarapado Chatterjee, a clerk in the office of the Post Master General of Bengal, deposed: I produce these two money orders. They are addressed to Aurobindo Ghosh. No: 685 came from Baroda City on 17th March for Rs. 25. The other No: 1743, dated 15th April 1908, for Rs.50 also from Baroda addressed to Aurobindo Ghosh, 22, Scott's Lane.

Witness deposed to the documents seized at the search on the 10th May last, of the Bande Mataram Office, which included a letter to Bepin Babu by Aurobindo Ghosh, asking when and where they could meet, and referring to certain arrangements about the purchase of the materials from Mohun Bishen Das, a student of the Grant Medical College, Bombay, to Aurobindo Ghosh; "Human Bullets", a book on valour and Patriotism, written by a Japanese Lieutenant and printed in Tokyo and presented by Suresh Chandra Banerjee, then residing in Japan, admiring fellow Nationalist to Aurobindo Ghosh; and the professional opinion, dated 1st July, 1907, of Mr. B. Chakraborty in regards to the criminal responsibility of shareholders for the publication of seditious articles in the Bande Mataram, that the company was liable to fine but not imprisonment, in answer to the questions put to him by the Directors. The letter from Mohan Biren Das to Aurobindo contained the following :— Beloved Patriot, I hope you remember the evening when you met the Sindhis at Bombay above the room of the National Union, Bombay, you promised them to send Bapu Bepin Chandra Pal in our midst to Sindhu, which I complain to you as neglected by all— Moderates, Nationalists and the Indifferents —and was therefore so to say not a part of Mother Bharat. It is my complaint even now. We have wanted enough as you desired to give them rest. We are now on our vacation in our homes. The vacation will last till 10th June. The "New Spirit" has

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permeated the youthful breasts more deeply after we had the conversation with you at Bombay. We feel the absence of the Nationalist guide among us very keenly.

15-08-1908

August 15, 1908

Bomb Case at Alipore

The Approver Again

The further hearing of the case against the first batch of the second was resumed on Friday morning before Mr. L. Birley, District Magistrate of the 24 Parganas at Alipore.

Satish Ch. Mukherjee

Of the Bengal National College was the first witness called.

Mr. Norton: There are 3 documents which I like to show to the witness.

A Bengali letter was shown. Witness said that he was in doubts as to the handwriting of Mr. Aurobindo Ghose with reference to the word “chance” in the letter.

A letter from the jail was shown witness said that he believed that it was in Mr. Ghose’s handwriting.

Another letter was shown witness said that he believed this to be in Mr. Ghose’s handwriting too.

A note was shown. Witness said this I believed to be in Mr. Aurobindo’s handwriting.

Mr. Norton: That’s all with this witness Sir.

On the 10th May last Inspector of Police searched the house of Subodh Chandra Mullick at 12, Wellington Square, Calcutta. A search list was made. That has been filled in the Bande Mataram sedition case against Bhanu Pada Sen, Printer. The case is proceeding before the Chief Presidency Court. I believe Aurobindo lived at 12, Wellington Square, at this time. The house faces west. Adjacent to this house is a lane name Creek Row. There is a lane on the back of house No: 12, Wellington Square, leading to 2-Creek Row. The Bande Mataram is printed in the latter house. The result of my enquiry disclosed that Aurobindo left 12, Wellington

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Square in December 1907, or in the first part of January 1908. He removed to 23, Scott's Lane. At 12, Wellington Square, Aurobindo occupied the hall room of the first storey and another room of the same storey. These documents (shown) were found in one of those rooms.

Mr. Norton: There is chit signed "A.G." which has been identified by another witness as to be Aurobindo Ghose. 5 copies of Bhabani Mandir in Hindi, Bengali and English.

A proof print of the Bande Mataram accounts ending 31st May 1908.

A memo in English as to Subodh Chandra Mullick's directorship of the Bande Mataram Company.

A type written appeal in English to the Nationalist in connection with the Bande Mataram Co., Ltd., This was an appeal inviting to buy shares in the concern and thus to help a cause which the paper advocated.

This (shown) in an incomplete type-written matter referring to the Extremist and Moderate parties (submitted). This (shown) is a MS of article of 3 pages.

5 copies Bhalani Mandir pamphlet in Bengalee.

This (show) is another ship headed "New India Lectures". This contains the sayings of Mazzinni.

Mr. Norton: Do you know Subodh Chandra Mullick personally? Yes

Does he speak and write English well? Yes.

A typed list of shareholders.

A paper on the back of which is endorsed Rs.500/- to "Yugantar Press". It is addressed to Nirode Babu (Subodh's cousin) by B. Ghose (Barindra Ghose) in which he asks for R.50 for the Yugantar Press. The letter also enquires when Chara Dutt was coming.

A ship with the signatures "Upendra Nath Banerji".

As ink sketch of the road from Purulia to Ranch marking certain localities.

A proxy for a general meeting of the shareholders of the Bande Mataram co., signed by Se. Ghose of the Home Civil service. The proxy was for Subodh Chandra Mullick.

Court: What is the good of producing these things.

Mr. Norton: We want to prove connection of Mullick, with the Bande Mataram.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Court: This was already been proved .

This telegram was found there, showing the connection of Aurobindo Ghose with Chidambaram Pillay who was convicted at Madras lately.

Court: What is the good of producing these things.?

Mr. Norton: We want to corroborate the statement of other witnesses.

Court: It is already proved.

(Mr. Norton then withdrew)

Mr. Norton: This (telegram shown) is from Deshpande, an Ahmedabad man.

This again is a telegram from Chidambaram Pillay.

Do you know the man, Chidambaram Pillay? Yes, I read in newspapers.

What is Matri – I think it is the telegraphic code address for Bande Mataram.

From Chulia a letter to Aurobindo Ghose, the name belongs peculiarly spelt as Aravind Ghose. It runs as “Any charge in programme will inconvenience many and disappoint all.

A congratulatory telegram from Benaras.

Court: What is the use of putting this in ?

Mr. Norton: I want to prove his connection with Benaras.

Court: That has already been done.

(Mr. Norton withdrew)

Another telegram from Nasik.

An envelope addressed to Sriji Aurobindo Ghose with the inscription “Subhas Bilaho”.

A posted from Midnapur.

Mr. Norton: This showed the connection of Aurobindo Ghose with Midnapur. It is dated 4-12-07. Addressed to Hemendra Prasad Ghose, Sitaram Ghose’s Street. The name of Samsundar is mentioned there-in who is at present in the Bande Mataram but he was in Sandhya before. He was a friend of Aurobindo Ghose.

Court: How does a post card prove connection of Samsunder with Bande Mataram or Sandhya.

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Arrest and Magistrate Proceedings

Mr. Norton: If your Honour does not like it let the card go. But it was written two days before the Midnapore outrage.

Court: But that was also before the Midnapore Conference.

Mr. Norton: I withdrew.

A letter to Aurobindo Ghose from his wife.

Mr. Norton: Even in this private letter the name of Abinash mentioned, the writer asking whether Abinash was putting up with her husband. It also enquires about the golmaal with reference to the addressee's paper.

A letter of 2nd December 07 asking for Vitrona or Brandy (Laughter)

A letter dated 2-12-07

Mr. Norton: From this I shall prove that Abinash and Aurobindo both putting up at 12, Wellington Square. The letter run as follows – “Is Abinash with his mother? If he is married, you can expect no more for him”.

This again is a letter from the Indu Prakash, Bombay, the editor of which is Ram Chandra.

Mr. Norton: I do not want to point this in

Here is a letter addressed to the Editor, Bande Mataram.

The letter runs as follows: “I am very sorry to learn that Aurobindo Babu is arrested in connection with the bomb case. It is impossible that a man of his principles to be connected with the bombs. I pray to God that he come out free.”

Court: How could he be the editor, he being in Hajat?

Mr. Norton: That does not matter. He is even now the editor of the paper though he is in jail. It is quite possible.

Court: Was he the editor by that time?

Mr. Norton: Assured he was.

This (shown) again in letter from Khulna, addressed by one Beni Madhav Roy, a nationalist. It is addressed to Aurobindo.

Mr. Norton intimated that he had to yond in files of 4 newspapers namely Sandhya, Yugantar, Bande Mataram and Navasakti. He would also have to call the major of Chandannagore to prove the attempt on his life. The Major was at that time at Bombay. But Mr. Norton thought it better to call him elsewhere. Major Black was to prove certain maps were also to be

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submitted. There were maps of Muzofferpore and Sagarderi (Jessore) on the latter map were marks indicating the house of the collector and the Treasury. He wanted also to recall the approver to prove certain points. He wanted to prove the searches at the house of Devabrata Bose, at Chandannagore, at Dhanbaria at Chandanpur, at Indranath's house. Mr. Norton also added that he failed to prove Nikhileshwar's handwriting.

August 15, 1908

AUROBINDO'S LETTERS

Witness – Satish Chandra Mukherjee – Principal of the Bengal National College.

(Court to Witness) This paper (shown) you said was not in Aurobindo's handwriting. Is that so?

Witness: Yes, it is not in his handwriting.

Mr. Norton then showed witness a letter written by Aurobindo Ghose from jail and witness said: I believe it is Mr. Ghose's handwriting.

Shown another letter witness said that he also believed this to be in Aurobindo's handwriting.

Mr. Norton: This letter was found in a search and will be spoken to by the next witness.

Another letter was also shown witness and he said that the initials "A.G.". Seemed to be in Aurobindo's handwriting.

Inspector Benode Kumar Gupta – he said I know as a fact that Aurobindo lived at No:12, Wellington Square the front door of the house faces west. I found that Aurobindo left No: 12 and went to No: 23, Scott's Lane at the latter end of December or the beginning of January last. Aurobindo occupied the hall room on the first floor and another room on the same storey of No: 12. These documents were found in one those two rooms. A print of Bhawani Mandir was tendered.

Court: Is there a translation of this?

Mr. Norton: It is being made.

A telegram from Chidambaram Pillay to Aurobindo Ghose was among a number of telegrams, found in the search, addressed to Aurobindo.

Part III: The Alipore Bomb Case —
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Mr. Norton: This Sir, is to connect Mr. Aurobindo with several stores all over the country.

Court: I don't think it is necessary.

Mr. Norton: This telegram is from Deshpande, the Ahmedabad man. The telegram shows that Aurobindo's influence extended all over the country. This again is a telegram from Madras, from Chidambaram Pillay asking him to see Tilak in Bombay regarding the Congress.

Mr. Norton also tendered a telegram from Dinglia to Aurobindo Ghose in these words "Any change in Programme here will inconvenience many and disappoint all". Mr. Norton: This shows that Aurobindo was also known as Babu Aurobindo Ghose, over which we had a dissension sometimes back.

Mr. Norton also tendered a telegram from Benaras writing congratulations to Aurobindo at the time of the political unrest to prove his connection with Benaras.

Court: I don't think it proves that.

Shyam Sundar Chakraborty was a friend of Aurobindo.

Mr. Norton then tendered three letters written to Aurobindo at 12, Wellington Square by his wife.

Mr. Norton: I tender these to show that his wife in writing to him makes mention of Abinash, who was probably living at the same place.

A letter addressed to the Editor Bande Mataram and addressing sympathy for Aurobindo in his having been arrested in connection with the bomb case was put in.

Mr. Norton: That proves that he was the Editor. It was found in his room.

Court: But after his arrest.

Mr. Norton: But he does not cease to be Editor if he is arrested.

Court: But was he the Editor of the paper at that time?

Mr. Norton: Assuredly, we have it that his wife receives Rs.50 a month from the Bande Mataram now while he is in jail.

August 15, 1908

EXAMINATION OF THE ACCUSED

Arabindo Ghose son of Krishno Dhan Ghose stated that his last residence was at 48, Grey Street. He was the Principal of the National College, which he resigned. His original home was at Konnagar. He declined to make any statement.

Tara Dada Chatterjee said, I am a clerk in the office of the Inspector General of Bengal. These two money orders are addressed to Arabindo Ghose. This M.O. No:685 is dated 17-3-08 for Rs. 25 to Arabindo Ghose Esq. 23, Scott's Lane, from Baroda. M.O. No: 1743 dated 15-4-08 is from Baroda for Rs.50 addressed to Arabindo Ghose, 23, Scott's Lane, Calcutta.

Inspector P.C. Lahiri said this is a post card from Indra dated 28th Sratan (13th August) to 113, Harrison Road, Chhatra Bhandar to Arabindo Ghose. It is a reminder to send Babu B.C. Pal to deliver a lecture there as promoted by Mr. Ghose when in Bombay.

On 10-05-08 I searched "Bande Mataram" office and seized the following articles:

A letter from A. Ghose to Bepin Pal. This letter was also dated 27-4-08 from a Shikapur Sind student of Grant Medical College, Bombay, named Mohan Bishen Dayal.

I also found this called Human bullets published at Tokyo and presented to Mr. Arabindo by one Suresh Ch. Banerjee, residing in Japan for Mr. Arabindo's patriotism.

August 15, 1908

PUBLICATION OF ARABINDO'S SPEECHES

The witness was Aichyuk Balwant Kolkata, a pleader, and owner of a printing press of Nagpur.

Witness stated that his printing press was called "Proboo". He knew Arabindo Ghose, whom he saw at conference in December last.

Witness stated that a book handed to him was not printed at his press but had come from the Gujadeshwar Press, Bombay. He saw the book at Nagpore in March or April last.

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Witness then produced several papers printed by him containing speeches in Mahratti, made by Arabindo Ghose. Among these was a report of a speech delivered by Arabindo at Nagpore at the end of January or the beginning of February.

Witness did not hear the speech. He then produced a copy of his paper the “Deshi se nath”, printed in Gujarathi.

The English translation of the paper means “the servant of the country”.

Witness said the report of the first 2 speeches was sent to my office by post on Saturday 1st February last. It was sent in manuscript.

The third speech was also sent in manuscript.

The same person sent all the speeches but from enquiries among my staff no one remembers the name of the sender.

Neither my paper nor the reprints have been sent to Arabindo.

I have no fixed reporters, but I do get speeches reported.

The manuscripts sent were not made by any reporter commissioned by me.

Translations of various articles in the vernacular papers have been made by the Government Translator certified translations of the Bombay speeches, that is all the evidence I propose to call under chapter of the I.P.C.

August 15, 1908

Alipore Trial

Further Evidence.

Today 14th at Alipore, Inspector Gupta, C.I.E deposed that he searched Subodh Chandra Mullick's house at 12, Wellington Square, on 10th May last. The search list has been filed in the "Bande Mataram" case pending at the Presidency Magistrate Court against the Printer Bisto Pada Sen. Witness stated he knew for a fact that Aurobindo had lived at 12 wellington Square. Adjacent to the house is Creek Row No.2-1 Creek Row is on the right-hand side Between 12, Wellington square and 2-1 Creek Row, there are several houses. There is a narrow lane 5 between two houses. 2-1 Creek Row is the place at which the “Bande Mataram” is printed, Aurobindo left. 12, Wellington Square, and went to 23, Scott's Lane, at the end of December or

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

the beginning of January last. Aurobindo used to occupy the hall room on the second floor and a side room on the same floor of 12 Wellington Square.

Documents were found in the hall and other rooms. Among the 19 documents produced for exhibition were a copy of "Bhawani Mandir", a Bengal pamphlet; a memo, as to Subodh Chandra Mullick's Directorship of the "Bande Mataram" an appeal to Nationalists, stating that the paper "has now been established" that "its income is Rs.4,500 per month", and that its total monthly expenses were Rs.5,000; 5 copies of Bhawani Mandir, a copy of a lecture at which Subodh Chandra Mullick presided, and at which he offered a Lakh of rupees in connection with the establishment of a National College and a list of shareholders of the "Bande Mataram"

Subodh Chandra Mullick is an educated man. He reads and writes English.

The Exhibits

A letter was put in, addressed to a Nirodi Babu by B. Ghose, asking for Rs.500 towards the support of the "Yugantar" Press, which amount had been promised by Subodh. A rough sketch of the road from Purulia to Ranchi, giving location of the houses etc. on the highway was also exhibited. A printed report of "Bande Mataram" meeting of Shareholders signed by Sailendra Ghose, and several telegrams connecting Aurobindo with various tours he had undertaken, and also with Chidambaram Pillay, recently convicted at Madras for sedition, at Timevelly Deshpande at Ahmedabad, and B. G. Tilak Bombay, and a telegram from Dulia showed that Aurobindo was called Aravided Ghose in that part of the country.

Sham Shunder Chuckerbutty for was formerly of the "Sandhya" but now of the "Bande Mataram." He was a friend of Aurobindo Ghose.

Mr. Eardley Norton tendered several letters written by Aurobindo, for the purpose of establishing his connection with Abinash and Subodh, one of these from Mrs. Aurobindo addressed to Aurobindo, complained that no funds were forthcoming for the National School in Khulna. Both these letters were filed as exhibits.

His Honour observed that the letter, found in Aurobindo's room, received after his arrest.

Mr. Norton said that he did not cease to be Editor if he was arrested.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Mr. Norton addressed the Court. In order to explain his position in the case, he stated that he had some more evidence and more witnesses, most of which he would like to reserve for the Sessions. He would, however, call the approver, Narendro Nath Gossain and Major Black, both short witnesses. If His Honour thought there was enough evidence to commit the accused, he would give the defence notice as to the evidence he would call at the Sessions.

16-08-1908

August 16, 1908

THE MANICKTOLLA CASE

Benode Kumar Gupta, an Inspector of Police in the Criminal Investigation Department said, I know as a fact that Arabindo lived at No: 12, Wellington Square. As a result of my enquiry, I found that Arabindo left No:12 and went to No: 23 Scott's Lane at the latter end of December or the beginning of January last. Arabindo occupied the hall room on the first floor and another room on the same storey of No:12. These documents were found in one of those two rooms.

A sensation was caused when a telegram from Chidambaram Pillay to Arabindo Ghose was produced. It was among a number of telegrams found in the search addressed to Arabindo.

Mr. Norton: This telegram from Deshpande, the Ahmedabad man. The telegram shows that Arabindo's influence extended all over the country. Norton also tendered a telegram from Duglia to Arabindo Ghose in these words:

“Any change in the programme here will inconvenience many and disappoint all”.

This shows that Arabindo was also known as Babu Arabindo Ghose over whom we had a discussion some time back.

A letter addressed to the editor, Bande Mataram, and expressing sympathy for Arabindo at his having been arrested in connection with the bomb case was put in.

Norton said, that proves that he was the editor. It was found in his room.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

The Court: But after his arrest.

Norton: But he does not cease to be editor if he is arrested.

The Court: But was he the editor of the paper at that time?

Norton: Assuredly – we have it that his wife receives Rs.50 a month from the Bande Mataram now whilst he is in jail.

August 16, 1908

Bengal Anarchists

The Alipore Trial

Balwark Kolhatka was the first witness examined. He said: I lived at Nagpur, where I practiced as a Pleader.

You also print the book? I have a printing press called the Probos. I first saw Aurobindo Ghosh in December last at the National Congress.

Was this book (shown) printed at your press? No it was not. It was printed at the Jagadeshwar Press in Bombay.

The Court Inspector: He has brought some papers with him.

The witness: These are reprints of the speeches of Aurobindo Ghosh, delivered in Nagpur at the end of January or the first week of February 1st. The third speech was received the following day in manuscript. No one remembers who sent the speeches. Aurobindo Ghosh does not subscribe to the paper, nor were any copies sent to him. I have no fixed reporter. The man who sent those speeches must have been paid.

17-08-1908

August 17, 1908

ARABINDO'S CORRESPONDECE

Satish Chandra Mukherjee, Principal Bengal National College, was the first witness. Witness had not signed his previous deposition on the ground that there were some mistakes in it.

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

The Court: This paper (shown) you said was not in Arabindo's handwriting? Is that so? Yes, that is so. It is not in Arabindo's handwriting.

Another document was then shown to witness who said it was also not in Aurobindo's handwriting.

A letter written in jail by Arabindo Ghose, shown, witness said "I believe it is in Mr. Ghose's handwriting". Another letter shown he said he believed was in Arabindo's handwriting. Mr. Norton. This letter was found in a search and will be spoken to by the next witness.

Another letter shown to witness he said the "A.G." in the signature looked like Arabindo Ghose's.

C.I.D. Inspector Benode Kumar Gupta – said, it is a fact that Arabindo used to live at Mullick's house. Just adjacent to No:12, Wellington Square, there is a street called Greek Row. My enquiry showed that Arabindo left Mullick's house at the beginning of January last, or the close of the December previous. Arabindo occupied the hall room of the second floor and at side room on the same floor.

The documents were found in the hall room and the other room. I produce these two documents. They were found pinned together.

A Bengali pamphlet was next shown. Mr. Norton informed the Court in answer to a question put by it, that a translation of this pamphlet, Bhawami Mandir, (shown) was being made.

Five copies of Bhawani Mandir, a pamphlet in Bengali containing the proceedings of a preliminary meeting in connection with the establishment of the National College, presided over by Babu Subodh Chandra Mullick and where he offered a lakh of rupees for the purpose, were then spoken to by witness.

Subodh Mullick's connection with the journal Bande Mataram, were then deposed to by witness together with several telegrams connecting Arabindo with various tours he had undertaken throughout the country and Chidambaram Pillay, who was recently convicted for sedition at Tiennevelly. A telegram from Dulia to Arabindo Ghose, which showed that his name was spelt also "Aravindo Ghose" in that part of the country was then shown and identified by the witness, as also a cover addressed to Barindra Kumar Ghosh enclosing an invitation to a marriage, the cover bearing a silver stamp "Suvo Vivaha".

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

Mr. Norton next tendered three letters written by Arabindo Ghose's wife to her husband, addressed to 12, Wellington Square, asking if Abinash was putting up in Arabindo's house. The first of these letters was dated 1st December 1907 and inquired what was the *golmaal* about the paper, and when he was joining the National College. Another letter, dated 3rd December, asked if Abinash was then living with his mother, and said that if he got married it would be difficult to make him to do his (Arabindo's) work.

Mr. Norton: I tender these to show that his wife in writing to him makes mention of Abinash, who was probably living at the same place.

A letter addressed to the editor, "Bande Mataram", expressing sorrow at Arabindo's arrest, written by Krishna Iyengar, was then read out by Mr. Norton, who said that the fact that it was found in Mr. Arabindo's room established that he was the Editor of that paper. A letter written by Beni Bhusan Roy, a pleader of Khulna, addressed to Arabindo Ghose, complaining that no funds were left coming for the National School in Khulna, was next shown to the witness and filed was an exhibit.

The Court observed that the letter found in Arabindo's room was received after his arrest.

Mr. Norton: But he did not cease to be editor if he is arrested.

Mr. Norton said the Bengali letter from Birendra Chandra Sen and addressed to Arabindo Ghose. The letter stated Sushil's father was dying and asked Arabindo to send him with Rs.8.

Mr. Norton: I want to connect the letter with the money-order received by Sarojini Ghose.

The letter stated that as Birendra did not know Arabindo's Calcutta address and did not know the address of Sushil also, he had no other records but to address the letter to Arabindo Babu's Deoghar address.

Mr. Norton: This letter found its way to Deoghar and then as the search shows it made its way to Calcutta.

The Court: You say the year 1907 mentioned in the letter is a mistake and that it should have been 1908. In that case you say there was not sufficient time for the letter to reach Calcutta?

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

Mr. Norton: That does not concern us. We connect it with the money-order receipt.

August 17, 1908

THE MANICKTOLLA CASE

Aichyuk Balwant Kolak, a pleader, and owner of a printing press at Nagpur, proved the publication of certain speeches of Arabindo Ghose, after which Mr. Norton detailed the evidence he wished to call and concluded his remark by saying, I propose to give sufficient evidence in a supplementary case to justify asking on a prima facie record to have those two batches of an accused tried together. This evidence I propose to call not here but elsewhere. I suppose it will have to be called in a supplementary case. I want to give notice, as far as I can, to the defence as to what evidence I propose to call.

August 17, 1908

Bengal Anarchists

Jotindra Nath Banerjee

This accused was arrested at his home in village Chamra District, Burdwan.

A Post Card written by the accused has been found. It is dated November 1907, and in it he inquires as to the whereabouts of Aurobindo (Accused 18). Page 30 begins. There is an old correspondence of his from which it appears that he was friend of Aurobindo in Baroda.

The inquiry about Aurobindo in November 1907 is not proof of guilt, and the accused was a friend of Aurobindo many years ago.

The possession of military books is explained by the fact that the accused was at one time in the Baroda Army.

20-08-1908

August 18, 1908

DID HE EDIT “BANDE MATARAM”

Saturday was a field day, and in their ecstasy, they frustrated the free passage of the “frequenter” in a most remarkable manner. He had no sooner got amongst the “crowd” than several of the accused clasped him round the neck, while the others absolutely refused to allow him to pass. “What’s the trouble?” queried the unfortunate one.

“Ask Arabindo”, came the rejoinder.

Thus, help up Arabindo was accordingly spoken to.

Ever since the commencement of the trial until Saturday Arabindo has preserved a solid lethargic demeanour.

From the first day’s hearing to the thirty sixth, he has occupied one bench, his eyes immovable fixed on the floor, totally indifferent to the unfolding issues of the case.

Arabindo of Saturday was, however, quite another being. His personality, hitherto grave and prepossessed, had been metamorphosized, into one of sprightliness and sunniness. The case of all this jollification, as Arabindo explained, was to a certain extent remarkable. “In the first place”, he explained “today is my birthday; and we are celebrating it as best as we can under the circumstances. I was born on 15th August 1872, and on that anniversary in 1906 the National College opened its doors to teach among other things, the principles of Swadeshism. It was either the day before or the day after my birthday, 1907, he continued waxing warm with the subject “that I was arrested in connection with the first “Bande Mataram” Sedition Case. And more remarkable still my birthday is round against to-day and the Magistrate has given a definite assurance that he will commit on the evidence given in this, a case not of sedition by revolution. Besides, all this my brother Barindra is threatened on my very birthday to be charged with abetment of murder in the Mozufferpore affair, besides having to stand his trial for conspiracy. These are what I call a remarkable string of coincidences, he added with a smile.

“Are we getting tired of his protracted trial you ask?

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

Well, to be candid we are, although we don't mind it in the least. As a matter of fact, it is useless pumping witnesses about my supposed editorship of the "Bande Mataram", but this I only did on a different occasion when Bepin Babu first edited it, and I will state occupy its editorial chair. I must also deny that I certainly did write some of them, but I cannot claim the authorship of the best of them. I wish I could, he added with a twinkle.

Arabindo's facetious parting shoot to the "frequenter" was: "You can add to those coincidences the fact I shall be very probably coming back from the Andamans on my birthday next year".

The "frequenter" left Arabindo squatting on the floor surrounded by his jolly confreres.

August 20, 1908 — *The Empire "Frequenter"*

Bomb Case at Alipore

Barin to be committed separately.

Mr. E. Norton, assisted by Mr. W. Buron and in addition by Mess. Orr. Dignax and C/o Aggarwal for the crow.....

Before the magistrate took his seat the Court A. Rahim enquired of the press representatives who this Empire "Frequents" was who supplied the precious report of in Corvion with Mr. Aurobindo Ghose, and the other accused. The reporter did not Up at that time.

August 20, 1908

The Alipore Trial

An Alleged Interview

Yesterday (19th August), the "Empire" published a sensational alleged interview with Aurobindo Ghose, which resulted in a scene in the Alipore Police Court. Today when Mr. Halliday, the Commissioner of Police himself, and Court Inspector Rahim held an enquiry into the grave breach of discipline evidenced by the interview Of course, all conversations with an under-trial prisoner is strictly forbidden. It happened in the following manner. Owing to want of room in the dock, the prisoners have been placed to the left of the court, where they have made themselves very much at ease.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

‘The Reporters’ table is also on this side, and Reporters arriving late when the Court is full get into the habit of making & short cut through the prisoners’ space to avoid troubling the Bar and other pressmen in the course of the enquiry it

transpired that the “Empire’s man did speak to Aurobindo a few words, but the sensational and sympathetic special was in the main a fabrication, Aurobindo Ghose himself denying nearly all. Traffic across the prisoners’ corner was forbidden, and the prisoners themselves ordered to stand or sit decently and respectfully. They had been lying about at full length and did not move when Mr. Halliday entered. He made severe remarks about this breach of etiquette by the Reporter, who was absent, and about the lack of discipline generally in Court. A European sergeant was told off to see that the rules were not broken again, and that prisoners gave to the court the respect due to it.

20-08-1908

August 20, 1908

Bengal Anarchists Concluded Thirty Prisoners committed

AURBINDO GHOSH and the Mozufferpore Murder

Mr. L. Birley, District Magistrate of Alipore yesterday concluded the inquiry into the charges against the men charged in respect of the alleged conspiracy at the Manicktollah Garden.

The names of the accused charged under Sections 121, 121 A, and 123 L.P. Code are, the first Barindra Kumar Ghosh and No: 18 was Aurobindo Ghosh.

24-08-1908

August 21, 1908

BABU ARABINDO GHOSE DEFENCE FUND

More than usual excitement prevailed in the District Magistrate’s Court at Alipore, on Wednesday morning and a certain amount of gravity, so

Part III: The Alipore Bomb Case —
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conspicuous by its absence heretofore, was infused into the proceedings. Some of the press reporters were wanting to pass in among the prisoners in order to reach the press table and hence were able to violate the Jail Rule which forbids any intercourse with an under-trial prisoner. Nothing was said or done before in the matter but yesterday morning in consequence of the “Empire’s open violation of the rule by the publication of an alleged interview with Babu Arabindo Ghosh, Court Inspector Rahim on the arrival of the accused held an enquiry as to the truth of the ‘Empire’ a statement when it was emphatically stated, that though the Empire reporter did actually have a talk with Arabindo, the Empires Special was hardly authentic, and was even denied by Arabindo himself. The court Inspector then gave orders that no was to be allowed to come through that portion of the Court where the accused are located, and that the reporters must in future come around the other way. The sergeants on duty were told to see to this.

To the Editor of the “Hindu”

Sir, I am sincerely grateful to my countrymen and country women of different provinces, creeds and grades of society, for their kind response to my appeal for funds for the defense of my brother Srijut Arabindo Ghosh. The time has now come to engage Counsel to defend him in the Court of sessions.

Perhaps the public have not hitherto had any accurate idea of the probable expenses of my brother’s defence. My legal and other advisors tell me that the amount required would not fall short of sixty thousand rupees but only 23,000 have been received up to date.

May I not hope that the balance will be received shortly.

Contributions should be sent either to me at 6, College Square Calcutta or my Solicitors Messrs. Manual and Agarwala, 3, Hastings Street, Calcutta.

Sarojini Ghosh

6, College Square

Calcutta, August 20

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August 24, 1908

Bengal Anarchist Trials

The trial of Aurobindo Ghose and 29 others, recently committed to the sessions by Mr. Birley in connection with the Manictolah bomb discoveries, will open at Alipore on September 7th and is likely to be very long.

05-09-1908

August 27, 1908

THE BOMB CASE

Superintendent Merriman, was the witness, he said, in college street some photos found of Arabindo Ghose, Lajpat Rai etc.,

The witness also spoke to finding three receipts for telegrams from Surat, dated 25th December 1907, the date the Congress was smashed up to the Extremists, pictures of Bepin Chandra Pal, Bal Ganga Dhar tilak, a group picture of Arabindo Ghose and other Extremists.

Mr. Norton said to witness Creagan – You also searched the Navasakti Press? on the 2nd May I searched 48, Grey Street, where I arrested Arabindo Ghose, Sailendra Bose and Abinash Chandra Bhattacharjee. I had searched witnesses with me, and I have handed over the articles seized.

Mr. Norton: These are the two postcards, found in the search of Arabindo's house. They are addressed to Jogendra Nath Bose of Deoghar by one Nirmalanando, who I suggest, is Jyotindranath Banerjee, the present accused.

Mr. Norton added: This again is another letter in which Babu Arabindo Ghose mentions Jyotindra Nath Banerjee as having lived with Arabindo Ghose in Baroda in 1902. Arabindo wrote to his wife that Jotin lived with him in Baroda in 1902.

August 29, 1908 — *The Bengalee*

Aurobindo Ghose Fund

A Warning

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It has been brought to our notice that several unauthorized persons are about collecting subscriptions in aid of the Aurobindo Ghose Defense Fund. The result is that some of the collections have not reached the proper parties. We desire, therefore, to warn the generous public to make payments on this behalf to none except Kumari Sarojini Ghose, and Messers. S. Manuel and Agarwalla.

September 10, 1908

The Jail Enquiry

Colonel S.C. Nandy, father of Indranath Nandy an accused in the bomb case, and Miss Sarojini Ghose, sister of Aurobindo Ghose, were summoned on Monday last by the Commissioner of Police, as witnesses in a departmental enquiry in connection with the jail murder case. Colonel Nandy and Miss Ghose had an enquiry with Indranath Nandy and Satyendra Nath Bose respectively, the day preceding the murder. Miss Ghose filed a petition objecting to her being summoned in the departmental enquiry on the ground that she was a “Purdah” lady. The Public Prosecutor would be consulted on that point.

Colonel Nandy was told to go to Alipore Court.

September 11, 1908

Gossain Murder Case

The Departmental Enquiry

Miss Ghose and Colonel Nandy Summoned.

Colonel S.C. Nandy, father of Indranath Nandy, accused in the bomb case, and Miss Sarojini Ghose, Sister of Aurobindo Ghose, were summoned on Monday last, by the Commissioner of Police, in his office at Lal Bazar as witnesses in a departmental enquiry in connection with the Jail murder case. It should be remembered that Colonel Nandy and Miss Ghose had an interview with Indra Nath Nandy and Satyendra Nath Bose, respectively on Sunday 30th August, the day preceding the murder. Miss Ghose was represented by a pleader who filed a petition objecting to her being summoned to depose in the departmental inquiry on the ground that a

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pardah lady cannot be forced to appear in such a court. The pleader cited a hauling of the High Court in her favour. It was arranged that the Public Prosecutor should be consulted by Police in respect of the petition of objection.

The latest information is that Miss Sarojini Ghose will be examined by a European Commission at Babu Krishna Kumar Mitra's residence at 6, College Square. She is a highly educated lady, the granddaughter of Rajnarayan Bose, the famous author, Satyendra Nath Bose is also her relation, though distant.

September 2, 1908

“I.D. NEWS”

The evidence given by Gossain can only be used at the Sessions if the defense had the right and opportunity to cross-examine. As far as we know they had not, as the prosecution asked for a committal under the recent ruling of Mr. Justice Brett that when the Magistrate is satisfied, there is a prima facie case he can commit without hearing all the evidence on the cross-examination. If this was so, then the evidence of the informer cannot be used. What everyone asked at the time when public interest was taken in the trial was why those of the batch who admitted the crime could not have been sent to the sessions at once instead of being kept four or five months in suspense. If that course had been taken which after all was the fairest course, all this need not have happened. It is obvious that whole case had been prolonged in the hope of convicting Arabindo Ghose, and by alleging a conspiracy to bring him into the net. For in an indictment for a conspiracy the sayings and doings of any of the alleged Conspirators are evidence against any other of the conspirators. The prosecution seems in fact rather to be hoist with its own petard – delay – a fact with always excites derision and especially so at the present moment.

September 4, 1908

AN APPLICATION FOR INTERVIEW

Inspector Saradanido Chakravarti of the C.I.D., called and examined spoke to searching the house of Jotindra Nath Banerjee on 13th July last. He said I seized amongst other articles, letters from Arabindo Ghose and Aswini Kanta Sen, invoking the blessing upon Jotindra that he might be a second Lieutenant Suresh Biswas.

Babu Pabitra Chandra Dutt, formerly the secretary, but now the Managing Director of the Calcutta “Chattra Bhandar”. He said he did not know who first stated the “Chattra Bhandar”. The names of the promoters appeared in the memo and articles of association. Witness knew, Indranath Nundy, who was one of the signatories to the articles. He was a subscriber, and a promoter witness did not know if the articles were signed at the time Arabindo Ghose and Subodh Chandra Mullick were witness. The “Chattra Bhandar” was first at 113, Harrison Road.

Babu Ashutosh Biswas, the Public Prosecutor appeared before Mr. C.P. Beachcroft, the Additional district and Sessions Judge.

On Tuesday Mr. E.P. Ghose, Counsel instructed by Babu Nerode Chandra Chatterjee, Vakil appeared before Mr. C.P. Beachcroft, made an application on behalf of Mr. Arabindo Ghose, an accused in the first batch of the bomb conspirators praying that the accused might be allowed great facilities by giving instructions to his legal advisors.

The application was made to the following effect : “The 10th October, 1908, being fixed for the trial of the accused Babu Kumar Kristo Dutt, Attorney-at-law a member of the firm of Messrs. Manual and Agar Wallah Solicitors, engaged on behalf of Mr. Arabindo Ghose went to see Mr. Ghose in the jail of Saturday last with the permission of the District Magistrate of 24-parganas to take proper for his defence at the aforesaid trial. Under the present arrangements prevailing in the jail, the accused, Mr. Ghose, was kept at a considerable distance from his legal advisor, Babu Kumar Kristo and little facilities were given for confidential legal instructions to the latter who had not been allowed to have his brief with him nor to take any notes of instruction there. As matters stood the accused would be seriously hampered in his defence. A petition was also made to

Part III: The Alipore Bomb Case — Arrest and Magistrate Proceedings

the District Magistrate for removing all impediments in the way of giving proper legal instruction, but it was rejected on the ground that the Magistrate had no jurisdiction to interfere, the case having been already committed to the Sessions. The accused prayed that the jail authorities would be directed to allow his legal advisors to have interviews with him in such a manner as would enable him to communicate privately with his legal advisers or in the alternative the said authorities to send the accused Mr. Ghose for some hours on a particular day before trial in the Session Court for the purpose. The learned Judge granted the prayer and ordered that the prisoner would be produced at his Court on Saturday next not later than 2 p.m., the Police making proper arrangements for the safe custody of the accused.

September 5, 1908

The Alipore Trials

Further Evidence

The further hearing of the trial of the second batch of the prisoners in the bomb outrage cases resumed before Mr. Birley at the Alipore Police Court on Thursday morning Mr. Norton was again absent.

Inspector Saradanindo da Chakraborty of the Criminal Investigation Department, called and examined, spoke to searching the house of Jatindra Nath Banerjee on 13th July last. Accused, his mother and several others were present. Amongst other articles, the witness said he seized letters from Aurobindo Ghose and Aswini Kanta Sen invoking blessings upon Jatindra that he might be a second lieutenant Suresh Biswas.

Babu Palitra Chandra Dutta, formerly Secretary but now Managing Director of the Calcutta "Chattra Bhandar" examined stated that he could not say when the "Chattra Bhandar" was incorporated as a Limited Company. The date of registration was probably August 1906. He did not know who first started the "Chattra Bhandar" The name of the promoters appeared in the Memorandum and Articles of Association. Witness knew Indra Nath Nandi, who was one of the signatories to the articles. He was a subscriber and promoter. Witness did not know if the articles were signed at the time. Aurobindo Ghose and Subodh Chandra Mullick were witness. The "Chattra Bhandar" was first at 113, Harrison Road.

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Continuing, the witness said that he let the house to the Yugantar." He had heard that the press had been taken to the house, but he had no personal knowledge of this. At any rate they paid the rent regularly. As regards the "Chattra Bhandar", it was removed to the College Street in April last, and they had branches everywhere, even outside Calcutta.

05-09-1908

September 5, 1908

Bengal anarchists

More Police Evidence

The witness was Saroda Nando Chakravarty, Inspector Criminal Investigation Department. He said, "I remember searching the house of Jotindra Nath Banerjee on 13th July". He said I made a list of all the articles seized. I seized this letter from Aurobindo Ghosh (shown), and also this letter (shown) from Aswini Kanta Sen invoking blessing upon Jotin Kanta Sen invoking blessing upon Jotindra that he might be a second Lieutenant Suresh Biswas.

The witness then identified a postcard written by Jotindra from Baroda.

Babu Ashutosh Biswas said that the prosecution alleged connection and association of Jotindra with Arabindo Ghosh. This postcard showed that it came from Baroda.

The Magistrate: (after examination of the Card): I do not want it.

Babu Pabitra Chandra Dutta was formerly the secretary and at present the managing director to the Calcutta Chatra Bhandar. He could not say whether the subscribers had signed at a time. Aurobindo Ghosh and Subodh Chandra Mullick were the witnesses in whose presence he signed. They, too, signed in his presence and gave their address as 12, Wellington Square. He was appointed the managing director by the directors.

06-09-1908

September 6, 1908

The Manicktollah Case

The trial of the accused in the Manicktollah bomb case begins on the 19th instant.

It is understood that Balu Ananda Chandra Roy, pleader of Dacca, will defend the accused. He is expected here in a week or so. Messieurs. B Chuckerburty, E. P. Ghosh, K. N. Chaudhuri and other barristers and Vakils will also appear for the defence. Mo. P.L. Roy will defend Satyendra Nath Bose in the Gossain murder reference before the High Court Mr. Bhopal Chandra Bose, Rai Bahadur, Director of Agriculture, Eastern Bengal and Assam the father-in-law of Aurobindo Ghose, is also coming to Calcutta to arrange for the latter's defence, Mr. Chuckerburty will appear for Aurobindo Ghose and lead the defence.

09-09-1908

September 9, 1908

Gossain Murder Trial

The Departmental Enquiry.

Colonel S.C. Nundy, father of Indra Nath Nundy an accused in the Bombe Case, and Miss Sarojinee Ghosh, sister of Aurobindo Ghosh, were summoned on Monday, last, by the Commissioner of Police, in his office at Lal Bazar as witnessed in a departmental inquiry in connection with the Jail Murder Case. It should be remembered that Colonel Nundy and Miss Ghosh had an interview with Indra Nath Nundy and Satyendra Nath Bose, respectively, on Sunday 30th August, the day preceding the murder. Miss Ghosh was represented by a pleader who filed a petition objecting to her being summoned to depose in the departmental inquiry on the ground that a purdah lady cannot be forced to appear in such a court.

Part III: The Alipore Bomb Case —
Arrest and Magistrate Proceedings

10-09-1908

September 10, 1908

The Alipore Jail Case

Head Jailor's Candid Evidence

The most important witness in the jail tragedy Case was Jogendranath Ghose, Head jailor, who in the course of his evidence said that among the visitors on August 30, to Satyendra Bose was Aurobindo Ghose's sister.

The Public Prosecutor moved Mr. Beachcroft, Additional District and Sessions Judge, Alipore, that the trial of Barindra Kumar Ghose under the charge of abetment of murder be postponed till the trial of the bomb conspiracy case in the said Sessions is over. Also, that the bomb Conspiracy case be taken up on the 17th instant, the date fixed for the trial of Barindra Kumar Ghose, under the charge of an abetment of murder.

Colonel Nundy, father of Indra Nath Nundy, an accused in the bomb case, and the Sister of Aurobindo Ghose, were summoned by the Commissioner of police to answer certain questions regarding the latter's visit to Satyendra Nath Bose in the Alipore jail on 31st August and the former's visit to his son on the same day.

The Pleader on behalf of Aurobindo's sister successfully urged that she being a "pardanashini" could not be forced to attend. Colonel Nundy assured the Commissioner of Police that the basket of fruit passed by him to his Son did not contain any arms.

11-10-1908

September 17, 1908 — *The Bengalee*

A letter from Babu D.N. Goswami, Father of the Late Narendra Goswami

Babu Debendra Nath Goswami, father of the late Narendra Goswami, the approver in the Alipore Bomb Case, has written a long letter.

He wrote, when I reached the Court, say at about 2 p.m., I saw Narendra in the witness-box. I heard him saying: "They wanted a revolution of Government by looting innocent men and women and Arabindo Ghose gave him 12 rupees and 12 cartridges to go to Chandpur to see the whereabouts

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of the place and how money could be raised there by looting as the Mahrattas of old did. I could not sit there any longer and in utter shame I left the court at once and instructed his lawyer and I would no longer be liable for his fees, and if he wished to attend further, he might ask for his fees from his client direct. From that day I never attended court neither did I take any part in assisting Narendra in any way; and the next day I advised my lawyer to draw up a will: so that I may disinherit him.

September 17, 1908 — *Bande Mataram*

J.N. Banerjee – Witness

A post card written by the accused had been found. It is dated November 1907 and in it he enquires as to the whereabouts of Aurobindo (accused 18).

There is also an old correspondence on his from which it appears that he was a friend of Aurobindo in Baroda. The enquiry about Aurobindo in November 1907 is not proof of guilt and the accused was a friend of Aurobindo many years ago. The possession of military books is explained by the fact that the accused was at one time in the Baroda army.

September 24, 1908

Sjt. Aurobindo Ghose

Interview with his Lawyers

On Saturday before 10-08 Mr. Aurobindo Ghose, a prisoner for batch of the Bomb Conspiracy, was brought in a second-class hacking carriage to the Court of Mr. C.D. BeachCroff, guarded by several European Sergeants. The Vakil for Aurobindo Ghose was sent for and saw the Judge who said that he could see his alleged and legal instructions from his client. The vakil before he had entered the room was scrutinizingly searched by the police. He was then allowed to bring in his brief and began his converse with Sj. Ghosh. The conversation lasted for nearly three hours.

September 24, 1908

ARABINDO'S LAWYERS

Mr. Beachcroft, Sessions Judge, Alipore, had two applications for bail, one on behalf of Bejoy Chanda Battacharji, and the other on behalf of Krishna Hari Kane, both concerned in the second batch of prisoners in the bomb conspiracy case. The applications were refused. Later, further application on behalf of Arabindo Ghose was made that he may have greater facilities for interviews with his legal advisors. The application was granted.

On Saturday before 10.30 a.m. Arabindo Ghose was brought in a second-class lackey carriage in the Court of Mr. C.P. Beachcroft, Babu Nerod Chandra Chatterjee vakil for Mr. Ghose was sent for the conversation lasted for nearly three hours.

September 27, 1908 — *The Bengalee*

Interview of Mr. Aurobindo Ghose with his lawyer

On Saturday before 10.30 a.m. Mr. Aurobindo Ghose was brought in a second-class hackney carriage in the Court of Mr. C.P. Beachcroft, the Additional District and Sessions Judge of Alipore, guarded by several European sergeants. Mr. Beachcroft came to Court a little before 11 O'clock. Mr. Aurobindo Ghose was brought from the carriage to the Public Prosecutor's room by the order of Judge. The Judge then personally came to the Court where Mr. Ghose was seated. Babu Nerod Chandra Chatterjee Vakil for Mr. Ghose was sent for and saw the Judge, who said that he could see his client and take legal instructions from his client. The vakil before he had entered the room was scrutinizingly searched by the police. He was then allowed to bring in his brief and began to converse with Mr. Ghose. The conversation lasted for nearly three hours.

Part IV: The Alipore Sessions Trial— The Prosecution Opens

October — November 1908

October 2, 1908

Bomb Case at Alipore

The case against the Prisoners

Magistrate's Commitment order

The Position of Aurobindo Ghose

Aurobindo Ghose's wife's family lived at Deoghar, and the postal peon, P.W.134, who was once a cook in Aurobindo's family says that Arabindo Stayed at Deoghur for about a month in November or December 1907, the statement that he was staying at Deoghur in November is confirmed by an envelope contained in the bundle, Ex.302: it is addressed to Aurobindo Ghose, 12, Wellington Square, and forwarded to him at Raj Narain Bose's House, Deoghur and has the Baidnath Deoghur post mark of November 14, 1907. Now in Ex.237 found at 48, Grey Street is a list of bazar articles signed, A. Ghose, November 3, 1907, and below the list the words "For Rohini", the list is assumed to be written by Aurobindo's wife. The reference from this is that on November 3, 1907, bazar articles were sent to some people staying at Rohini from Aurobindo's house. In March and April 1908 Aurobindo Ghosh was living at 23, Scott's Lane and the Post Card Ex.768 to Uma Kanda Sadashiva at that address found at Seal's Lodge and dated March 5, 1908, suggests that the addressed brought it there from 23, Scott's Lane. In November and December 1907 one of Aurobindo's addresses was 12, Wellington Square, the house of Subodh Chandra Mallik. V.B. Lele has his letters forwarded from Seal's Lodge to 12, Welling Square and that V.B. Lele was a great friend of Aurobindo Ghose appears from the letter dated February 10, 1908. (contained in the bundle, Ex.302) and written by V.B. Lele to Aurobindo Ghose. Again the connection with Aurobindo and Sudhir (accused 23), who stayed at Seal's Lodge is shown

Part IV: The Alipore Sessions Trial— The Prosecution Opens

as follows in the bundle, Ex.300, was an unopened letter addressed to Sudhir Kumar Sarkar care of Late Raj Narain Bose, Baidyanath bearing the post mark November 24, 1907; this unopened letter was found at 48, Grey Street and had presumably been brought there by Arabindo, who was staying at RajNarain Bose's house in November 1907 as shown above. See also Ex. 294. Also letter 300 found at 48, Grey Street and dated Agraphayan 2 (November 18, 1907) from Abinash Chandra Bhattacharjee to Sejda says, "Sudhir has come today". Again in his Post card, Ex. 774, dated March 11, 1908, Upendra Nath Banerjee at Seal's Lodge, Sudhir writes from Calcutta: "I have described everything to Bara Karta (a title by which Aurobindo was known) and by his order I write to you to return on receipt of this letter".

Sailendra Nath Bose is proved to have been living with Aurobindo Ghose at 23, Scott's Lane at the beginning of April 1908 and Upendra Nath Banerjee had a post card Exhibit (L XXXII addressed to him at 23, Scott's Lane on April 22, 1908.

There is thus a very close connection established between Aurobindo Ghose (accused 18) and four of the six men who were staying at Seal's Lodge, and were as has been shown, in close communication at the time with 32, Muraripookur Road. There is also evidence as shown above that Seal's Lodge was taken as a place for manufacturing bombs.

The Approver's Story

The story told by the approver Narendra Nath Goswami (P.W. 68) is as follows—He became acquainted with Barindra Kumar Ghose (1) by means of a letter of introduction, and Barindra told him that he was sending men abroad to learn explosives, asked him to collect subscription for the Yugantar, and make people acquainted with its policy, and informed him that Aurobindo Ghose (18) was the leader of the society. Subsequently he went to Calcutta and met the accused Barindra (9) Abinash (19), Sailendra (20), Din Doyal (21) who were working at the Jugantar. He talked to Barindra (1) and Aurobindo (18) about the finances of the Society, and Aurobindo instructed him to go to Rungpore to commit dacoity and gave him Rs.12—and some 450 cartridges and an introduction to one Ishan Chandra Chakraborty at Rungpore. He says that Abinash (19) had given a revolver. This occurred during the rains of 1906. At Rungpore he met the accused Barindra (1), Paresh Chandra Maulik (8) and Hem Chandra Das (17) and Prafullachaki and they made a futile attempt at dacoity.

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After this he went to Chandpur by the orders of Barindra to inquire how the money of European merchants was sent, with a view of looting it. Some papers found in the approver's possession offered some confirmation of this story. Subsequently at a meeting at which Barindra (1) and Aurobindo Ghose (18) were present. It was decided to send him to Bankura to loot. This was during the rains of 1907. On his return from Bankura the approver told Arabindo Ghose what they had done, and he told him to wait until Barindra came. Therefore, strong reasons for believing the approver's statement that he and certain of the accused attempted to supply the society with funds by committing dacoities.

Aurobindo, Editor of "Bande Mataram"

The Bande Mataram co. of which Aurobindo Ghose (18) became a director in November 1906 and with which he is proved to have been most closely connected was also in the hands of the same party.

A letter (Ex.300) is from Bipin Chandra Pal to Aurobindo complaining that an article of his was not published in the "Bande Mataram" Exs. 293, 300, 302, show Aurobindo's connection with the Bande Mataram. Though he was acquitted in a sedition case on the ground that he was not proved to be editor, these letters and the fact that pictures of him were published with his name and editor of Bande Mataram printed below and that at meeting held in the west of India. He was always spoken as editor of the Bande Mataram, show that he performed, the functions of editor without actually holding the name.

On July 1, 1907, at a search of 41, Champatolah First Lane, Inspector Lahiri found present accused (19), who said that he was manager of the Yugantar and accused (201) who said he was sub-manager. He found also the manuscript copy and proof print of the "Bartaman Raja Niti" or "Modern Art of war."

There is another important book which was circulated by the members of the society, the Bhawani Mandir. The approver says that at the request of Subodh Chandra Mullick he asked Barindra (1) and Aurobindo (18) for copies of this book, but could not obtain them. He finally sent a copy of his to Subodh's house at Benaras (Ex.1058). Six copies were also found at 12, Wellington Square, Calcutta in the room which had previously been occupied by Aurobindo and four copies were found in the house of the approver. The book, after a disquisition in mysterious language on the need of "Sakti" for the Indians, give the rules of a new order of Sannyashi. These

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rules when read with the confessions of the accused appear to refer in veiled language to the society which existed at 32, Muraripukur Road.

Much evidence have been adduced with regard to speeches made in Western India by Arabindo in January and February 1908 and in or near Calcutta in April 1908. Of these speeches I shall only refer to one which was reported by P.W. 202 and was delivered at Cornwallis Street on April 3rd (Ex.91 is the police officer's report). It is said that Arabindo Ghose after moving a resolution of sympathy for the leaders in the Tinnevely riots added: "It is no longer time for speaking and writing for the mother land but now is the time when the brain is to be prepared for devising plans, the body for working hard, and the hand for fighting in the country's cause". It would be difficult to find words containing a more direct incitement to revolution.

Aurobindo Ghose: The Prosecution Contention

The commitment order then deals with the case against each accused separately. Dealing with the case of Mr. Aurobindo Ghose. The Magistrate says:

Aurobindo Ghose, aged 35, was arrested on May 2nd at 48, Grey Street. He is a brother of Barindra Kumar Ghose. These two are proved to be the joint owners of 33, Muraripukur Road, along with two brothers and a sister. No evidence of his ever having been seen at 32, Muraripukur Road is given. Whether he knew what was going on there must be judged from the fact that he was a part proprietor of the house and that he was in constant communication with his brother Barindra. The contention of the prosecution is that Aurobindo, while avoiding the appearance of having direct connection with the society, and not taking an active part in its doing, controlled its actions in secret and it is necessary to consider how far this contention is supported by the evidence:

of his being consulted on important occasions;

of his connection with the other accused and with other persons who are proved to have been in close intercourse with the accused;

by his intentions as shown by his correspondence and speeches.

An "Uncorroborated" Statement

The evidence supports the theory it was customary to consult Aurobindo on questions of policy; the earliest evidence to this effect is that of the approver, which is however, not corroborated. He says that he talked to Barindra and Aurobindo about the finances of the society and that

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Aurobindo told him to go to Ishan Chandra Chakraborty at Rungpore to Commit a dacoity ; he says again that it was at a meeting at which Barindra and Aurobindo were present that it was decided to send him to Bankura on a similar errand, and that after the failure of this attempt he returned to report to Aurobindo. He also says that after unsuccessful attempt on the Lieutenant Governor's train at Chandernagore he spoke to Aurobindo about the failure and Aurobindo said, "we shall see the result of another attempt".

What is worth of the statement depends on what view is taken of the approver's evidence as whole, but there is this much in their favour that the approver was clearly on very intimate terms with Subodh Chandra Mallik, and stayed with him at Benaras and corresponded with him and Subodh Chandra Mallik is proved to have been the patron of Aurobindo. If therefore any such statements were made, the approver is a man to whom it is likely that they would be made.

The ChandanNagore Outrage

In April 1908. There is evidence of visits to Aurobindo on important occasions. There is an important statement, in the confession of Hrishikesh Kanjlal. He says that he was at 23, Scott's Lane on one occasion and found there Barindra, Upendra, Abhinash and a boy of Uttarparah, who had come to take Aurobindo to Uttarparah for a lecture. He saw Aurobindo come downstairs and went away. That night Barindra and Upendra took him to 78, Russa Road and Upendra told him and Barindra that the Mayor of Chandernagore should be taught a lesson. He went away home the next day and two days later the approver told him that they were going to kill the Mayor. Now it is proved by prosecution witness, 46 (Sub-Inspector, Jogendranath Mukherji) that Aurobindo made a speech on April 5th at Uttarparah, and it is proved that the expedition to kill the Mayor started on April 10th which is strong corroboration of Hrishikesh's story. Here then is an evidence of a meeting at Aurobindo's house on the day on which the proposal to give the Mayor a lesson was mentioned. Again on April 12th, the day after the attempt to kill the Mayor. Barindra is seen talking to Abhinash at Sealdah and they go to 23, Scott's Lane and at 10 p.m. Barindra's return to 32, Muraripookur Road.

The next occasion on which visits to 23, Scott's Lane are noticed is about the time of the departure of Khudiram Bose and Prafulla Chaki at Muzufferpur. It will be seen that on April 15th and 24th, Barindra and others of accused visited 28, Scott's Lane. There is also evidence to show

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The Prosecution Opens

that it was Aurobindo who directed the return of the party from Seal's Lodge, Raidih. In his letter of March 11, 1907, accused 23 (Sudhin) writing to Upendra Nath Banerji says "I have described everything to Bara Karta and by this order I write to you to return on receipt of this letter. I have arrived back safely. The approver says that Aurobindo was known as Bara Karta.

Aurobindo and the Seal's Lodge Party

(2) Besides the above-mentioned evidence of visit to 23, Scott's Lane on specific dates, there is the fact that Aurobindo lived with the accused Abhinash and Sailendra both 23, Scott's Lane and 48, Grey Street. The close connection between Aurobindo and the party staying at Seal's Lodge has already been shown. Police officers who specially watched the accused have identified a large number of the other accused as visiting 23, Scott's Lane in April. The connection with Abhinash (19) was equally close in December 1907, when Aurobindo was living at 12, Wellington Square as is shown by Ex.1121, 1122, 1123, three letters of December 2nd and 3rd from his wife in which she inquires if Abhinash is at 12, Wellington Square and remarked that if Abhinash has been married it is not likely that he will do Aurobindo's work any longer. The connection with accused, Sushil Kumar Sen, Birendra Kumar Sen, Hemchandra Sen of Sylhet will be shown.

October 2, 1908 — *Bande Mataram*

“ARABINDO'S INTENTIONS”

Reel – 52

in dealing with the evidence against them. At this time Aurobindo was in very intimate terms with Subodh Chandra Mallik and stayed at his house at 12, Wellington Square. At the same time the approver who was engaged in attempts, at murdering the Lieutenant – Governor, was visiting Subodh at Benaras.

In Ex.296 is a post card addressed to Aurobindo 19-B, Chaku Khansama's Lane, and re-directed 12, Wellington Square. It is dated December 17, 1907. In Ex. 792, found in Hrishikesh's house is a slip of paper with the name Sudhir Kumar Sarkar dated October 14, 1907 and the address. In Ex. 839, the diary of the father of Purna Chandra contains an entry on December 1, 1907, card from Purna Chandra 19.3, Chakoo Khansama's Lane. In

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

discussing the evidence against Hrishikesh Kanjilal, I shall refer to the connection between him and Upendra Nath Banerjee and one Ram Chandra Prabhu, an extremist of Bombay, Aurobindo is said to have stayed with this man in January 1908, and this is confirmed by Ex. CVII, a letter addressed to Hrishikesh dated February 22, 1908, from Hem Chandra at Bombay, in which he says, - “Last month Aurobindo Babu was in Bombay and I had the pleasure of being in his company several times. He is burning with a true patriot’s passionate enthusiasm. I met also his younger brother Barindra. He asked me to go over to Bengal to join them in their work”.

(3) Aurobindo’s intention was shown by his correspondence and speeches.

The most important letter in this connection is Ex.295, - Dear Brother, - - - Now is the time, we must have sweets all over India ready made for emergencies. Your affectionate Barindra K. Ghose”. This letter is dated 27th December 1907. It was found at 48, Grey Street. The handwriting is identified by the approvers that of the accused Barindra and the approver says that in the society bombs were known as sweets, sweet meats and Roso Golla. This letter was written after three attempts had been made to murder the Lieutenant Governor with explosives. In Ex. 266-3, to his wife dated 3rd October 1905 he writes, “I have to keep some money to send to Modhu Rao, who has been sent to England for some special work. I have had to spend a lot of money on account of the Swadeshi movement, and I wish to carry on another movement which requires unlimited money”.

Ex. 286 ... 1 from Aurobindo to his wife, dated August 30, 1905, is a long and important letter about his determination to devote himself to the deliverance of his country. Of his speeches I have already referred to that delivered in Calcutta. April 3, 1908, which appears to be direct invitation to revolution.

October 14, 1908

The Bomb Case

The Sessions Trial

Aurobindo Ghose

Mr. Norton then remaining his address said – I will take Aurobindo after all leaving together all his apprehensions and writings.

Part IV: The Alipore Sessions Trial— The Prosecution Opens

Abinash Chandra Bhattacharjee and Barinda's confession implication Abinash who he says that for reporting religious and political education he started the Jugantar, with Abinash Bhattacharya and Bhupendra Nath Dutta, Sudhir confession is to the effect that Abinash was the Manager of the Jugantar. There is the confession of Hrishikesh which says Hrishikesh saw him at 23, Scott's Lane. He was arrested on 2nd May with Aurobindo and Sailen. He is an inhabitant of Aurobindo and served as an approaching for 2 years in the Alipore Judges Court, was the Head Master of Goberia school, went to Cottack and then came to Calcutta and joined the Jugantar. Regarding being had to his age and education he was man who was let by other. In a letter to Aurobindo he says, ".....Sudhir came. That proves association with Sudhir. It is a part of my case that Barindra with the help of this man started the Jugantar and then opposed the institution in the garden. The firm declaration of the Jugantar was by Bhupendra Nath Dutt. After him came Harish and then Abinash signed receipt in connection with the Jugantar. There was some confusion in the account of the Signature but the Land Lord of 41, Charmptola afterwards admitted that he wrote Abhinash's name. Inspector Lahiri saw Abhinash at 27, Kanai Dhar's Lane. He declared himself owner of the Sadhana Press where the Jugantar was printed. Abhinash was prosecuted in connection with the Jugantar but was acquitted. He lived in 21 J Mirzapur Road in July 1907 from where the Jugantar was published. Rent receipt of 4, Harrison Road go to show that it was a Jugantar Book shop. Two-point cards were addressed to Abhinash there.

His connection with the NavaSakti is proved by his signing a document as manager, and explaining why the Jugantar staff took up the NavaSakti. The documents read the former Jugantar staff will carry on the work of the NavaSakti. There should be a paper which should preach revolutionary doctrine Political education must form a part of our religious education. The rent receipts Ex.806-6 stood in the name of Abhinash, but it was changed into Harish. In the counterfoil the name stands as Abhinash Chandra. The inference that the name of Abhinash was changed apportionably and illegally. They wanted to make a distinction between the Jugantar paper and the press. Ex.130 and Ex.59 showed that Abhinash paid rent for Barindra Kumar Ghose for the Manicktolla garden. He lived at 23, Scott Lane with accused 18 and 19, comes from the same village as Abhinash. From the Jugantar search list, it is evident that Abhinash signed as Manager of the Jugantar. The document also showed

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

that Upendra was the Editor and Sailendra the Sub-Manager and Abhinash and Sailendra were arrested in the same house with Aurobindo. Inspector Lahiry also save that these work in the above capacities in the Jugantar. Abhinash was seen talking with Barindra at the Sealdah station on the day of the Chanannagore attempt. Abhinash, Barindra and Sailen were also then talking at 23, Scott Lane. These persons with Dindoyal were also seen to have come out of the garden and come to 23, Scott's Lane on 24th April. Three persons were also seen with Upendra talking at 48, Grey Street. Abhinash is also identified as having visited 38. He has seen in 28, in Mirzapore by Inspector Lahiry. Then there is the letter of Bhabo Mitra of Jessore to Abhinash.

October 11, 1908

The Alipore Trial

Witness was Mr. Kemp—Deputy Superintendent of Police Sylhet, witness produced a big stout lathi.

Mr. Norton: Did any of the accused make any statement with regard to the lathi? Susil told me that it was presented to him by Leakut Hossain. A money order acknowledgement receipt was then produced.

Mr. Norton: What did the accused tell you of this? Susil told me that he borrowed Rs.8 from Barindra, brother of Aurobindo, and on his return home his people remitted the sum by money-order to Aurobindo Ghose. I saw the signature of Sarojini Ghose and asked him who she was. Barindra said she was the sister of Aurobindo. The document was in the hands of the Bengal Police.

The Judge: did you hear the name of Barindra before that? No.

13-10-19080

October 13, 1908

Bengal Anarchists

The Alipore Trial

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Witness Inspector Frizoni, produced a post card addressed to Rishi Kesh Kanjilal from Bombay and signed “Ramachandra.” On it was written “Have you really done what you were thinking” I met Aurobindo Babu. He is a simple childlike soul but burning with the fire of patriotism... . I also met his brother Barin Babu.

Mr. Norton said, Upendra Nath Banerji, Sisir Ghosh, Sirish Chandra Sen all those men are Extremists, Desh Pande’s name also figures in a letter found in 48, Grey Street.

An envelope with a heard as a crest, addressed to “A Ghosh Esquire, Principal, Baroda College, was then produced. Inside the envelope was a letter from Baroda signed by Mr. R.C. Dutt, Mr. Norton pointed out that Mr. Dutt was a high official in the Baroda State, so that the envelope might by the envelope of the Baroda state.

The Judge: The head in the crest is then the head of the Baroda Raj?

Norton: or it may be the head of Mr. Ramesh Chandra Dutt.

The Judge: What is the name of the Maharaja of Baroda?

Baby Naredranath Bose, Sivaji Rao Gaekwar.

Mr. Norton: Well that explains the S.R.G. My suggestion is that Aurobindo had in his possession some of these envelopes when he left Baroda, and these have been found in the garden.

The Judge: As you say, Mr. Dutt might also have brought them. (Laughter)

Mr. E.P. Ghosh: Barindra was also in Baroda, and he might have been in possession of some of these envelopes.

Mr. Norton: But he was not in the service of the Baroda Raj.

A cutting from the Bande Mataram of 11th April with the heading, “The demand of the Mother” was then produced. Mr. Norton read the whole passage which ended in “How many will die for me ? I wain for an answer.”

Mr. Norton: And the answer is being given slowly. (Laughter).

He further read these passages, “we want to give one anna to the mother and give 15 annas for ourselves.” And said that was exactly what Aurobindo wrote in a letter to his wife.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

14-10-1908

October 14, 1908

The Alipore Trial

Inspector Frisoni produced many other letters, notebooks, pictures, maps and rifle bullets found in the various searches. One of the exhibits was a telegram, which run as follows: “wire Chaki Paresb, Satis, Barin to come back.” It was addressed to Profulla Chandra Chuckerbutty care of Ishan Chandra Chuckerbutty, Rungpore. The sender’s name was “Ghose. Mr. Norton suggested the sender of the telegram was Aurobindo Ghose.

Mr. E.P. Ghose –There were many Gooses in the garden.

Mr. Norton: But none had authority to call back the persons by wire excepting Barindra and Aurobindo. Barindra was not in Calcutta as the telegram showed, and the sender must have been Aurobindo Ghose.

17-10-1908

October 17, 1908

Bengal Anarchists

The Alipore Trial

There was an addition to the list of defending Counsel in the person of Mr. C.R. Dass, barrister-at-law, who appeared for Aurobindo Ghose.

20-10-1908

October 18, 1908

The Indian Mirror

May 16, 1906

October 19, 1908

THE BOMB CASE

The curtain was rung up on the second act of the “Terrorist” drama before Mr. C.P. Beachcroft at the Alipore Sessions Court.

Part IV: The Alipore Sessions Trial— The Prosecution Opens

The Court compound presented every appearance of an encampment, for during the week end 7 tents have been enacted under which a detachment of the Bengal Armed Police will be stationed throughout the trial. In addition to these the court was closely guarded by a strong posse of European and Indian armed Police who were stationed at every point of vantage.

Mr. Eardley Norton, Mr. Barton and Babu Ashutosh Biswas appeared for the prosecution, while the first batch of accused were represented as follows: Messrs. B. Chuckerbutty, K.N. Chowdhuri, and B.K. Lahiri, and Babu Nirode Chandra Chatterjee appeared for Arabindo Ghose.

Mr. Chuckerbutty for Arabindo Ghose at the outset offered a lengthy argument which sought to impugn the legality of trying his client in the court, and also the 14 accused who were arrested at the garden house on May 2.

Mr. Norton quoted several cases in support of the proper conduct of the case before Mr. Birley, and a heated argument followed between the counsel for the Crown and the counsel for Arabindo Ghose.

October 20, 1908 — *The Bengalee*

THE ANARCHISTS

State Trial at Alipore

37, Accused at the Sessions First Day's Proceedings Preliminary

Defence Objections

The Trial of the accused of both the first and second batch in the Bomb Conspiracy case compiled by Mr. Birley, came on for hearing before Mr. C.P. Beachcroft, Additional Session Judge, at the Alipur Sessions on Monday.

Mr. B. Chakravarty with Messers K.N. Chaudhuri and B.N. Lahiri and Babu Nirode Chandra Chatterjee Vakil, appeared for Mr. Aurobindo Ghose.

Commitment and In Law

Mr. Chakravarti, before the proceedings went further – submitted – before the proceedings proceeded further. I have with your Honour's leave, to raise two points and if your Honour should be of opinion that there is

Part IV: The Alipore Sessions Trial— The Prosecution Opens

anything in either of those 2 points either the trial cannot go on, or if it does go on, the bulk of the trial will be considerably diminished. The points are that the Magistrate who committed the accused was not competent to commit then before your Honour. The position is this: I am, referring to my clients amongst the accused numbering 18, including Aurobindo Ghose, who are designated as the first batch. I do not know whether your Honour has had any opportunity of looking into the record. I am entirely confining myself to the record and what appears on the record. Your Honour will find such warrants apparently were issued by Mr. Thornhill, Chief Presidency Magistrate, for the purpose of searching the house No: 38, Muraripukur Road, which has been described as the Manicktolla garden house. After the search and the arrest of 18 people in the garden who were sent up before the Commissioner of Police in Calcutta to be dealt with by him four were let go, as there was no tangible evidence against them. 14 are the accused before your Honour. As regards the other accused, 7 persons came before Mr. Birley in this way, on the 2nd of May 3 persons were arrested. Your Honour is perfectly aware that the Police could not keep these persons in custody more than 24 hours. Aurobindo Ghose was produced before Mr. Thornhill and there was an application made by Inspector Purna Chandra Biswas, the complaint to transfer the case from the court of the Chief Presidency Magistrate to the Court of Mr. Birley, the accused could not be sent up under seeing any more than I could send up some people before the Magistrate. These men apparently were produced on 5th May, I shall draw Honour's attention to the record, and I can assure your Honour that I have an anxious time in considering this matter and felt I owned to your Honour and to the accused some sort of obligation and I should not take any ground before you. Honour unless it was supported by good reason. On 5th, on an application by those 2 Police Officers apparently those men including Aurobindo Ghose were sent up to Alipore. I cannot follow how it happened. Apparently, these were taken before the Joint Magistrate and under what process of Law and under what formalities I cannot say.

Mr. Chakraborty read out the order of Mr. Birley withdrawing the case under section 528, I.P.C.

On the 18th of May-continued the counsel the order was filled for the first time. There is no question as to how it came to him. We have the statement of the Learned Magistrate how he had the reason of the case by virtue of the order made by him on 3rd May 1908. Aurobindo Ghose was arrested under an order for search issued by Mr. Thornhill and he having been brought

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

before him the case was transferred on an application. Mr. Thornhill could not transfer the case so far as my client is concerned. Aurobindo Ghose was not arrested in the garden. Therefore, the basis upon which Mr. Birley proceeded, has no application so far as my client is concerned. This is the position from the record itself.

October 20, 1908

The Objections

N.C. Chakraborty – appeared for Aurobindo Ghosh. He read certain portions of the evidence of Police Officers which spoke to the arrest of his client Aurobindo Ghosh.

Mr. Norton cited certain newspapers through which the accused Aurobindo Ghose disseminated Sedition.

By permission of the Court Lt. Col. Nandi, father of the accused Indranath Nandi, and Rai Bahadur Bhupal Chandra Bose, father-in-law of Mr. Aurobindo Ghosh were present in the Court to instruct Counsel.

Mr. Norton dealt with the facts of the case. He said the Central Place, one of the most important places was 32, Moraripukur Road, which was a garden, and which belonged to Aurobindo Ghose and Barindra Ghose, two of the accused. All accused gave their minds to one and the same conspiracy. They aided in sufficient ways, some contributing their thoughts like Aurobindo Ghose, some became teachers like Upendra Nath Banerjee and some thought them how to manufacture bombs like Hem Chandra Das and Ullaskar Dutt.

As regards Aurobindo Ghosh, Counsel said that he had been keeping himself free from actually contributing anything towards the physical portion of the work. They wanted a higher psychical instinct and that was Aurobindo Ghose. Such splendid power, which Aurobindo Ghose unquestionably possessed, was used in the way which the law said it was wrong. Aurobindo Ghose's contribution was twofold; viz. (1) in writing and (2) in speeches. He gave the conspiracy his power of pen and speech Counsel would read Aurobindo Ghose's speeches to the Assessors showing how he was proclaiming the war trumpet.

Mr. Norton did not for a moment suggest that Aurobindo frequented the garden. There was no evidence against him to that effect and there was no

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

necessity that Aurobindo should have done so in order to control the movement, but that Aurobindo had a very great influence on the society's doings would be submitted by the evidence he would call. There was a notebook belonging to Barin and there was an entry to the following effect: 'Naren to be fetched A.G. and B.G. to be informed '. Counsel thought that A.G. meant Aurobindo Ghosh and B.G. meant Barindra Ghosh who were leaders of this gang.

October 20, 1908

THE OBJECTIONS

Mr. Norton enumerated the terms of punishment under each section of the I.P.C., which terms if pronounced by the assessors would have to be sanctioned by the Government before being put into force. Norton said, there was no doubt that all those men had conspired together. Each and all had contributed to the scheme. Some had taught like Upendra some did like Barin. Some thought like Arabindo and others make like Hem Chandra Das, who was one of the actual and Manufacturers of bombs. Norton also said, there was no doubt that these higher psychical feelings had been fully realized and utilized by Arabindo and it was greatly to be regretted that such a man-of such splendid powers – should have been used against the Government. He did not for a moment suggest that Arabindo frequented the garden. There was no evidence against him to that effect and there was no necessity the Arabindo should have done to in order to control the movement, but that Arabindo had a very great influence on the society's doings would be substantiated by the evidence he would eventually call. Turning from this to the question as to how Barindra elected to be tried-whether as a European and British born subject or as an Indian – Mr. Norton stated that allegations had been made that accused was prevented his choice of trial. This allegation was absolutely false.

Mr. Chakraborty said as far as Arabindo Ghose and six others, who were placed before Mr. Thornhill on search warrants issued by him were concerned that the case went before that Court, the only court competent to hear the case was the High Court or any other stipendiary Magistrate subordinate to himself.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Mr. Chakraborty then read certain portions of the evidence of police office which spoke to the arrest of his client Arabindo Ghose.

October 20, 1908

Bengal Anarchists

Trial at Alipore.

Today, at the Alipore Sessions Court, Mr. Beachcroft began the hearing of the case against the accused in the bomb conspiracy case of Aurobindo Ghose and others. The court premises were guarded by detachment of the Bengal armed police. The prisoners were placed in a special dock, and there was great attendance of spectators, whilst the array of Counsel was almost formidable in magnitude. Mr. Norton appeared for the Crown. He was assisted by Mr. Barton and Babu Ashutosh Biswas. Aurobindo alone was represented by four barristers and others generally by more than one. Judging from this and from the length of the opening made by Mr. Chuckerburty for Aurobindo Ghose, the trial seems to be fated to be protracted and tiresome. He at the outset offered a lengthy argument which sought to impugn the legality of trying in the Court, his client and also the 14 accused who were arrested at the Garden House on May 2. The counsel described at great length the details of arrests and the consequent committal.

Mr. Norton quoted several cases in support of the proper conduct of the case before Mr. Birley, and a heated argument followed between the counsel for the Crown and the counsel for Aurobindo Ghose.

Messieurs Ghose and Roy again rose to question the alleged attempt to onset the Deputy Magistrate of his powers and the subsequent prejudice, attaching in consequence, to their respective client's case. The whole of the forum was charged, and the commitment was bad.

His Honour, in reply, held that Mr. Birley had jurisdiction and was quite competent in taking cognisance of the case.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

21-10-1908

October 21, 1908 — *The Bengalee*

A.G. AND B.G.

State Trial at Alipore

Second Day's Proceedings

Nirode Chandra Chatterjee, Vakil, appeared for Mr. Aurobindo Ghose

Mr. Norton, in opening the chase, recited the facts. Referring to the Manicktolla Garden, he said that it was practically a gigantic home of a large number of explosives, arms and ammunitions. The garden belonged to Aurobindo Ghose and his brothers where Hem Chandra Das and other accused used to go frequently and see Aurobindo and Barindra. He spoke of the existence of the arms and ammunitions in the garden and the materials used in the preparation of explosives. The conspirators did not plan a total destruction of all Government officials, but such of them against whom they owed grudges particularly. Counsel considered Barindra, Upendra and Ullasker Dutt as the leaders of the gang. He next described the arrests of the various accused, who he held, had given their mind to the same conspiracy. Some thought Upendra is one of them. Some worked as Barindra. Some were bomb manufacturers as Ullasker. The father of Ullasker was a Government servant. Teaching was undertaken by Upendra in the name of religion. Aurobindo was the guiding spirit of the whole gang. He inculcated that the best thing was to stir up young men by the principles of religious philosophy and he made them understand that if they learnt how to set little or no value on their material body, they were capable of carrying out the conspiracy. “Geeta” and “Upanishad” used to be taught. The art of bomb making was also taught. To improve the physique, Lathi Play used to be taught and practiced. Aurobindo has been ever careful to keep aloof from the physical portion of the conspiracy. His portion has been two-fold, i.e., to inspire the conspirators with spiritual thoughts by speeches as well as by his writings counsel would prove when time came how his speech all over the country tended to further the course.

The Seal's Garden was near Deoghar. Aurobindo Ghose used to live in that house. Quoting the language of Barindra's statement, counsel said that he was a political missionary preached the principle of independence. He thought it fit to fortify himself and the people with religious principles.

Part IV: The Alipore Sessions Trial— The Prosecution Opens

In the notebook of Upendra Nath Banerjee, which was found in the Manicktolla Garden, there was reference to Profulla Chaki.

In the above notebook there are “A.G.” and “B.G.”. Mr. Norton suggested that they referred to Aurobindo Ghose and Barindra Ghose respectively. Counsel challenging the correctness of this suggestion, Mr. Norton said humourously that “B.G.” referred to the “Bengal Government” and “A.G.” perhaps the “Australian Government”.

October 21, 1908

AT ALIPORE

Mr. Norton rose and resumed his address for the prosecution. Counsel commenced by showing the connection between Arabindo and Seal's Lodge, passing on to the brilliant faculties of the accused, his education in England, his appointment as Professor at Baroda College, and his ultimate relinquishing of this post for the promulgation of the conspiracy movement and his self-sacrifice and self-renunciation in that case. Arabindo's close connection with the conspiracy were acts which might be pardoned of guilt in weak-mind persons, said Counsel, but a man, who possessed such a brilliant intellect as Arabindo was absolutely unnecessary to achieve his aim to go to the youth of this country in preference to the older men and those conversant with the political development of India must admit that there was a good deal of commonsense and wisdom in this action, because it was of course, easier to inculcate revolutionary ideas into the hearts of the young than into more matured minds.

Counsel next reverted to the connection between Arabindo and Seal's Lodge, stating that accused's wife formerly lived at Deoghur, which is not far from Seal's Lodge and a cook formerly in the employ of Arabindo had stated in the Lower Court that Arabindo had lived at that house.

Mr. Norton went on to strengthen the evidence of this connection by quoting largely from letters found at Scott's Lane. A Bengali song was tendered which Mr. Norton submitted to Maulavi Samsul Alam, Inspector C.I.D., the instructor to the prosecution, to translate into English.

Mr. Norton passed on to the significance of the finding of the returned postal orders, signed by Sarojini Ghose at the garden house, and to the mention of the names in a letter found at Sylhet of Lajpat Rai, Ajit Singh,

Part IV: The Alipore Sessions Trial—
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and Bepin Chandra Pal, the most illuminative instructor of the National Party, and Arabindo Ghose. Mr. Norton in commenting on this alluded to the fact that the three formers were at present “non est”.

Mr. Chaudhuri at this interposed that the remarks made by his learned friend were irrelevant and wicked and he did not think it right that Mr. Norton should make such allusions.

October 21, 1908

ALIPORE BOMB CASE

Counsel also dealt with the “Bande Mataram” convictions and acquittal of Arabindo Ghose, the conviction in connection with the “Nava Sakti” and Arabindo’s connection with “New India” of which Bepin Ch. Pal was Managing Director, Varma Ch. Sen Manager, and Deba Brata Bose acting manager.

Nirode Chandra Chatterjee appeared for Arabindo Ghose.

As regards Arabindo Ghose Counsel Mr. Norton said that he had been keeping himself free from actually contributing anything towards the physical portion of the work they wanted a higher psychical instinct and that was Arabindo Ghose. Such splendid power, which Arabindo Ghose unquestionably possessed, was used in the way which the law said it was wrong. Arabindo Ghose’s contributions was twofold, viz. – (1) in writing and (2) in speeches. He gave the conspiracy his power of pen and speech. Counsel would read Arabindo Ghose’s speeches to the Assessors showing how he was proclaiming the war trumpet.

All persons could not do the same thing Mr. Norton did not for a moment suggest that Arabindo frequented the garden. There was no evidence against him to that effect and there was no necessary that Arabindo should have done so in order to control the movement, but that Arabindo had a very great influence on the Society’s doings would be submitted by the evidence he would call. There was a not book belonging to Barin and there was an entry to the following effect “Naren to be fetched A.G. and B.G. to be informed. Counsel thought that A.G., Barindra Ghosh, who were leaders of the gang. In that was on hearing. That concluded the evidence. With regard

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to Seal's Lodge a letter it concerned all the accused except Arabindo Ghose so far as it concerned all the accused except Arabindo Ghose on which point he would do so later on.

October 21, 1908 — *Times of India*

CHATTA BHANDAR AND YUGANTAR

The Alipore Trial

Mr. Norton outlined the details of the charges of conspiring and waging war and abetment and explained the duties and responsibilities of the Assessors. Counsel recited the story of conspiracy, the inner details leading up to and the subsequent discovery of arms and ammunition, laboratories for the manufacture of illegal weapons and the arrests of the accused at the Manicktollah Garden House on the 2nd May last. The Garden house, he averred could have been used for no other purpose than an illegal one, because for one thing there was inconsistency of the knowledge of the house and the purpose for which the land was used and the fact that Barindra was so often seen at the house, went a long way towards drawing the deduction that designs were being made in that house to carry out the attempts to assassinate, if not the whole government, at least certain members of it, against whom they had a personal dislike. There was no doubt that all those men had conspired together. All of them had contributed to the scheme: some had taught like Upendra; some did like Barin: some thought like Aurobindo, and others made like him. Ch. Dass who was one of the actual manufacturer of bombs. Religion, he went on, also played a great part of conspiracies. "If you want to rouse young men into action, he continued, the most effective weapon with which to spur them up is the god of religion to doctrienate them with the philosophy which promises them rewards if not in this world, at least up above. There was no doubt that these higher physical feelings had been fully realised and utilised by Aurobindo, and it was greatly to be regretted that such a man of such splendid powers should have been used against the government. He did not for a moment suggest that Aurobindo frequented the garden. There was no evidence against him to that effect, and there was no necessity that Aurobindo should have done so

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in order to control the movement, but that Aurobindo had a very great influence on the Society's doings would be substantiated by the evidence he would eventually call.

21-10-1908

October 21, 1908

The Accused Statements

Of all the accused fourteen were arrested in the Muraipukur Garden, Aurobindo, Abinash and Sushil were found on the morning of 2nd May at 48, Grey Street. Aurobindo guided the conspiracy. Teaching was a very important part and this was undertaken in a great measure of Upendra under the spiritual direction of Aurobindo. It had been discovered, not for the first time in history, that the accomplishment of an object held to be great and desirable to achieve involved the inculcation of doctrines to fortify the young men in case of failure and trouble. There was the instance of the Round heads and Cavaliers. The soldiers of Cromwell believed that the Lord God of Battle was with them. Here the doctrinal part of the conspiracy came from, amongst other, Aurobindo. Barin said that he discovered that if it was wanted to arouse young men into action the strongest weapon to stir them up with was the pole of religion.

This was huge scheme of conspiracy. All the persons concerned in it could not do the same thing or help in the same way. Some gave the sirens of war, others taught. The evidence would be overwhelming that they found it necessary that there should be spiritual education, and they would find Upendra teaching the Gita. Whilst he was teaching then not to value their lives, there were others giving lectures and showing them how to manufacture bombs. There was Hemendro preparing them at 15, Gopi Mohun Dutt's Lane, assisted by Ullaskar and others. Then there were physical gymnasia in many pieces, and lathi play, amongst other things, was taught for the purpose of perfecting their education for doing what the law said was illegal.

Not by any means the least portion of the contribution towards this conspiracy was the part Aurobindo contributed. To perfect a conspiracy something more than bodily force was required. They wanted a guide and

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leader, and that man was found in Aurobindo, amongst others. Aurobindo had been keeping himself free from actual contact with the physical part of the violence. Counsel could not show, and did not say, that Aurobindo ever went to the garden. It was not necessary that he should go there. It was quite sufficient to show that he was giving them this doctrine. His contributions to the conspiracy were two-fold, first in writings and secondly by his speeches. No one who read his speeches would doubt that. Counsel had read them with great care and while admiring the splendid powers of mind which Aurobindo possessed, regretted to see that he brought himself within the clutches of the law – and this was all that was necessary. He would have to read some of Aurobindo's utterances and writings, and they would be able to judge from these whether they were not directed to the achievement of such an object as the others sought to bring about. He was a peripatetic orator who promulgated certain doctrines, and the question was whether in doing so he brought himself within the power of the law, and whether in his speeches also there was a direct incitement to when there was evidence of association.

How deeply all these persons were imbued with the misplaced idea of subverting the Government would be seen from the fact that Hemendro sold a portion of his patrimony to go to France to learn mechanics and to make bombs.

Counsel referred to what was disclosed in the open letters found. Naturally they did not disclose much, but it was clear he had something to conceal as regards what he was doing in Paris, and when he came back, he was found almost immediately after in contact with many of these people, Ulaskar, Barin and others, engaged in the manufacture of bombs, one of which was the unfortunate one with which Mrs. And Miss Kennedy were killed, while another used in Midnapur, to derail the Lieutenant -Governor's train.

As regards the part Barn took and how he was assisted by others, Barin's confession would speak for itself. The conspiracy was confined to Calcutta and the evidence would show that its ramifications extended to Sylhet, Dibrugarh, and several other places including Seal's Lodge, Baidyanath, where it would be found that not only were the persons there conspiring, but there was some very important evidence which showed Aurobindo in close contact with the men living there and with their objects. The *raison d'être* of the garden was to work for independence by revolution. To show

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exactly what the aims and objects were counsel would refer to Barin's confession.

Barin was the brother of Aurobindo Ghosh and if he had claimed this right Aurobindo Ghosh and all the others would have to be committed to the High Court as well.

Referring to Yugantar, Counsel said, the Yugantar had the effect which Aurobindo and others so much desired, namely, to soak into these men's hearts a desire and a wish for independence and by teaching them how the independence was to be secured.

In referring to the places of association up-country dwell at some length on what the prosecution alleged took place at Seal's Lodge, Baidyanath, Upendra Banerjee, one of the accused, Sailendra Bose, Sudir Kumar and Sachendra, three others of the accused in the dock and a man who called himself B.B. Lele of whom the police could not get any trace. Of the six persons living in the house taken in the name of the dhai, two had absconded and the remaining four were accused in this case. Counsel then referred to documents, money orders etc., which passed between the persons living there and the places of association etc., in Calcutta already referred to by him. Post cards etc., readdressed from this isolated house in Baidyanath had been found in 134, Harrison Road, where a great many bombs and explosions were also found. Through this house he would also connect Aurobindo Ghose with the other conspiracy.

With regard to Upendra Nath Banerjee, letters were sent to him at Seal's Lodge, and there was also a postcard signed by one of the other accused. The other exhibits concerning Upendra were a money order for Rs.50 2 annas, sent to him from one of the others and addressed to the garden, and another money order from Sarojini Ghosh (Aurobindo's sister) also addressed to the garden.

Counsel also referred to the finding of labels used for explosives at Seal's Lodge and in Calcutta, and said the evidence was strong to show the identity not only of place but of persons also. That finished with evidence connecting all the accused with the conspiracy with exception of Aurobindo Ghose, with regard to whom, he would have a great deal.

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The Prosecution Opens

22-10-1908

October 22, 1908

Bengal Anarchists

Trial at Alipore

Lively Passages Between Counsel

Before Mr. C.P. Beachcroft Additional District and Sessions Judge of Alipore, the hearing was resumed on Tuesday of the case in which thirty-seven men were charged under section 121 A. Messrs. – N. Chowdhury, B.K. Lahiry and Babu Narendra Chandra Chatterjee (instructed by Messrs. Manuel and Agarwalla) for Aurobindo Ghose.

Mr. Norton's Address

Mr. Norton resumed his opening address and said what he now proposed to do was to deal with the evidence of association showing the connection of Aurobindo Ghose with Seal's Lodge, Baidyanath. In addition to the evidence he had already touched upon, there was a good deal more on the record with which Judge and assessors would become familiar later on, which would show that Aurobindo Ghose was still more closely associated with the general design of the conspirators in the garden. He had already informed them as to the persons who were residing in Seal's Lodge.

He would now show Aurobindo Ghose's position, which was a very peculiar one. The prosecution case was that he was the head and front of his conspiracy, and he supplied by way of his contribution towards it the knowledge and ability with which the other associates were less gifted. He gave that intellectual portion which consisted chiefly of speeches and writings which appeared in newspapers. He appealed in these writings and utterances partly to the intellectual portion of the hearers and partly to their baser portion, their hearts. That portion of the work he arrogated to himself. When they came to read his speeches and writings, they would agree that Aurobindo Ghose had fulfilled his portion of the task with courage, industry and great ability. In marked contrast to the other accused he, and his brother, Barin, were remarkably well educated, and he became all the more dangerous because he possessed an intellectual range and mental ability which the others did not. It was more unpardonable that a man so highly cultured and with such a magnificent armory of talent should devote his undoubted ability and talents to the sub-version of British rule whether

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feelings or sentiments actuated him, and these had been put on the high ground of patriotism. Counsel had only two short questions to put (1) was what these people were doing forbidden by the law? and (2) had Aurobindo Ghose brought himself within the provisions of the law by speaking or writing anything?

Counsel then gave a sketch of Aurobindo's scholastic career. He failed to get into the Civil Service on account of his not being able to ride. He went to Baroda on Rs.750 a month and gave it up to serve his country in this way, namely, by entering upon this conspiracy. He and his brother thought it best to appeal rather to boys than to older men and in this showed a great deal of commonsense and wisdom; and they also thought it best to indoctrinate these boys and imbue them with a spiritual and religious enthusiasm which this work, the writings in the Yugantar, Sandhya and other of the Nationalist papers, was only too well calculated to accomplish.

Counsel then reverted to the position of things at Seal's Lodge and proceeded to deal with the evidence he intended to adduce to show Mr. Aurobindo Ghose's connection with, and position in, this conspiracy.

A letter in the bundle found at 48, Grey Street, was a letter from Lele to Aurobindo Ghose. They said Lele was the man who was staying at Seal's Lodge. That letter was addressed to Aurobindo Ghose at 12, Wellington Square, and was dated 10th February 1905. Another exhibit consisted of a bundle of letters amongst which was a letter addressed Sudhir Kumar Sircar at Baidyanath, where Aurobindo was living in November and December 1907. How did such a letter come to be sent to him there unless there was some community of interest between the men? Speaking of other letters, Counsel said that all these letters, began with the invocation now familiar to all of them. "Bande Mataram". That seemed to have been accepted by these people as a sort of common war-cry. He was not finding fault with it because there was no reason why a man should not say "long live our Mother-land", but it seemed to show a further interest and a further tie between the persons who sent and those who received these letters.

Another letter which commenced with the Bengali for "third brother" addressed to Aurobindo by Abinash, saying that Sudhir, which was Sudhir Kumar Sircar, had arrived that day. Therefore, in the opinion of Abinash it was a matter of importance and interest to Aurobindo that Sudhir had

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arrived. Then exhibit No:294 was a letter from Aurobindo to his wife found at 48, Grey Street, saying that Abinash was not there nor was Sudhir. There they had Aurobindo evincing a tender interest in the whereabouts of this boy, Sudhir, and they had this association between the three of them proved in the handwriting of Aurobindo himself, as well as in the letter from Abinash, and the envelope sent to the house where Aurobindo was staying. Sailendra Nath Bose was one of the three arrested at 48, Grey Street in conjunction with Abinash and Aurobindo. He had been living at 23, Scott's Lane with Aurobindo, and he had been identified as having been seen at Seal's Lodge and at the garden. There was also a postcard from Sailendra to Upendra Nath, and thus they had evidence of an epistolary character showing the communication between Aurobindo and Sailendra Nath Bose, who were living at 23, Scott's Lane, and Upendra Nath who was not living there, but was sufficiently well acquainted with the place to use it as a place of call for letters. Aurobindo, Sailendra and Upendra at least were associated at 23, Scott's Lane. Mr. Norton referred to another letter in which Aurobindo was referred to as the "Burra Karta". That he thought, was the "monkey letter".

"Monkey" letter.

The Judge (reading from his notes). "The place is getting hot; the monkeys are coming."

Mr. Norton went on to refer to a letter from Barendra Chunder Sen to Aurobindo in which he asked that Sushil should return as his father was ill, and eight rupees were sent for his return to Sylhet. This money order was received by Sarojini, Aurobindo's Sister. Speaking of Sylhet, Mr. Norton said there was a Sempara House at Bannian-Chang in the Sylhet district where the three Sens lived with their father. This house – or he should say these houses, for there were three together—they alleged was also used in this conspiracy.

Proceeding with the list of articles found in Sylhet Mr. Norton said there were "Notes on the composition of explosives", a portrait of "Aurobindo" and a post card addressed to Sushil at 128-2-1.1, Karim Bagan Lane, which address we found inside the garden. These addresses, Counsel stated, indicated places which were common to the persons who associated themselves in the garden and elsewhere. Among other things found was a

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pamphlet entitles “which is the way to Salvation?” Counsel said, “There may be a difference of opinion on this side of the table; but they think it is through bombs and assassination.

Counsel then went on to relate to the court how the Bande Mataram newspaper became a Limited Company, and he gave a list of all these who became printers and publishers of this paper. On 30th July Aurobindo and Bagchi were tried with A.K. Bose. The latter only was convicted, and Aurobindo Ghose and Bagchi were acquitted. Subsequently there was another prosecution, which as regards one of the men was still undecided as stated.

Anterior in date to these newspapers that were used to carry out the objects of the conspiracy, there was one which received the sanction, and approbation of Aurobindo as a proper representative of the new party, as opposed to the old party of Congresswallas viz, the New India.

There was an exhibit found in Aurobindo Ghose’s handwriting in which he discussed the “New Nationalism” and he, as representing the views of his party, said that New India, Bande Mataram and the vernacular papers already referred to, represented correctly the views of the new party. New India was made a limited company, with Bepin Chandra Pal, as editor, Barna Chandran Bose as manager, and Deba Brato Bose, one of the accused, as printer. They adopted another crest in October 1905. It became important in connection with the Partition of Bengal.

Mr. Norton said that, as was stated in the Bande Mataram in August 1906 and there was evidence to show that at any rate in August, if not previously, Aurobindo was living in Wellington Square with Subodh Chandra Mullick. On 3rd August a company was formed which was called the Chatta Bhandar Limited Counsel was now going to show the connection between the Chattra Bhandar and the Yugantar. The Chatta Bhandar was originally started for the purpose of carrying out the designs of, amongst others, the accused now standing in the dock, and to make those designs easily transferrable inside and outside Calcutta. The objects of the company included the carrying on of business as general, merchants and traders as publishers and importers and Counsel laid special stress on the fact that they were publishers. After referring to some of the signatories to the Articles of Association, Counsel said that one of them, who was a witness for the

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prosecution B.C. Dutt, said that a room was hired for the Chatra Bhandar in the same place as the mess had been established.

Norton said, there was Indra Nath Nandy, who was now standing his trial, there was Nikileshwar Roy Moulick, his co-accused and Aurobindo Ghose, who signed the Memorandum of Association. Those very individuals had been associated together and had been associated together and had been in close contact with each other at various places, and it was a fair inference that they were unquestionably members of this conspiracy. It was true that there was no evidence to show that Aurobindo Ghose had ever been to the Manicktolla garden while it was used, a bomb of factory and educational establishment for the gang of conspirators; he had no right to suggest that Aurobindo ever went there, but Abinash and Sailendro, with whom he had been arrested, were certainly found there, therefore its relevancy was obvious. They had to consider this place of evidence and see what a lurid light it threw upon the rest of the facts of the case.

The Objects of Bande Mataram

Norton pointed to this as one of the strongest places of evidence to show that those responsible for its genesis, or rather its transfer—whether it was going to be a successful commercial speculation, or not—knew that it was to remain in their hands to be used for the dissemination of that particular class of that particular class of political views of which Barin and Aurobindo Ghose were two of the most efficient translators.

They had a witness who would tell them that it was not intended to be a purely commercial venture, which, however, was obviously from the prospectus. As a matter of fact, Counsel said a letter would be produced signed by Aurobindo Ghose in jail, which was interested, in which he says, “apply to Bande Mataram, they will give you Rs. 50 from me.” So that Aurobindo had by his own action given an effective translation—if it were needed to that paragraph. The assessors, therefore, were on the threshold of their inquiry face to face with the signature of those who started not a commercial venture, but as insidious organ in the hands of persons—some of whom were now before them, and others who may be later on—giving force and expression to views lawful from their point of view but in direct conflict with the British Government.

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Mr. Norton then gave a list of the shareholders, amongst whom was Aurobindo Ghose, Principal of the National College. Counsel said he laid stress on the fact that this man, who was charged with the education of boys—it may be from his point of view consistent with the duties of a man directing the educational forces of his country—to have translated himself into a company which makes provision amongst other things over bonuses and pensions to servants, who in the opinion of the directors. These directors are made the sole judges of what are the proper national movements and how they have effected their objects. If in their view murder and assassination are fit and proper objects, these murderers or their families are to be rewarded with a bonus or a perceptual pension. This, said Counsel, was similar to the objects of the Chattra Bhandar and they would find this curious thing, that the genesis of the Chattra Bhandar, and the genesis of Bande Mataram was after the arrival of Aurobindo in Calcutta.

This Cambridge graduate comes down here and changes the whole system. He says: we will get hold of these boys and we will send them out of assassinate British Officials (Laughter).

Mr. Norton: Barindra inaugurated the Yugantar to give voice to his private designs. Is it easier to believe that Barindra Kumar Ghose the first accused, could have allied himself with this newspaper, seeing the close similarity of the political views as evinced by his brother Aurobindo, without Aurobindo, becoming Cognizant of it? Barindra was seen in close association with Aurobindo. They are both sons of the same father. They are both proprietors of the same garden.

Muraripukur and upon that I begin to build my case. That is the head, the front and the spring of the conspiracy in this case. I ask you whether you believe it possible that Aurobindo's activity in taking me assure to express the full bearing of his political views with regard to re-generation of poor India—crushed under British tyranny—without the knowledge of his brother who was constantly seeing him. I say that every document that comes before you, every step as disclosed in Aurobindo's career from the time he put his signature to that document, to the conclusion, was within his brother's knowledge. If he (Aurobindo) did not actually inaugurate this conspiracy he knew what was going on in the garden and he gave his consent to it.

Mr. Norton's Concession

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Counsel went on to say that Aurobindo Ghose in his writings said that the time might come when in the interest of the country the students of India should not shrink from their duty, and that it would redound to the external glory of everyone connected with the movement. Aurobindo Ghose wrote far better than Counsel could write, but he (counsel) had whatever heard him (Aurobindo Ghose) speak Counsel's only reason for referring to these matters was to accentuate to convict that a man who was imbued with the same philosophy as his brother Barin, and was prepared to advocate to the students whom he was teaching self-renunciation and self-sacrifice as opposed to political life, and what talked of redemption and the reward which would follow at a future state of their being (showed Counsel was prepared to concede that Aurobindo Ghose sincerely believe this and advocate what he himself believed), could not possibly have been in ignorance as to what was being done in the Monicktolla garden and in the other places of assassination because it was clear from the evidence, that he lived with people who were frequently coming-from and going to the garden, where explosives of a most dangerous kind were being manufactured and in which arms were being secreted and experiments being made, and young men collected and indoctrinated in that spiritual drunkenness which could lead them to criminal acts of violence. Could they believe that living as he did, something to speak, within a stone's throw to the place speak, with a -----within those views who and in frequent coming and going between were constantly could be in ignorance of the two places, on in Manicktolla? Common sense revolted from coming to such conclusion and prompted in the most unmistakable planner in the opposite direction. However melancholy it might be, it was a conclusion at which they were forced to arrive Aurobindo Ghose was regarded as a learned man, whose advice was sought and acted upon. He and his brother Barin were in close physical contact with each other. He, both in Scott's Lane and Grey Street as well as elsewhere, was in constant touch with and was being frequently visited by persons "in the know". All the leaders of the new party and many of the accused in the dock were constantly seen in close association with him, and unfair inference to say that he knew perfectly well what was being done furtherance of the doctrines he had himself of propounded? Among the accused some youths of extremely tender age they may have fallen victims to the -----under which Aurobindo Ghose by his writings and speeches, wielded over youths of the

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country and may have been the duty and allegiance they oppose to the British rule.

Mr. Chakraborty was appearing here for Aurobindo Ghose in the Bande Mataram Case.

23-10-1908

October 23, 1908

The Alipore Trials

Today at the Alipore Sessions Court, in the trial of Aurobindo Ghose, 37, charged with conspiracy, Mr. Norton continued the opening for the prosecution dealing with the accused individually and showing how he was affected by the deposition of Gossain, the murdered approver and by confessions made by his fellow-accused during the enquiry.

24-10-1908

October 24, 1908

Bengal Anarchists

Before C.P. Beachcroft, Additional District and Session Judge of Alipore, on talking his seat yesterday morning, Mr. Beachcroft Sessions Judge, addressing learned Counsel and the Vakil's appearing for the accused, said that in the petition put in objecting to the presence in Court of Inspector Alam matters had been put which had never been urged before the court. It had been stated therein that under section 495 he was not qualified to assist in the prosecution. This point has never been mentioned. There was another petition in which there was an objection on behalf of Aurobindo Ghose that in this case evidence against the second batch should not be allowed to go in. This also had not been brought to the notice of the Court.

Mr. Chowdhury reminded his honour that he had drawn attention to this; and that the court had stated that this need not be discussed, and that the only order he need pass was to file the petition.

Mr. Norton's Address

Resuming his address, Mr. Norton said he would pass over for the present the evidence against Aurobindo Ghose, and deal with this point after he had

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The Prosecution Opens

stated what evidence he had against all the other accused. He would therefore pass on to Abinash, against whom the first piece of evidence were the confessions of Barindra Kumar Ghosh, Sudhir and Rishikesh.

Abinash was 25 years of age when he was arrested with Aurobindo and Sailendra at the Navasakti Office. He and Sailendra came from the same village.

Norton said on the morning of 2nd May Abinash was arrested with Aurobindo at the Navasakti Office. The prosecution witnesses would also prove that Sailendra Nath Bose used to live with Aurobindo Ghose and was seen at the various centres of conspiracy, Raja Nobo Krishna's Street, Gopi Mohan Dutt's Lane, etc.,

Reading from a document, Counsel said that brought Indra Nundy into close juxta position with Aurobindo Ghose, from whom came all good and wise things.

28-10-1908

October 22, 1908 — *The Bengalee*

State Trial at Alipore

Third Day's Proceedings

Nirode Chandra Chatterjee Vakil, appeared for Mr. Aurobindo Ghose.

Mr. Norton resumed his opening. He began with a reference to Aurobindo Ghose and Barindra. With reference to the former, the counsel said that the accused went to England at about 4 years of age, graduated at Cambridge in the most brilliant fashion. He competed for the Indian Civil Service and failed to enter it through defect in riding. He was possessed of qualities far about the ordinary man. It was a matter of extreme regret that he thought it fit to lay his services for an anarchical movement. They would have been far more useful for his countrymen if they had not been employed in spurring youths to violence with a view to destroy British Government. He came out and entered the Education Department in Baroda on Rs.750 a month. He held that post and the counsel ventured to state that he held it with success. He came down to Calcutta for the purpose of becoming the intellectual and spiritual life of the anarchical movement. He soon saw with

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his brother Barindra that it was necessary to achieve a complete self-sacrifice on the part of the disciples who devoted themselves to this cause. He conceived two things. First of all, that it was necessary to train the youths of the country. He not only conceived it but acted upon the conception. Those who were conversant with political organizations and familiar with political developments of every country, saw the necessity of training the youths of the country. Aurobindo believed that anything like final success was impossible without the help of religion. So with the assistance of his brother Barindra, he set about firing the youth with religious enthusiasm.

Mr. Norton then referred to the starting of the Jugantar newspapers. For the purpose of training the people and inspiring the Youth with religious fervor, and to teach them self-sacrifice and self-enunciation.

October 22, 1908

AUROBINDO GHOSE

S.C. Mullick

Mr. Norton said that in conjunction with the rest of the evidence in this case they would consider that Indra, Nikhileshur and Aurobindo had been associated as having been in close connection with each other at various places. In this connection he would ask the assessors to remember that Aurobindo had never been traced to have any connection with this. But this Chandra Bhandar incriminated several others. Counsel said that the Assessors should remember that after the arrival of Aurobindo Ghose, Chatra Bhandar and the Bande Mataram came into existence. It was a very serious matter (Laughter).

Mr. Norton said, it seems to be that if conviction is to follow even we for the crown, must deplore the circumstance that a man – so educated a man—like Aurobindo Ghose should stand a trial of this nature.

Continuing Mr. Norton said that it was a concealed design Barindra was constantly seen in close association with Aurobindo of course it was only natural, they being brothers. So far as they knew it was undisputed that both Aurobindo and Barindra were very friendly. Both of them were proprietors of the Murraripukur Garden, which is the head, the main spring of the conspiracy in this case. From the evidence which would be produced before

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them it would appear that Aurobindo, actually did not inaugurate anything but he knew everything. From his writing of course, there was no doubt that his writing were far better than Mr. Norton could speak – it appeared that he was imbued with the same philosophy as was Barindra. Could anyone behave that Aurobindo who was living in so close quarters, and who was anxious to take measures to expedite his views as to the regeneration of India, was kept in the dark? Was it probable of all that Mr. Norton could say was that commonsense revolted against it.

In every step Aurobindo was regarded as their leader. His advice was sought, and it was given. Visits were exchanged by the accused with Aurobindo Ghose. With all those facts combined could anybody believe that Aurobindo was innocent, and he did not know anything as to what was going on. The most unfortunate part of the case was that so far as the Crown was concerned, they were in ignorance absolutely as to what would be the defence of the accused. There was nothing in the records which would go in favour of the accused. It might be that learned Counsel, who were appearing on behalf of the defence, might give also the satisfactory denial of the complicity of the accused when this would come. When that would be done, the Assessors would unanimously acquit then. But Mr. Norton did not know of any evidence which would go in favour of the accused by way of explanation. If there were something which went in favour of the accused, Mr. Norton as Counsel for the Crown, was bound to place them before the Assessor. Mr. Norton did not produce those evidence which went in favour of the accused not because he did not but because he could not. Counsel did not get anything which went in their favour.

October 23, 1908

State Trial at Alipore

4th Day's Proceedings

Wedding Presents

Sweets Ready Made

Norton's Opening Continued

Mr. Norton resuming his opening said that Mr. Chakraborty took the lead on behalf of Aurobindo Ghose the case against him depended to a large extent upon individual evidence. So, Mr. Norton proposed to deal with all

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individual evidence against him as he had finished the evidence against all the remaining 36 accused persons.

Dealing with the confession of Hrishikesh Kanjilal which he read out, counsel said that it was clear from the confession that Aurobindo had full knowledge of everything that was going on in the garden.

Sweets All Over India

At 48, Grey Street, a letter was found which passed between the 2 brothers Aurobindo and Barindra. It was written by the later to the former.

It runs thus:

“Dear brother, Now is the time when we must have sweets all over. India ready made for emergency “.

Here “Sweets” observed. Counsel meant bombs, explosives, picric acid etc., It did not mean any physical sweets made at any Indian laboratory for free distribution.

October 23, 1908

Mr. Norton would deal with the evidence as it went against each of the accused persons individually, giving sufficient materials showing that would be the case for the Crown against each of them. In this connection he might mention here that he would deal with the evidence as against Aurobindo Ghose lastly because Mr. Chakraborty, who was appearing to defend Aurobindo was not present in Court.

October 24, 1908

State Trial at Alipur

5th Day’s Proceedings.

Mr. Norton referred to Sailendra Nath Bose, he lived with Aurobindo at 23, Scott’s Lane. He was also arrested at 48, Grey Street.

An Intellectual Shadow

Sailendra was, therefore, a shadow, an intellectual shadow of Aurobindo Ghose.

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Sailendra was found – said Mr. Norton with Barindra and Abhinash.

Sudhir Kumar Sircar said the counsel wrote the famous letter at Seal's Lodge, saying that monkeys had entered the place. Sudhir was one of the 6 men who visited the Seal's Lodge, to which the counsel referred at considerable length. Sudhir was very intimately connected with Aurobindo. The monkey-letter made it clear that he was in close friendship with him. In the money letter it was stated that he was ordered by the Boro-Korta to return, and in obedience to that order, Sudhir did return. This letter showed what a great amount of influence Aurobindo had upon these people. Sudhir and Sisir both used to read in the 2nd class of the Khula Zillah School. They both failed in the annual examination for promotion. He was identified having visited the anarchist's cells.

Ramchandra Prabhu of Bombay – said the counsel that he was connected with Aurobindo, and he also visited this Ram Chandra.

Mr. Norton referred to Susil Kr. Sen, was connected with Aurobindo Ghose proved by a letter written by Susil's father to Aurobindo enquiring about Susil's health.

October 24, 1908

Mr. Norton passing over the case against Aurobindo Ghose because Mr. Chakraborty was not here. On 2nd May Abinash was arrested with Aurobindo at the Navasakti office. Counsel after dealing with this accused's education referred to a letter, which was found in the search, and said that this man's connection with the Yugantar was a very long one. Counsel next went on to show his connection with the Yugantar and the Navasakti.

The prosecution prove that Sailendra Nath Bose use to live with Aurobindo Ghose and was seen at the various centres of conspiracy. Raja Nata Krishna's Street Gopi Mohan Dutt's Lane etc., Aurobindo Ghose was a relation of Birendra Nath Ghose.

October 22, 1908

CALCUTTA ANARCHIST CASE

Mr. Norton said the fact that Barindra Kumar Ghose, was so often seen at Manicktollah Garden house went a long way towards justifying the deduction that in that house designs were being made to carry out attempts to assassinate; if not the whole of the Government, at least certain members of it against whom the conspirators had personal dislike. Religion had also played a great part in the conspiracy. “If you want to rouse young men into action said Counsel “the most effective weapon to use is the good of religion, doctrine them with a philosophy which promises them rewards, if not in this world at least up above.” There was no doubt these higher psychical feelings had been fully realized and utilized by Arabindo Ghose and it was greatly to be regretted that such a man of such splendid powers should have arraigned himself against the Government “one of the methods of promulgating the conspiracy and communicating it to the outside world was the utilization of the columns of newspapers, proceeded Mr. Norton “and we have got it from Barindra Kumar Ghose that the Yugantar was commenced for this express purpose. Then there was the confession of Barindra Kumar Ghose and a more frank and full confession one rarely reads – not only with regard to Barindra Kumar Ghose himself, but concerning his co-conspirators and the occurrences of the society.

October 22, 1908

THE BOMB CASE

Arabindo’s speech at Utterpara in April last was alluded to.

If Arabindo took no actual part in visiting the garden he was nevertheless in full knowledge of what was going on there, and was consulted from time to time as to what steps would be taken.

Inspector Frizone would state it was Barin who took the police when the garden was first raided, and pointed out several places where large quantities of explosives were concealed. Then again there was the letter from Barin to Arabindo, brother conspirators, stating that “we want Sweets all over India for emergencies.”

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“Sweets are not manufactured in laboratories” commented counsel, “nor are Sweets wanted for emergencies referred to.

October 23, 1908

SURAT 28TH DECEMBER 1907

Dear Sir,

With reference to our conversation, and principally in the best interests of the Congress I and my party are prepared to waive an opposition to the election of Sr. Rash Behari Ghosh as President of 23rd Indian National Congress, and are prepared to be in the spirit of forget and forgive provided, firstly, the last year’s resolutions on Swaraj, Swadeshi, Boycott and National Education are adhered to and each expressly reaffirmed, and secondly, such passages, if any, in Dr. Ghosh’s speech as may be offensive to the Nationalist Part are emitted. “Your C. Bro. Tilak

This letter was taken by the gentlemen to whom it was addressed to the Moderate leaders but no compromise was arrived at as the moderates was therefore, held in the pandal the next day where Nationalists were not allowed to go even when some of them were ready and offered sign the declaration required. On the other hand, those who did not wish to go back from the position taken up at the Calcutta Congress and honestly desire to work further on the same lines met in a separate place the same evening to consider what steps might be taken to continue the work of the Congress in future. Thus ended the proceedings of the 23rd Indian National Congress; and we leave it to the public to Judge of the conduct of the two parties in this affair from the statement of facts here in – before given:

B.G. Tilak

G.S. Khaparde

Arabindo Ghose

H. Mukherjee

B.C. Chatterjee

Surat 31st December 1907

October 23, 1908

CALCUTTA ANARCHIST CASE

The trial of the accused concerned in the bomb conspiracy case was resumed before Mr. Beachcroft, Sessions Judge, Alipore. Mr. Norton continued his address for the crown and reviewed the whole system of anarchist propaganda. He dwelt chiefly on the connection of Arabindo Ghose with the conspirators. Mr. Norton was frequently interrupted by various counsel for the defence who objected to several points he touched open. Their objections were made on various grounds and most of them were overruled.

October 23, 1908

THE BOMB CASE

There was also a second petition raising an objection on behalf of Arabindo Ghose, that in this case evidence against the second batch should not be allowed to be taken.

Counsel also dealt at great length with Sailendra Nath Bose's connection with the society. Accused was closely associated with Arabindo, they having lived sometimes together.

Birendra Nath Ghose, a relative of Arabindo Ghose was greatly interested in the movement.

Sushil Kr. Sen was educated at the National college and was identified as a frequenter of the garden, 15, Gopi Mohan Dutt's lane and Arabindo's house.

October 24, 1908

ALIPORE BOMB CASE

Mr. Norton resumed his opening.

He began with a reference to Arabindo Ghose and Barindra. He inferred to Arabindo's going to England at the age of 4 years where he graduated at Cambridge with brilliant success. He competed for Indian Civil Service but failed to enter it through his being unable to ride. He was possessed of

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qualities for above the ordinary run of men. He regretted that a man of his talents and abilities should have taken to a revolutionary movement. Men like him could do greater services to his country if they had not stirred up the young men to violence with a view to subvert the British Government. He returned to India and entered the Educational Department at Baroda on 750 per month. He held the post after great reputation. Subsequently he came to Calcutta and took a leading part in the anarchical movement in Bengal. He thought it is necessary to teach the youths of his country and acted upon this idea. He thought that, without religion success was not possible and as set about inspiring, the youths with religious forever in conjunction with his brother Barindra.

He continued, ‘There is a letter from Abinash Bhattacharjee which consists the work “Sejodada (third brother). In this letter as Sudhir Kumar Sircar is referred to which shows that this man had a community if interest with Arabindo. There is a letter from Arabindo to his wife in which he says “Abinash is not here”. This is in Arabindo’s own hand writing and found at 48 Grey Street, Sailendra Nath Bose was living at 23, Scott’s Lane with Arabino and it has been already proved that he was in Seal’s Lodge, Baidya Nath. There is a post card dated 22.4.08 addressed to Upendra Nath. Another letter dated 22.05.08 shows Arabindo, Sailendra and Upendra were all associated with one another. Another post card found in Seal’s Lodge refers to “Arabindo as Barakarta”.

Court: That is your suggestion? I think, is it not?

Mr. Norton: Continuing said, There is a book found in Seal’s Lodge named “Udbodhone” (ex 775). This is a book of Bengali songs.

Inspector Aalam read the letter in which it was written that “Bara Karta” had arrived:

Mr. Norton then went on to prove that Arabindo had connection with Sylhet man. A letter was found in which Arabindo was asked to send. Barindra from Sylhet wrote the letter to Arabindo, who wrote that he did not know Susil’s address. Barin also asked Arabindo to give Susil’s address. This shows that Arabindo used to take interest in these men who had the object of subverting the Government.

There is a place called Baniadrak in Sylhet where Susil’ father lived at that time. Three persons Susil, Biren and Hem closely associated with the Muraripukur Conspiracy were arrested at Sylhet. The three brothers received then education in the Nation College of which Arabindo Ghose

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was the Principal. At that house at Sylhet, a book was found which was the joint property of the three brothers, Biren, Susil and Hem. It contained the name of Ajit Sing, Lajpat Rai, Arabindo Ghose and Bepin Chandra Pal.

Mr. Norton referred to “Bande Mataram” and Arabindo’s connection with “Bande Mataram. Mr. Norton referred to the Chhatra Bhandar Ltd., and mentioned the primes of Indra Nath Roy and Nikhileswar Roy as connected with it, also of Arabindo Ghose, the first being its director.

Mr. ARABINDO AND BANDE MATARAM

Counsel referred to Bande Mataram: There is evidence to show that Arabindo was in Calcutta as early as 1904. He read the names of the big shareholders of the company, whose ideas were revolutionary ideas. Arabindo was educated with a newspaper company which made provisions for those who might fall victims to the wealth of the Government. Counsel then read a letter from Arabindo acknowledging Rs.5, from the “Bande Mataram”. He read a letter written to Subodh Chandra Mullick in which the letters S.C.M. and Arabindo Ghose (A.G.) appeared. Mr. Norton wondered if A.G. referred to Mr. S----- (Advocate General). He enumerated the number of shares of the “Bande Mataram” company allotted to Arabindo, Subodh Ch. Mullick and others. Barindra was assisting the paper Yugantar in conducting the paper without Arabindo knowing it, as they were in active touch with each other. The seen in elegance of Arabindo precludes the suggestion that he was not aware of his brother’s design in meeting at 34, Muraripukur Road. Counsel stated that he would show from Arabindo’s two speeches and writings that he (Arabindo) believed that the successive nation should lead to the desired results. He spoke of the association of Arabindo with some of these accused and a keel the court to infer that it was quite passed for Arabindo to be cognizant of the doings and movements of his brother. The accused had not made say statements nor produced any evidence, nor named anybody who would show, that the case was otherwise than he stated.

October 24, 1908

CALCUTTA ANARCHIST CASE

Barindra Kumar Ghose, introduced Rishi Kesh Kanjilal, at the Yugantar office. Barindra Kumar Ghose had spoken to him of attempts on the

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Lieutenant Governor's train and also on the life of the Mayor of Chandernagore in which Narendra Nath Gossain, the late approver, and several other accused were concerned. Arabindo Ghose's speech at Utterpara in April last was next alluded to. If this accused took no actual part in visiting the garden, he was nevertheless in full knowledge of what was going on there and was consulted from time to time as to what steps should be taken.

Inspector Frizoni would state it was Barindra Kumar Ghose, who took the police when the Garden was first raided and pointed out several places where large quantities of explosives were concealed. Then again there was the letter from Barindra Kumar Ghose to Arabindo Ghose and his brother conspirator stating, "we want sweets all over India for emergencies."

"Sweets are not manufactured in laboratories."

Commented counsel "nor are sweets wanted for emergencies. Bombs, revolvers, picric acid, chemicals etc., were the only sweets wanted for the emergencies referred to." Then again where was reference to wedding presents made in the form of sums of money to Profulla Chaki. These wedding presents were nothing less than payments for the Mozufferpore Murder. In this way, Mr. Norton took each of the accused and traced minutely the part he took in the bomb conspiracy.

October 25, 1908

THE ANARCHIST TRIAL

The hearing of the anarchist case was resumed before Mr. Beachcroft, Sessions Judge, Alipore.

There was a second petition raising objection on behalf of Arabindo Ghose that in his case the evidence against the second batch should not be allowed to be taken. This also had not been brought to the notice of the court. His honour replied that if he found any such petition contained points other than those actually urged, he would not put them on the record at all but would simply return them.

October 28, 1908

The “Bande Mataram”

Mr. Norton pointed one of the strongest pieces of evidence to show that those responsible for the genesis or rather its transfer – whether it was going to be a successful commercial speculation or not – knew that it was to remain in their hands to be used for the dissemination of that particular class of political views of which Barin and Aurobindo Ghose were two of the most efficient translators.

They had a witness who would tell them that it was not intended to be a purely commercial venture, which however, was obvious from the prospectus. As a matter of fact, the counsel said, a letter would be produced signed by Aurobindo Ghose in jail, which was intercepted, in which he says, “apply to Bande Mataram”, they will give you Rs.50 from me. So that Aurobindo by his own action given an effective translation – ---if it were needed---to that paragraph---The assessors, therefore, were on the threshold of their inquiry face to face with the signatures of these who started not as a commercial venture, but an insidious organ in the hands of persons – some of whom were now before them and others who may be later---on giving force and expression to views lawful from their point of view, but in direct conflict with the British Government.

Mr. Norton then gave a list of the shareholders, amongst whom was Aurobindo Ghose, Principal of the National College. Counsel said he laid stress on the fact that this man, who was charged with the education of boys – it may be from his point of view consistent with the duties of a man directing the educational forces of his country – to have to translated himself to a company which makes provision among other things for handing over bonuses and pensions to servants who, in the opinion of directors, have done well by their country. These directors are made the sole judges of what are the proper national movements and how they have effected their objects. If in their view murder and assassination are fit and proper objects, these murders or their families, are to be rewarded with a bonus or a perpetual pension. This, said counsel, was similar to the objects of the “Chattra Bandar” and they would find this curious thing that the genesis of “Chattra Bandar” and the genesis of “Bande Mataram” was after the arrival of Aurobindo in Calcutta.

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The Cambridge graduate comes down here and changes the whole system. He says, “We will get hold of these boys and we will send them out to assassinate British officials.”

Mr. Norton referred to the “Bande Mataram” account took showing the credit and debit side. He said that the shares in this company were taken by persons who, having formed a conspiracy, sought to have a strong hold on those instruments to see that it was adequately carried out.

31-10-1908

October 30, 1908 — *SANDHYA*

AUROBINDO’S SPEECHES

State Trial at Alipore

6th Day’s Proceedings

All Prisoners Present

Aurobindo Ghose

Mr. Norton opened the case against Aurobindo Ghose. He said that Aurobindo was possessed of qualifications which, if directed in the right channels, would contribute to the general improvements of the country, and if his followers were led by him in the right direction they would as well largely contribute to that own good and the good of their mother country. It is very possible that Aurobindo was sincere. He sincerely believed that the road he pointed would lead to the salvation of his fellow country-men. Intimacy had been established by evidence both documentary and oral between Aurobindo and other conspirators. Evidence was adduced showing Aurobindo’s connection with the other conspirators. They were found with Aurobindo at 23, Scott’s Lane and 48, Grey Street. He was concerned with the intellectual portion of the conspiracy. He foreshock a post of 150 rupees per month. That shows his electric and his self-abnegation with a view to accomplish the objects he had in view.

Mr. Norton proposed to show what objects he had in view, from extracts from his speeches as well as his writings. Aurobindo was son-in-law of Bhupal Chandra Bose, cousin of the father of Birendra Kumar Ghosh. Aurobindo was implicated by Hrishikesh and that in a very serious fashion.

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Barindra, Upendra and Aurobindo were found together. Hrishikesh said, that he went to 78, Russa Road and there saw Barin and Ullaskar. They resolved to wreak vengeance upon the Mayor of Chandanagore, because the latter stopped political meetings. In Seal's Lodge a very important document was found. This document brought Aurobindo into close contact with the other conspirators. The document put down Aurobindo, as their guiding spirit. Mr. Norton had already dwelt on that document at some length, and it was fresh in the memory of the judge and the assessors, Prafulla Chaki, Prokash, Sailen, Upen and Sudhir Sircar were proved as the followers of Aurobindo was Aurobindo, besides, was connected with Susil . Aurobindo was asked by Susil's guardian about his address. Unless Aurobindo was remarked Mr. Norton, the governor of Susil, why of all people he should have written to about Susil's address. Aurobindo certainly knew what was going on in the garden. His brother Barindra was living in Calcutta and was within a stone's throw from him. The two brothers visited each other constantly. It was quite impossible that Aurobindo should be ignorant of the manufacture of explosives. Barin himself lived in the garden. It was quite possible that Barindra visited Aurobindo and took advice from him, and there was exchange of thoughts between the two brothers. It was not at all possible that Aurobindo did not know what his brother was doing. The two brothers must have known what they each were doing.

Aurobindo had an extremely brilliant career in the Cambridge University—continued the Counsel, which made him a competent intellectual guide of the conspirators and which commanded their regard and esteem. He was professor of political science and history in the Bengal National College. His object was to initiate his extreme views which his brother preached through the columns of the Yugantar Newspaper. Aurobindo saw the necessity of doctrinating the youths of the country in those views. He thought it absolutely necessary to bring your boys into the conspiracy. He placed himself in possession of material assistance of his brother and the rising youths of the country.

Mr. Norton now said that Aurbindo was gifted with certain virtues which pre-eminently fitted him for the position of a leader.

Aurobindo was deposed to as being present with Barindra and Abhinash talking together. The whole probability of the case pointed out that these must be in the knowledge on the part of Aurobindo Ghose as to what was going on. On 21st April, Barin, Upen and Abhinash were seen going to the

Part IV: The Alipore Sessions Trial— The Prosecution Opens

garden. These persons were the principal agents of this case. On 24th April, Brain was found leaving 15, Gopi, Mohan Dutta Lane and going to 23, Scott's Lane. Counsel did not understand why he should keep back any information from his brother Aurobindo. He could not believe that Aurobindo went to the garden, that he did not know what was going on there. Counsel believed that many acts of violence were brought about by Aurobindo's instruction.

Mr. Norton here read a letter from Aurobindo to his wife. It ran thus: Dear Mrinalini, I wrote to you the day before yesterday. I cannot understand why should not have received it. Abhinash is not here, nor is Sudhir. Barin was not here. Hence the delay.

Babu Asutosh Biswas, Public Prosecutor read out the original letter which contained the clause – Barin Chhilana.

Mr. Norton here referred to the attempt at wrecking the Lieutenant Governor's train at Naraingarh. Barin, Profulla, and Bibhuti went for this purpose. Barin came back on the evening of the 5th. The reference to Barindra in the above letter, remarked the Counsel, showed that Barindra came to Calcutta back again with Aurobindo's knowledge. Barindra "was not" that is, Barindra came back to Calcutta and Aurobindo saw him. Both the brothers had the same design and were working with the same view. Aurobindo was in constant communication with Barin.

As for Abhinash, went on Mr. Norton, what particular interest had Aurobindo in Abhinash? Unless they were both working towards the same goal, Aurobindo could not take so much interest in Abhinash. Barindra said that he himself called the "Yugantar" into being. Bloodshed, fury and violence were inculcated by the paper as the means to its end. Aurobindo could not be a silent spectator. He must have given his sanction to the scheme. On the 21st April, the very day on which Brindra and Upendra went to the garden, Nirapada Roy was seen going from the garden to purchase sulphuric acid from D. Waldie's shop. The same day, the arms ammunitions and explosives were removed from 15, Gopi Mohan Dutta's Lane to 134, Harrison Road: Aurobindo was seen at 23, Scott's Lane, with Ullaskar – the most dangerous man. Witnesses said that he has been seen with Indu Prakash, Krishna Jibon, Nalini, Bibhuti Bhusan and others. All this evidence was corroborated by letters. Prosecution witness No: 7 said that Abhinash, Sailen, Hem Das, Din Dayal and Naren Gossain were found with Aurobindo.

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Mano Ranjan and Chitta Ranjan

Continuing Mr. Norton said that a witness deposed to having found Upen, Barin, Manoranjan (the financier), Chitta Ranjan Guha and Pravash with Aurobindo Ghose.

A letter from “R” addressed to Upen was found in the garden. This letter was addressed to 23, Scott’s Lane. Referring to this Mr. Norton remarked that though there was no direct evidence to show that Aurobindo was found in the garden, he was constantly in communication with those who lived in the garden. Otherwise, that letter could not have been found in the garden. Upen was closely connected with him. Otherwise the letter addressed to him could not have been addressed to Aurobindo’s house. A book presented to Aurobindo Ghose was found in the garden. Unless Aurobindo took it to the garden himself or someone who lived in the garden, took it there, the letter could not have found its way into the garden.

The Counsel referred to the exhibits found at 48, Grey Street including 2 copies of “Mukti Kone Pathay” and a letter from Aurobindo Ghose to his wife. The letter ran as follows: “your fate has been lined with the fate of a wonderful man. Extra ordinary feelings and extraordinary views are considered as mad. Ten out of a thousand men are extraordinary. So, I must be considered a mad man. It is very unfortunate to fall into the hands of a mad man. Wife is a husband’s consort in religion. She should be happy in his happiness and unhappy in his sorrow. Your husband’s nature is of course stronger than yours. Try to run and became a mad woman to be a fit companion of your mad husband. Up to this time I have been occupied in worldly pleasures, so half of my life has been spent in vain. Even beasts feel their stomach. I have been repentant the whole country has taken shelter at my door. The people may consider the country as an inanimate thing, but I think the country is my mother. The demon is sitting on her breast and sucking her blood. I have no bodily strength. I shall fight with my knowledge. Battles are not won only by the physical force. I do not say that the work we have taken up will be accomplished in my lifetime. But it must be accompanied some time. Assist your husband in working out the salvation of the country.

Mr. Norton have remarked that the attainment of salvation consisted, in overthrowing the British Government”.

Mr. Norton said that it was a part of their case that Aurobindo was the Editor of the Bande Mataram and that he was the man in authority there.

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Referring to a piece of paper under the name of Aurobindo written on the 16th

October, the Crown Counsel said that the document stated: “it is a lamentable day for the Bengalis. Bengalis, you have suffered great oppressions. Blessed by your power of forbearance. If you love your mother, take revenge upon your enemy. Rise rise, rise and sacrifice your life like infuriated lions. Observe the day a day of Sraddha. Do not exhibit your cowardice to your enemies any longer.

Mr. Norton observed that it was not in the handwriting of Aurobindo Ghose. So far as activities of his own mind were concerned, it was an appeal to the people to rise and wreak vengeance upon the English. Disaffection certainly became disaffection when persons were limited, and when they had recourse to physical violence.

Mr. Norton continuing, referred to exhibit No: 291. This was a book entitled “Disturbance in Bengal” presented to Aurobindo by one Lalit Chandra. Counsel then read a letter written by Aurobindo to his father-in-law from Baroda in August 1902, in which he said that his stay in Bengal was unexpectedly long.

Counsel pointed out that in August 1902 Aurobindo was in Baroda.

Mr. Norton next referred to another letter in which it was stated that Aurobindo was fourteen years in England.

The next exhibit was a letter from Sukumar Mitter, son of Babu Krisna Kumar Mitter, in which the writer informed Aurobindo that Aurobindo has destroyed some letters.

Mr. Norton then referred to newspaper cutting on the back of which Aurobindo wrote to someone in pencil, asking him to get two copies each of Englishman, Amrita Bazar, Patrika, Bengalee and the Empire: There was also something written at the foot of the newspaper cutting. They were all, Counsel continued found in the “Bande Mataram” office.

Mr. Norton then referred to a slip in Aurobindo’s handwriting in which he proposed forming a committee at Midnapore consisting of Aurobindo Ghose, Motilal Ghose and Aswin Kumar Dutt, in which he proposed to consult the questions of National Education. Arbitration system Counsel then read an extract from letter written by Barindra to Aurobindo in which Barindra wrote: “Now is the time. Let us have sweets all over India, I am writing for your answer.”

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Mr. Norton remarked “by having sweets the writer meant manufacturing bombs.”

Counsel then referred to a post card written by J.N.B. to Aurobindo in which some reference was made about the delegates to the Congress. The writer also enquired to know whether the political creed of Lajpat Rai was the name as Tilak’s. He further added “Our efforts must not go in vain; the tide is in our side.”

From another letter Mr. Norton quoted “Nikhil and Abhinash wrote to you. They are going to you.”

Counsel remarked, this shows that there was an intimacy between Aurobindo and Abhinash.

Mr. Norton then referred to another document which had reference of the Comilla shooting case.

The next exhibit was a letter addressed to Aurobindo in which the writer urged that they should have at 12 Nationalist speakers in the Congress.

Mr. Norton next referred to a note in Aurobindo’s own handwriting urging for subscriptions towards Nafar Coondu Fund and Basanta Fund. There was mention of a certain amount being raised from amongst the employees of the Bande Mataram office. Counsel then referred to an article by Aurobindo written during his stay at 48, Grey Street, in which he summarized the new spirit of the whole nation. With regard to Bande Mataram, “New India” and “Jugantar” he said that these papers gave expression of what is called true nationalism as contrasted to the Congress Creed. He urged upon his countrymen these views.

Mr. Norton observed, “if this is not spreading sedition, I do not know what is”.

As regards the connection between Abhinash and Aurobindo, Counsel said “there is a close friendship between them.”

Counsel then read a letter from Abhinash to Aurobindo and another from Aurobindo to a lady about raising subscriptions for the National Fund.

Mr. Norton then referred to a note in Aurobindo’s own handwriting about raising shares for the “Bande Mataram” Limited, Counsel said, “This shows Aurobindo’s connection with the “Bande Mataram.”

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Mr. Norton then read a letter from Babu B.C. Pal to Aurobindo in which Bepin Babu said, “The writers have come to Calcutta; why my writing was not published? See everything yourself.”

Counsel remarked, “everyone knows Mr. Pal’s relationship with Aurobindo. “See yourself” that is to say, exercise your control. This Bepin Chandra Pal refused to answer question in connection with the “Bande Mataram” prosecution and was sentenced to six months imprisonment for contempt of Court.

Mr. Norton then referred to a letter from Aurobindo Ghose to Dr. S.K. Mullick about the National Medical College, in which Aurobindo wrote to say that he had some important work at 3 p.m. in the “Bande Mataram” office. This letter, Counsel, observed, was in Aurobindo’s possession.

Mr. Norton then read a portion of a letter from Mr. Charyar to Aurobindo in which the writer said that the “Bande Mataram” was the only Nationalist daily organ which gave strength to National Cause.

Mr. Norton remarked, “persons, who are closely connected with Aurobindo including Bepin Chandra Pal wrote to Aurobindo as an authority of Bande Mataram Newspaper.

Mr. Norton then referred to a letter addressed to Aurobindo from Bhupendra in which Bhupen wrote “I believe you have received my letter through Sailendra. I am going to Rungpur today. I shall be able to come back after six or seven days.”

Mr. Norton remarked, “such interchange of letters about going to Rungpur has probably connection with the Rungpur dacoity.”

Mr. Norton the referred to a letter found at 48, Grey Street. This letter was written by Narayan Chandra Mondal to someone who had connection with the “Jugantar” Office.

Another letter addressed to Sailendra, was then referred to,

Mr. Norton then read a post card addressed to Aurobindo at 4, Harrison Road, which the Counsel observed, was a Jugantar Book Shop. He added: This postcard was also found at 48, Grey Street, where Aurobindo lived.

Mr. Norton then referred to the cheque book found at 48, Grey Street in which one cheque for Rs.100 was given in favour of Abhinash and another for Rs.300 in favour of D.N. Ghose.

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Counsel then read another letter from Sukumar Mitter in which it was stated that Aurobindo was one of the trustees of Basant Fund. Mr. Norton submitted, “This shows that Aurobindo was in great touch with the “Jugantar”.

Mr. Norton then referred to a Notebook which showed that a small amount of money was paid to some of the accused.

Counsel next read a letter from Abhinash to Aurobindo enquiring as to who would be the Guru (Preceptor) of the National Creed.

The next exhibit was an account book containing a seal of “I.B.”

Counsel remarked – This seal was also found in the Manicktolla Garden.”

Mr. Norton next showed from the Peon Book of the Jugantar office that some letters were sent to Aurobindo from that office.

Counsel then referred to a book entitles “Human bullet” presented by Suresh Chandra Basu from Tokio, Japan.

Counsel then referred to a letter from Subodh Mullick’s wife to Aurobindo in which she wrote that Abhinash was going to marry and would no longer be able to do his work. Counsel next commented on a long letter written from Vancouver, British Columbia, by one S.M. Basu. This letter was addressed to Aurobindo, at 48 Grey Street, as the editor of the Bande Mataram. In this letter, the writer discussed at length the political relation of Japan with Korea, the Japanese attitude towards the Indians, the ruler’s treatment towards the ruled in India, etc.,

Mr. Norton said, “this letter shows how this organization has spread even outside British India. It also clearly shows that Aurobindo was the Editor of the “Bande Mataram”. The letter also makes reference of one Satish Babu. I do not know who he is. The letter was found in Aurobindo’s house. These two papers, the “Bande Mataram” and the “Jugantar” are connected with 48, Grey Street, where Aurobindo lived.

Mr. Norton then read a number of articles published in the “Jugantar”, all of which he described to be highly seditious.

October 30, 1908

Counsel passed on to the evidence against Aurobindo Ghose. The value of his co-operation lay in the fact that he was a most accomplished man. As

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regards the career of Aurobindo Mr. Norton had already told the Assessors, what it was. He was arrested on May 2nd at No: 48, Grey Street. Sometime before that he used to live at No:23, Scott's Lane. So far as the literary portion of the work was concerned the major portion of the work fell upon the unwilling shoulders of Aurobindo. Counsel then said that Aurobindo used to get Rs.700 a month from the Baroda State but the very fact that he gave that up and accepted a minor position of Rs.150 a month showed the earnestness with which he undertook his work. What was the task entrusted to him? Counsel preferred that the Assessors should hear that from Aurobindo's own lips and pen. In connection with that Counsel would read Aurobindo's speech and his writings. Besides the fact that Aurobindo was implicated by Barin and Rishikesh there were other facts when went very strongly against Aurobindo. In Seal's Lodge some extremely important documents were found, which circumstantially brought Aurobindo into very close and intimate connection with all the persons found there – particularly with these men-Prakash Ghose, Profulla Chaki, Upendra Banerjee, Sailendra Bose, Sudhir Kumar Sarkar and B. G. Lelle. The evidence with regard to Seal's Lodge was very strong and as Counsel had already detailed it, he did not wish to repeat it again. Counsel had already dealt with his connection Susil, Birendra and Hem, the three Sen brothers of Syllhet. In dealing with their case Counsel had referred to a letter which was written to Aurobindo enquiring the address of Susil. What was the need of that reference unless it was known that Aurobindo was really the head of the Conspiracy and therefore it was most likely, that he should know where these men were.

Continuing Mr. Norton said that if Barin's confession was true, it must be believed that Aurobindo knew exactly what was going on at the garden. Barin and Aurobindo were joint owners of the garden and they were intimately connected living so close to each other, and visting each other, one knew everything what was going on in the garden and Aurobindo did not know anything? Those facts went against Aurobindo. There was an additional fact the Barin, used to live in that garden. There was no doubt, that the two brothers knew what each of them was doing.

Referring to the appointment at the National College Mr. Norton said that Aurobindo used to teach history and political economy. Aurobindo took up this appointment to bring himself into close contact with the rising youths of the country.

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Continuing Mr. Norton said that whole probability of the Case, apart from the direct evidence pointed conclusively that there was not only knowledge on the part of Aurobindo, but it went to show that there was scarcely any step that was not first submitted before Aurobindo and upon which he did not pass his judgment. However, it was part of the policy of the conspirators that Aurobindo should be kept concealed in this conspiracy.

Continuing Mr. Norton said that on 21st April, Barin, Upendra, Abinash, Sailendra, Dindoyal went to Aurobindo's house. On the 24th Barin went to Aurobindo's house, from 15, Gopi Mohan Dutt's Lane and thence to the Muraripukur Garden. There was also evidence to show that immediately after the order was passed by the Mayor of Chandannagore, prohibiting meetings there Barin and Abinash were seen to go to Aurobindo's house. During all this time Aurobindo was at his house 23, Scott's Lane. Counsel asked the Assessors to remember the three dates as they were very important. In face of all these could anyone believe that all these persons went to Aurobindo's house for any other purpose.

Mr. Norton then referred to a letter which was written by Aurobindo to his wife which contained Abinash is not here, nor is Sudhir, Biren too was not here. That letter showed that Aurobindo knew that Barin had come back to Calcutta. Could anyone believe that Barin did not tell Aurobindo about this—this which did take place only a few hours before and which took place under Barin's own cognizance and general direction? All the evidence showed conclusively that Barin and Aurobindo had the same design, and it could not be denied. There would be further evidence before the Assessors which would show close intimacy with Aurobindo and the Yugantar.

The case for the Crown did not rest on the evidence of the persons who saw some of these men going to Aurobindo's house. This evidence would be corroborated by the letters and other documents which were exhibits in this case.

Counsel then referred to some exhibits which were found inside the Muraripukur Garden. Letters addressed to Aurobindo were found inside the Garden. A book presented to Aurobindo was also found inside the garden. A note book was also found inside the garden containing the following entries: "J.B. to be informed about A.G.'s movement". A.G.'s rules are to be got out of it. A draft telegram from Ghosh to Issan Chandra Chakraborty was also found in the garden. It contained wire to Chaki; Paresh, Barindra

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etc. and send them immediately”. That was a document which brought Aurobindo’s connection with the garden still closer. Then there were also other exhibits which went against Aurobindo. The question was how were those letters found in the garden. If they were addressed to Aurobindo in the garden, then he must have been aware what was going on in the garden. If they were not addressed there then they were either taken—there by Aurobindo or by someone.

Counsel next referred to the exhibits which were found inside the Garden. A letter addressed to his wife by Arabindo would show the views of the accused at that home. In that letter it was written “assist your husband to attain salvation”. What was salvation? Barin answered that Brin said, “the country is to be redeemed by overthrowing the British Government.” Counsel then referred to another letter which was written by Aurobindo during the time of the strike at Messrs. Burn and Co’s. In that letter it was written that they wanted money, for some important purpose to send people outside India for the purpose of acquiring knowledge. Counsel said that the movement was with regard to the manufacture of bombs, and it required a great deal of money, which required men to be sent elsewhere for the purpose of acquiring knowledge. Further, certain papers were found in the possession of Aurobindo. The article was striking an exciting one. Counsel also referred to several other exhibits. Continuing Mr. Norton said that the case for the crow was that Aurobindo was the editor of the *Bande Mataram*. The evidence was abundant to show that he was a man who used to advise them and that his advice was sought for the general get-up of the paper. There was evidence to show that he was in charge of the correspondence. Further there was a photograph of Aurobindo Ghosh, which would be produced before the Assessors, under which was written “Editor of the *Bande Mataram*”. Although in producing his speech some of the papers published that Aurobindo Ghose was the “Editor of the *Bande Mataram*”. Although in producing his speech some of the papers published that Aurobindo Ghosh was the Editor of the *Bande Mataram*, it was not repudiated. Counsel then referred to another letter and said that in that letter Aurobindo painted his vision in language which portrays the real man. It was written in beautiful and poetical language. In the disguise of an allegory there he said to all these people to use violence where that was necessary.

There was another letter, which was written by Abinash to Shejdada that is Aurobindo. That letter showed the connection between Aurobindo and

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Abinash. In that letter Abinash was telling Aurobindo that he was going to be married against his will Counsel suggested that a letter of this sort would not have been addressed to a man with whom he was not very intimately connected.

There was another exhibit, which was in Aurobindo's hand writing, which showed the very close and intimate connection of Aurobindo with the Bande Mataram. It was found not at the Bande Mataram office but at 48, Grey Street, where Aurobindo was living. The letter was written by Babu Bepin Chandra Pal to Aurobindo asking the letter to control the policy of the Bande Mataram. In one portion of the letter was written "Please hold the helm". Who is the person who hold the helm except the editor? That clearly established that Aurobindo was the Editor of the paper. That was the reason why Bepin Chandra Pal refused to give evidence in connection with the Bande Mataram, case, as to who was the Editor of the paper. Further a letter was found which was addressed by Aurobindo to Mullick containing the following among other words. "I have very important work at the Bande Matharam Office". Another letter was also found which was addressed to Aurobindo by a Madras Vakil containing the following: "I suggest some changes to be made in the Bande Mataram". All that went to show that if he was not technically the editor, he was in close touch with the Bande Mataram. Even by Babu Bepin Chandra Pal, Aurobindo was regarded as the person who had control over this paper more than anybody else. A curious letter was also found in Aurobindo's house. It was addressed to Judhistir dada and signed "youngest of the Pandavas". Judhistir was the eldest of the Pandavas and it referred to Aurobindo as in position he was the eldest.

Court: In one corner of the letter Upen's name was written. It may refer to Upen.

Mr. Norton: It may mean that. But Upen did not live at this place. He used to live in the garden. This letter was found at 48, Grey Street. This letter clearly shows that these accused persons used to interchange letters in the most familiar fashion.

There would be evidence which would show that Aurobindo was the Trustee of the Basanta fund. This fund was started in connection with the Yugantar prosecution. This was a place of evidence that showed that Aurobindo Ghosh had connection with the Yugantar. A certified copy of the proceedings of the Yugantar case was also found in Aurobindo's

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possession. There was also a document, which was a resolution passed in connection with the management of the Yugantar. In connection with that document, it was written that Aurobindo was to select a committee for the Yugantar. Over and above that two rent receipts were found in his possession. One of these receipts was for 23, Scott's Lane, and the other for house No:4, Harrison Road – Office of the Chattrabhandar and the Yugantar bookshop. A peon book of the Yugantar office contained entries which showed that letters had been send to Aurobindo Ghosh.

There were two letters, which were found at 48, Grey Street, Aurobindo's house. Those letters which expressed sympathy with the Bande Mataram scheme were written from the India House, Tokyo, Japan to the Editor of the Bande Mataram. It was curious that those letters were found at Grey Street. Mr. Norton the referred to another document which was found in Creek Row. It was a book called the "Human Bullets" which was published to Aurobindo Ghose by Suresh Chandra Banerjee, who was residing in Japan.

Court: In what language is that book written? In English.

Court: Is it a history of a novel?

Mr. Norton: I think it is a history of the Japanese war. It contains the ultimate issue of the Japanese war and the ultimate victory of the Japanese over Russia.

Continuing Mr. Norton said that another letter was found in Creek Row. It was written by Aurobindo to Bepin Chandra Pal. The letter was about the supply of the types for the Bande Mataram Press. At No: 12, Wellington Square a letter was found written by Aurobindo's wife to Aurobindo which contained a reference about Abinash. At 48, Grey Street another letter was found which was written by Surendra Mohan Bose from Vancouver to the Editor of the Bande Mataram. That letter was found in the possession of Aurobindo Ghose. As the letter was a very long one could read extracts from it. The letter contains: "I have just arrived to Vancouver from Japan to know the condition of the Indians in this country our condition in Japan in very deplorable We are treated with contempt We are trying to draw the attention of the people of this country to wards of India. I shall gradually let you know how.....It is not safe to write anything in the letter.....Most of students here read the Bande Mataram, the Yugantar and the Navashakti. That letter showed said Mr. Norton how the

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objects of this organization were spreading outside the limits of British India and how Aurobindo was inspired with this sentiment. The Assessors would remember that though the letter was addressed to the Editor of the *Bande Mataram* it was found in the house of Aurobindo. That letter as well as other evidence showed that all the three papers, the *Bande Mataram*, the *Yugantar* and the *Navasakti* were really connected with 48, Grey Street, where Aurobindo used to live and where he was arrested.

These exhibits were quite sufficient, of course there was other evidence – to implicate Aurobindo. That was fairly a full sketch of the case; of course details would be placed before the Assessors later on. But that was sufficient for the purpose of opening the case for the Crown.

Mr. Norton had not concluded his case against Aurobindo Ghose when the Court rose for the day.

October 31, 1908

State Trial at Alipore

Seventh Day's Proceedings

Mr. Norton observed that all the articles were disseminating seditious literature of a serious nature. It contained not merely invocations of literary and rhetorical character but surely of a dangerous and seditious nature.

In an article which appeared in the *Jugantar*, it was stated that a fitting education should be imparted to the people of India. Commenting on the above Mr. Norton said that the voice of Aurobindo received a great amount of sanctity, and it was followed by the people with intense zeal and enthusiasm.

The article further stated that the country had become mad for independence. The people everywhere were anxious to expel the English out of the country. They might not be expelled at once but rendered powerless day by day and driven out in the long run. The people should bear in mind that was their goal. If they were killed, they would go to heaven. If they conquered, they would enjoy independence by removing the fetters of the mother.

Mr. Norton went to “*Sandhya*”. The paper inculcated that fireworks ought to be kept. If *Fringes* did not allow them, bombs should be manufactured.

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Mr. Norton remarked that it was an open appeal to prepare bombs.

Aurobindo himself continued counsel, observed that “Sandhya” was one of the papers which preached “Indian Nationalism”.

Counsel read an Extract from an article which referred to the disturbances at Jamalipur. The paper lamented the incident.

Sweets

They should also provide “Sweets” Mr. Norton remarked here that “Sweets” was a familiar word. It meant explosives. This word was found used in several places. It was used in a letter from Barindra to his brother, Aurobindo.

In a subsequent article Swaraj is defined to be the substitution of Indian Democracy in the place of alien Bureaucracy, the new movement was started to each how mendicancy from Indian Politics. After quoting from another article the expression “Anarchy will come”, Mr. Norton said that the man who wrote this knew that anarchy was near at hand, as only two months afterwards, this conspiracy was discovered.

Learned Counsel read from another article that freedom of Press which is so valued by moderates is injurious to national health and the sooner, it is done away with the better. Another article predicted the European supremacy would end in Asia and Africa and give place to Mongolia ascendancy. Counsel quoting another article which stated that the Moderates have forsaken God and accepted Mammon and deserted the cause of the motherland for the goodwill of the alien Bureaucracy said that the split between the two parties in complete and that Aurobindo had voluntarily placed himself in the position of the leader of the Extremists.

Learned Counsel, having finished the reading of the article, said that it was immaterial whether Aurobindo was the actual writer of them, but there could be no reasonable doubt that he had inspired these compositions, and as they are written in a very forcible and intellectual style, they are infinitely more dangerous than similar articles in the “Yugantar” and “Sandhya”, because they appeared papers in the hearts of men. It was clear that Aurobindo is the head of this conspiracy. When arrested, Abhinash another accused lived in the same roof with Aurobindo, and was it possible that there was no mutual confidence between them?

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Counsel then passed on to the speeches of Aurobindo Ghose delivered at Bombay, Nagpur, Chetla, and Cornwallis Square and said that after reading them, the Court would be able to form an idea of his views. In a speech regarding the Tinuvelly riots, Aurobindo said that the time of speeches had gone, that of action has come. In another speech, he defined Swaraj, an absolute independence, an absolute self-control. Counsel then quoted from the evidence of Mr. K.B. Dutt, Barrister, Midnapore. In the disturbance, at the time of the conference held here Mr. Dutt appealed to Aurobindo who was the leader of the Extremists to put an end to the confusion. Aurobindo did not reply to the appeal. Aurobindo said, “What did Drona do?”

Mr. Norton: I believe Drona is Arjuna (Laughter).

Aurobindo said, “What did Arjuna do? Arjuna killed Drona”. The relevancy of the remark arises in this way, just as Arjuna killed Drona, so would Aurobindo overpower SurendraNath Banerjee. From this, it is evident that Aurobindo is the leader of the Extremist party. His journeys in towns resembled triumphal processions. Horses were taken away and his carriage drawn by school boys. Aurobindo by his intellectual powers secured the veneration of the rising generation.

Counsel continued that the case depended upon documents, letters and circumstances. That they were not manufactured can be clearly proved. A letter addressed to Upendra Banerjee to the address of Aurobindo, was found in the garden, where he lived. All these facts proved close connection and a common project.

October 31, 1908

After referring to some other articles Mr. Norton then said that those writings, which were unmistakable clarions of war, unquestionably came, if not immediately certainly under the tutorship of Aurobindo Ghose. It was perfectly immaterial whether he was the Editor of the Bande Mataram or not. The question was, --was he not the controlling influence? Counsel had already placed before the Assessors the connection between the Yugantar, the Sandhya and the Bande Mataram. Counsel had also told them that Abinash himself was the Yugantar and this was coupled with the fact that Abinash was staying in the same house with Aurobindo. Could they believe that Abinash living under the same roof and did not tell anything to Aurobindo. Common sense would revolt to the suggestion that Abinash

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was solely responsible for the Jugantar and Aurobindo did not know anything. For these reasons Mr. Norton asked the jury to deduce that there was a close and most dangerous intimacy between Aurobindo and Abinash.

Mr. Norton then went on to deal with the speeches delivered by Aurobindo Ghosh. From the evidence it would appear that among other places Aurobindo delivered speeches at Nagpur, Nasik, Dulia, Mutipara, Chetla, Bombay and Corn Wallis Street. Witnesses would produce their notes of the speeches delivered by Aurobindo. Just a month before he was arrested Aurobindo delivered a speech at Cornwallis Street. That meeting was held to express sympathy with Chidambaram Pillay. Towards the end of his speech, he said that there was no longer time for speaking. The time for preparing the body for working hard had come. Another speech was also delivered by him at Dulia (Bombay) on the 26th January 1908. After speaking about boycott and Swadeshi the speaker gave his own definition of Swaraj. The speaker said that Swaraj was the goal of their national life. By that word said the speaker they meant the principle of national life independent of any form of Government. It meant, Mr. Norton said, the absolute exclusion of any foreign power.

Mr. K.B. Dutt anticipated a riot and as he thought that Aurobindo, who was present there had influence over the Extremists, an appeal was made to him, but Aurobindo did not make any reply. Mr. Cornis would also speak to this point. And their witness would say that Aurobindo was compared with Arjuna and Mr. Surendra Nath Banerjee with Drono. As Arjuna killed Drono so Aurobindo would kill Mr. Surendra Nath Banerjee.

Mr. Chakraborty – I hope you will establish that by evidence? (Laughter).

Continuing Mr. Norton said that their ample evidence that Aurobindo was the recognized leader of the Extremists Party. He made his name in Bombay and in the north of India. All the accused were well aware of the influence which Aurobindo was able to exert and did exert and gave him the preference to all other men. That was the case for the Crown against Aurobindo Ghose.

October 31, 1908

CALCUTTA ANARCHIST TRIAL

With reference to Chatra Bhandar, a postal peon would depose that the delivered letters to Mallick at the Chatra Bhandar office. When the Sumati press was searched several copies of Vartaman Rana Niti were found, and a letter written to the accused by an unknown person connected Arabindo Ghose and Barindra Ghose with his accused.

Mr. Norton dealt at considerable length with Arabindo Ghose, who said was head and front of the conspiracy.

October 31, 1908

ARABINDO

Mr. Nevinson appears to have been considerable impressed by Mr. Arabindo Ghose of whom he speaks as “the leader of the Nationalists or Young Extremists who regarded even Mr. Tilak as touched with the cautions moderation of the past”.

October 31, 1908

“A PERIPATETIC EMPEROR”

Bengal Anarchists

Aurobindo Ghose’s Speeches

Before Mr. C.P. Beachcroft, Additional District and Sessions Judge of Alipore, the hearing of the case was resumed.

Mr. Norton said, by the creation of the Chattra Bhandar, which under the disguise of sending articles made in India for purchase which was a laudable object disseminated seriously seditious literature of a most dangerous revolutionary character all over the country, which were not merely invocations of a purely rhetorical character but revealed to the public an under-current of activity. In this respect, Counsel said, Aurobindo has been the most dangerous. He has worked himself up-possibly in all sincerity—to a prophetic hope, and in his writings, more especially in Bande Mataram, he has given his views which have received their full value sanctity which

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naturally belonged to one with his intelligence what greater incitement, Counsel said, was there than this : “If you are killed you will go to heaven, if you ultimately conquer you will enjoy the earth.” There was the alternative of enjoying this world or enjoying heaven.

Mr. Norton read several articles which appeared in *Bande Mataram* on various dates, including a translation of the French “*Marscillaise*,” which had also been rendered in several vernacular languages. It was obvious, he remarked that the object was to inflame the minds of the readers with the passion which would incite them to revolution and instill into them the glory of marching up to death. In commenting upon another article, he wished the court to note that Aurobindo Ghose was giving the seal of his sanction to the utterances in the *Yugantar*, to which he had already referred. In the article on ‘*Swaraj* and coming *Anarchy*’, the writer said, “*Anarchy* will come” and the man who wrote that was itself directing the anarchy. This was written within two months of the seizure. The article of 23rd April headed “*wheat and draff*” would throw a light upon the construction which should be placed upon the word “*Swaraj*” and the concluding words were clear. If it was not the most unmistakable *Clarion* cry for war, Counsel did not know the English Language. Whether Aurobindo was technically the editor or not, there could be not the shadow of a doubt that he held the controlling influence. The court would see what sort of intelligence was placed at the disposal of those now standing their trial. These writings in the *Bande Mataram* were most dangerous by far than anything published in the *Yugantar*, *Sandhya*, and *Navasakti*. He asked the court to regard upon the evidence which he would unfold. Aurobindo as the leading spirit of this conspiracy. If they found that he was implicated in it, no matter in what measure, they would have no hesitation in believing that he was the head and front of the conspiracy. They would remember the continuity of the relations between Abinash, who was really the *Yugantar*, and Aurobindo. They were arrested together and had been living together under the same roof both in 48, Grey Street and at 23, Scott’s Lane and was in possible to believe that they did not exchange confidences which inspired they policy both of the *Bande Mataram* and the *Yugantar*? Common sense revolted against a contrary view. From the close and dangerous intimacy which existed between these two men one could not help drawing the deduction that Aurobindo was responsible for what appeared in the *Yugantar*, and his paper, the *Bande Mataram*, certainly endorsed these views.

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With a few further comments on this point, Counsel passed on to the public speeches of Aurobindo Ghose at Nagpore, Nassik, Dhulia, Amraoti, Bombay, Utterpara, Chetla, and Cornwallis Square. Witnesses would be called who would produce the notes they had made at the time. In a speech alleged to have been delivered in Cornwallis Square on 3rd April, 1908, just a month before his arrest, Aurobindo Ghose, according to the evidence, said it was no longer time for speaking or writing, but it was time to be prepared with weapons in their hands to fight in the country's cause. Counsel said he would be content to base his case against this man upon this one speech alone.

He then referred to a long speech said to have been delivered by Aurobindo Ghose at Dhulia, and wished the Court to note in this man's own words what his definition of Swaraj was. According to him and his following, it did not mean self-government under the British Rule. When they spoke of Swaraj they meant national life independent of any form of government. The meaning of Swaraj was Mukti (emancipation). When it was Mukti then it was Swaraj. That was the real definition of Swaraj, and it was impossible to in any way include it with any sort of dependence at all. It meant pure and undiluted absolute independence, that absolute exclusion of any foreign Power.

The next speech to which counsel referred was the one delivered at the Midnapore Conference, and he read the evidence given by Mr. B.K. Dutt, barrister, who was President at that meeting, and Mr. Cornish, District Superintendent of Police, to show that the disturbance which took place in the Conference was with regard to the real meaning of the word Swaraj. The Extremist Party, whose leader Mr. Aurobindo Ghose was wanted Mr. Dutt to support Swaraj without the help of the British Government, and Mr. Ghose, when appealed to, refused to give his help in calming the atmosphere. It was clear that he was the recognized leader of the party, and when he went out touring about India he was treated as a sort of peripatetic emperor upon his travels.

In concluding his opening address Mr. Norton said he had taken much more than the ordinary time, but there was an enormous mass of material in the hands of the prosecution, and it was deliverable that the Judge and assessors should be in possession of the main facts so as to understand and

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digest this mass of evidence. He had only given them a sketch, the details of which would have to be painted in.

05-11-1908

November 5, 1908

THE EVIDENCE

Inspector Biswas Witness – Purna Chandra Biswas.

He said it was on the 1st May the complaint was not against any specific individuals but was against Aurobindo Ghosh's gang of our laws. He said I can't recollect what was the language used, but I think the words out laws and Aurobindo Ghosh's gang were used.

He further said the only crime that was specifically mentioned was that of Aurobindo Ghosh, so far as I remember. Up to the 1st May till 9th March I watched all these houses myself.

Did you before the 1st May know any of the names of the men in this gang of outlaws? – Yes, Aurobindo Ghose, Barindra Ghose, Sailendra Bose, Din Doyal Bose, HemChandra Das, Sudhir Sushil.

Will you give us the residences again? – Yes, Aurobindo used to live at 23, Scott's Lane and then he removed from there either on the 29th or 28th of April to 48, Grey Street.

You never heard that Aurobindo removed on the 30th of April ?- No. Abinash Bhattacharjee used to live with Aurobindo at 23, Scott's Lane then at 48 Grey street.

Did yourself ascertain that Aurobindo had removed or was that the result of information?-- It was the result of information.

You remember you signed and put in the first information report dated the 1st of May – Yes. In that report I said that Aurobindo Ghose and Barindra Ghose and their friends Sailendra, Abinash used to mess together at 23, Scott's Lane.

In your evidence before the Magistrate, you say that Aurobindo removed on the 30th of April – Yes.

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Do you want to correct your evidence now? Yes, it was on the 30th and not the 28th or 29th that he removed.

Did you find out where on the 30th Aurobindo had removed?—No.

You told us that you deputed certain officers to make searches at 48, Grey Street? I did not depute. Mr. Clarke and certain officers of the Calcutta Police, whose name I do not remember were deputed. They were deputed between 8 and 10 at night. I was present when they were deputed. I told them that 48, Grey Street was the residence of Aurobindo. I did not tell them about his removal.

You swear that the Search Warrant of 48, Grey Street mentioned the name of Aurobindo Ghose? No No, name was mentioned.

November 5, 1908

Bengal Anarchists

Mr. C.P. Beachcroft was in the Alipore Sessions Court, but only that a day's hearing was possible, owing to one of the assessors being taken ill.

Inspector Purna Chandra Biswas was cross examined by Mr. B. Chackberburty.

Did you complain against any specific individual? – No.

It was against Aurobindo Ghose's gang of outlaws? – As far as I recollect the words "outlaws" and "Aurobindo Ghose" were used.

Do you know the meaning of "outlaw"? Yes, one who has acted in defiance of the law.

Did you yourself ascertain when Aurobindo removed from 23, Scott's Lane to 48 Grey Street? – I came to know from information given to me.

08-11-1908

November 6, 1908

ALIPORE BOMB CASE

Witness Biswas said: I did not see the accused after the arrest up to 8 A.M. of 3rd May. I took a dismissed servant of Aurobindo with me when I went

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to Gaya. He was taken for the purpose of identification of Barindra Ghose. I came to know of Aurobindo's connection with the society between 28th April and 2nd May. On 2nd February I reported to Mr. Plowden that there was a Secret Society. As regards the location of the society in Aurobindo's house I came to know after the 8th March. From 9th March I put some officers to shadow Aurobindo. I noted almost in every diary that Aurobindo, Barindra and some others were leaders of the gang. I came to know that Aurobindo had taken over the Navasakti.

November 6, 1908

BENGAL ANARCHISTS

Inspector Purna Ch. Biswas witness Norton asked – Did you complain against any specific individual? – No.

It was against Arabindo Ghose's going out of outlaws? As far as I recollect the words "outlaws", and Arabindo Ghose were used.

Did you know the meaning of "outlaws" – yes, one who had acted in defence of the law.

Supposing you violate a provision of the Police Court, do you become an "outlaw"? I shall be termed a "criminal".

Did you yourself uncertain when Arabindo removed from 23, Scott's Lane to 48, Grey Street? I came to know from information given to me.

November 8, 1908

Bengal Anarchists

Alipore Trial

Mr. Birley was the witness.

Mr. Chuckerbutty asked him, do you remember that some objection was raised against the exhibits being marked in a bundle? Yes.

May I take it that a document was specifically marked by you when the document was brought to your special notice? Yes.

I will give you some documents affecting Aurobindo Ghose; out of 53 letters mentioned in the search list with regard to the search at 48, Grey

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The Prosecution Opens

Street, two letters, exhibits 294 and 295, were specifically brought to your notice? I cannot say unless I see the record.

Chukerbury said to Birley please refer to exhibit-286 (15 documents, one of which bears the signature of Aurobindo) was only one of the 15 documents brought specifically to your notice? I find exhibits 286, 1,2,3,4,5,6,7 entered on the 3rd July, I don't find 286-8 entered on that date, 286 in the bundle number.

The Judge: As a matter of fact you entered 286-1 to 8 on that date, 286-8 was identified witness Satish Chandra Mukherjee.

Cross examined by R.N. Roy, Mr. Birley said: He clearly recollects that exhibit 238 was put before him. The papers were in his charge all along. The keys were kept by the policeman, unless there was some suspicion. He believed that exhibits were in the same condition now as they were then.

If I placed a piece of paper in a bundle now, would you have any means of knowing that it was in the bundle? –No.

The Judge: Is this exhibit important?

Mr. Norton: Yes, it contains some reference to Aurobindo and to Barin by Probhas.

Mr. Birley further questioned said he did not remember the contents of exhibit 1128.

18-11-1908

November 11, 1908

THE ALIPORE TRIAL

Cross examined by Mr. K.N. Chaudhuri witness Mr. Kemp said that another list was made representing the articles made over to the sub-inspector who brought the accused to Calcutta. Witness did not know that Srish, Susil's elder brother, was at one time a neighbor of Babu Bhupal Chandra Bose, the Director of Land Records in Eastern Bengal and father-in-law of Aurobindo. Witness did not know that Sirish's wife and Aurobindo's wife were in school together. The thana is two miles from the Senpara house. The list was written at the Thana. Witness said that at the search, he found a picture of Aurobindo Ghose, which picture he did not

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

find here. Witness did not take a receipt from the inspector to whom he made over the things to bring them to Calcutta.

November 11, 1908

ALIPORE TRIAL

Police Superintendent Edward Alexander Kemp – witness. Witness was not taken through the search list and identified the articles found at the search. One of the documents was a money order receipt from Sarojini Ghose, sister of Arabindo Ghose. Among the exhibits were several books containing instructions for the preparation of bombs, explosions, lanes, matches, fireworks, drill, rowing, throwing spears.

November 18, 1908

State Trial at Alipore

20th Day's Proceedings

Mr. Norton: I have already adduced some evidence against Suboth Mullick in my opening in this case here before the learned Judge. A letter from Aurobindo's wife to himself shows that Subodh Mullick was intimately connected with Aurobindo.

Continuing the witness said:

"I received a very carelessly worded telegram from one Behala. I don't know the name of any man named Behala. Behala is a place. The telegram began "For me thou art not arrested". "For me thou art not" was the nick name of Aurobindo Ghose in the Bande Mataram Office. It was a favourite expression. That was the only interpretation of the telegram.

Mr. Norton read the letter which was addressed to Suboth Mullick by Babu Hirendra Nath Dutt. It related to certain money matters and also said that Aurobindo Ghose had not returned to Calcutta. During his absence, the National College was suffering his presence being absolutely necessary.

The next letter to Subodh Chandra Mullick was from Sukumar Sen. It also dealt about money matters and there was reference to Aurobindo Ghose (Ex.1054).

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Mr. Norton: It establishes connection between Subodh Mullick and Aurobindo and the “Bande Mataram”.

Mr. Norton replied in the affirmative. The next exhibit tendered was a copy of “Bhowani Mandir” found at the house of Subodh at Benaras.

Mr. C.R. Das rose to cross-examine the witness.

Judge: Who are you for

Counsel: For Aurobindo Ghose.

November 18, 1908

ALIPORE BOMB CASE

Mr. Kaye – Superintendent of Police, Benares was examined by Norton.

Mr. Norton said I opened the case by showing that Aurobindo’s letter to his wife mentioned that he was living in the house of Subodh Mullick at Wellington Square. There is also evidence connecting him with the “Bande Mataram”. It was brought to my friend’s notice in the Lower Court that the search list would be tendered if produced.

The Judge: Then at present we will mark it for identification.

Mr. Norton: Yes.

Witness continuing said: Mullick told me that he had received a curiously worded telegram from a man named Behala. I don’t know anyone of that name Behala is the name of a place. The telegram began “For me thou art not arrested “. Mullick continued and explained that the phrase “For me thou art not”, was a nick name by which the clerks in the “Bande Mataram” office spoke of Aurobindo as it was a favourite expression of his. That was the only interpretation he could put on it and as it came from the “Bande Mataram” office it probably meant that I forgot how the very words used. When Mullick quoted the words “For me thou art not” they tallied with the copy of the telegram.

Mr. Norton read the letter it was from one H. Dutta to Subodu, and related to some money matters, and Aurobindo Ghose’s indispensable connection with the National College. Other exhibits in the way of letters were put to the witness and tendered.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

November 18, 1908

Bengal Anarchists

The Alipore Trial

There is Aurobindo's own letter to his wife to show that he was living with Subodh Chandra Mullick. We have also evidence to prove that Subodh was intimately connected with the Chatta Bhandar, and the Bande Mataram, in fact, 2-1, Creek Row, the Bande Mataram Office, is his private house.

Mr. C.R. Dass objected. He said he was charged with conspiring with others, but not with Subodh Chandra Mullick.

The Judge : They are not at present being used.

The witness Keay District Superintendent of Police Benares, said—Subodh said, "I received a very curiously-worded telegram from one "Behala." It is not the name of a man, but a place. It ran thus; "For me thou art not arrested." Subodh said it was the nick name for Aurobindo Ghose with the clerks of the Bande Mataram office. Subodh further said that that was the only interpretation he could put on the wording. I forget if he said that it was sent from the Bande Mataram Office. Subodh and Monmotho, who said something in Bengali, I had not the copy just then with me. Subodh's words "For me thou art not arrested," tallied with words I found in the copy.

Mr. Norton here tendered the original telegram, and said that two witnesses were called, who denied having signed the telegram. The telegram was sent from Bande Mataram Office. The telegram was addressed to Monmotho, 19, Benares Cantonment, and ran thus: "For me thou art not arrested. More to follow, Chotakarta's presence needful.' It was sent by one "Behala' from 2-1, Creek Row.

Witness said he found another letter in a looking-glass drawer. The letter was written by Sukumar Sen to Subodh. It was written in Calcutta to Subodh asking him to advance. Some money as a loan, also asking if the writer should make himself scarce as he did not like the half imprisonment. The letter also contained something about the lease of certain plots of land by Aurobindo, Sailendra and others.

Sub-inspector Satis Chander Roy was examined by Norton he said he attended a political meeting in March last on the Federation Hall grounds for the reception of Bepin Chandra Pal, whose other name witness said Bepin Behari Pal (Laughter). Witness took notes of the meeting under official instructions. There were seven or eight hundred people present,

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

including both moderates and extremists, of whom Aurobindo was one. He took down 17 names, including those of Aurobindo, Bepin, Lalmohan Ghosal, Panchcouri Banerji, Suresh Samajpati, R.C. Chatterji, barrister-at-law, and Gishpati Kaliatertha (Laughter).

22-11-1908

November 20, 1908

State Trial at Alipore

22nd Day's Proceedings

Satish Chandra Banerjee – on the 24th I watched 15, Gopi Mohan Dutt's Lane along with Suresh Ghose. I saw Barindra coming out. He is a brother of Aurobindo Ghose. Purna Biswas was there. The two men went to 23, Scott's Lane. The house was occupied by Aurobindo Ghose at that time. I saw in that house Aurobindo Ghose, Abhinash Ch. Bhattacharji and Sailendra Kumar Bose. I can identify them (identified).

November 22, 1908

24th Day's Proceedings

State Trial at Alipore

Satish Chandra Baner S.I.

Cross Examination'

Witness – So far, I remember I also got the name of Aurobindo at that time.

Counsel – You said that Aurobindo's name was mentioned by Sasibhusan on the 24th March. Had you known Aurobindo by sight before that? No.

Counsel: When did you first see Aurobindo in your life ? – I want the date – I can't say.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

November 22, 1908

Bengal Anarchists

The Alipore Trial

Mr. Woodman was the witness. The witness identified the plan of the court buildings, and of the Judge's house, both of which were found in the garden.

When the evidence of this witness have concluded, Mr. Chuckerbutty said it would not be evidence against Aurobindo Ghose and he would not cross-examine. The other Counsel associated themselves with Mr. Chuckerbutty.

Witness replying to other question said: I never kept any notes of the watches I kept. Except on one occasion all my reports to my superior officers were verbal reports. After seeing Deputy Superintendent Ram Sadni on March 24th, I saw Inspector Sasi Bhusan De. He gave me verbal instructions to watch on that day. On that day no other office was deputed to be with me. I remember the substances of Sasi Bhusan Dey's directions, which were to watch 23, Scott's Lane, 4 Harrison Road, the Garden and the Howrah Station. I was further told that Sub-inspector Polit would point out to me 4, Harrison Road and 23, Scott's Lane. I got the name of Sailendra and Abinash from Shashi Babu. I also got from him the name of Aurobindo. To the best of my recollection he did not tell me anything more.

Norton asked, did you know Aurobindo by sight before March 24th ?—No, I did not also know Sailendra and Abinash by sight before that date.

When did you first see Aurobindo? I cannot say.

25-11-1908

November 23, 1908

CALCUTTA ANARCHIST TRIAL

Mr. Woodward, District Magistrate, Muzufferpore, was examined by Mr. Norton with reference to the murder of Mrs. and Miss Kennedy. Mr. O. Chuckerbutty did not cross examine witness as his evidence showed nothing against Arabindo Ghose. The other defence counsel took the same attitude.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

November 24, 1908

25th Day's Proceedings

Aurobindo's old College Fellow

Babu Nirode Chandra Chatterjee, Vakil, asked permission of the court for an interview with Aurobindo Ghose on behalf of Mr. H.N. Farrer, and old varsity fellow of Mr. Aurobindo Ghose's of Cambridge. The gentleman has been in Calcutta on a tour in the East.

The Judge granted the permission and the English gentleman had an interview though but brief, with his old collegian. Mr. Ghose looked highly delighted at the interview.

Did you receive any warrant to search a house on the 1st May (48, Grey Street) –Yes I did.

Did you search the house? Yes

When: 2nd May 6 A.M.

Did anybody accompany you? Inspector Gupta, Sub-Inspector, U.N. Bose N. Chakraborty and 4 European sergeants.

Were there any search witness? Yes two.

Did the search witnesses search the police? Yes, they did

And you searched there? Yes.

Did you find anybody in that room? Yes , Aurobindo Ghose and his wife.

Where were they? In a bedding upon the floor.

Did you show the warrant? Yes, Aurobindo signed it, I saw him do so.

Did he read it? Yes

You arrested him? Yes, I did.

Can you identify Aurobindo, Abhinash and Sailendran? Yes.

Witness they went near the dock and identified (1) Aurobindo, (2) Abhinash.

Was Aurobindo at the search? Yes.

They were all present.

Mrs. Mrinalini Ghose, what she did?

She went into another room.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

What did you find in any other room, except that occupied by Aurobindo and his wife?— No only in that room.

Did Aurobindo accompany you to that room? Yes.

November 24, 1908

AUROBINDO'S FRIEND

A Cambridge Friend – Just before the rising for lunch Babu Nerode Chandra Chatterjee asked his Honour if Mr. H. Feners, Barrister – at – law (practicing of the straits settlements) an old classmate of Arabindo Ghose, when at Cambridge, who had just arrived in India, could have a short interview.

The Judge granted the permission.

November 25, 1908

State Trial at Alipore

26th Day's Proceedings

Supt. Creagan

Examination by Norton the witness said:

The actual search commenced on the 2nd of May. There are rooms on both sides in 48, Grey Street. The Press in on the right side, as one enters. The house stands on the road. As one enters the front door one finds a passage, I don't remember whether I found front door open or shut. In the first room is the press. The house faces north. Inside the house is a Courtyard.

Here the witness described house No: 48, Grey Street. He said that it was really a 2 storied house and Aurobindo lived upstairs.

Continuing the witness said: my search commenced upstairs. The first item marked by me is a manuscript (shown) headed "morality of boycott". The manuscript consists of 4 pages, written in English.

Mr. Norton here read the letter found at 48, Grey Street written by Aurobindo to his wife Mrinalini the counsel had read this letter while opening the case and commented on it at great length. This letter stated that

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Aurobindo has 3 frantic ideas. The full text of this letter appeared in these columns when reporting Mr. Norton's opening of the case.

Mr. C.R. Das submitted that the translation of Exhibit 286-1-2 was wrong. He added that the translation of many other documents was wrong in the same way.

Court: Point out the place, where the translation is wrong.

The witness then produced a Bengali letter addressed to A.G. Care of Subodh Chandra Mullick, 12, Welling Square and a letter from Aurobindo to his wife, giving her the news of his leaving 12, Wellington Square.

The Judge asked who Mr. Clarke was referred to in the above letter. Mr. Norton replied that he was an official in Baroda.

Mr. Norton tendered a new letter not previously marked by Mr. Birley. It was from Aurobindo's mother-in-law to his wife who was addressed as "Mira".

Mr. Norton submitted that this name also transpired in a document in the Sylhet search.

The witness next proved another letter written to Aurobindo by a Bengali Student of Byculla, Bombay, which showed Aurobindo's connection with Bombay.

Supt. Creagan then produced 3 other letters one is from Deoghar, written by Aurobindo's wife to himself – which mentioned the name of Abhinash.

Mr. Norton submitted that the letter showed Abhinash's social connection with Aurobindo.

The Crown Counsel next tendered an envelope addressed to Aurobindo at 12, Wellington Square. The post mark on the envelope contained the date of 1st May.

Two telegrams were next tendered both dispatched from Deoghar addressed to Aurobindo at Baroda, one dated the 7th January.

Mr. Norton then tendered a typewritten copy of a "A suggested rule for the working of Congress". He next tendered 3 post cards addressed to "Mino" and suggested that "Mino" and "Mrinalini" were one and the same person. A letter written by Aurobindo to a gentleman at Baroda was then tendered. This letter was referred one Madho Rao.

The Counsel next read a letter to Aurobindo from Sukumar, in which Aurobindo was saluted as "Auro Da".

Part IV: The Alipore Sessions Trial— The Prosecution Opens

Mr. Norton said that this Sukumar was Sukumar Mitter, son of K.K. Mitter, Editor of the “Sanjibani”. The counsel further said that K.K. Mitter was Aurobindo’s Uncle.

The Crown Counsel then read out the appeal by Aurobindo, on 16th October, to the people of India. This had been read and commented on in the course of the opening. The article and the elaborate comment on it by the Crown Counsel appeared in the “Bengalee” in extense.

Mr. Norton suggested that the article referred to above, which was in Bengali, was in the handwriting of Sarojini Ghose. This article exhorted the people to rise as so many infuriated lions and kill the enemies and save the country from the oppression of the demons.

Mr. Norton produced a letter to Aurobindo from a Bengali student in India House in Tokyo, Japan, sympathizing with him in his troubles. It stated further that the letters of Aurobindo to the student were marked by a new spirit of nationalism. The student hoped that the troubles would be over by and by.

Mr. Norton next read out a letter to Aurobindo Ghose from one Alakdari, in Punjab, complimenting him for his high qualities of head and heart.

The Crown Counsel then read out Mr. R.C. Dutt’s letter to A. Ghose recommending Mr. Bhandarkar for the chair of Philosophy in the Baroda College.

The Counsel then read out a letter from Mr. Tilak to Aurobindo Ghose about the holding of the National Conference on occasion of the last Congress at Surat. It stated that Dr. Rash Behari Ghose would be asked to withdraw in favour of Lala, it further stated that Mr. Tilak wrote to Babu Surendranath Banerjee to move in the matter.

The Crown Counsel read another letter from one Mr. Sethu, Bombay, to Aurobindo Ghose asking him not to fall into the trap of the Deccan leader Tilak. The writer suggested that the “Bande Mataram” paper should be raised to the high status of the “Kesori”. The writer observed that Aurobindo Ghose sacrificed his life nothing by taking Tilak as their leader, Surendranath was worshipped all over the country as acknowledged leader and if Aurobindo attached him directly, he would be lowered in the estimation of the public and the cause of the “Bande Mataram” would suffer.

Part IV: The Alipore Sessions Trial— The Prosecution Opens

Mr. Norton began to read the letter; one was from Hyderabad asking Mr. Aurobindo Ghose to review a book in the “Bande Mataram” newspaper. Mr. Ghose is spoken of as the Editor of the “Bande Mataram” in the letter.

The second letter addressed as “My dear Ghose” was from a friend in which Aurobindo Babu is blamed for attaching the Gujaratis. This was in direct opposition to the attitude taken by B.G.T. i.e. Mr. Tilak in the Kesari. The writer warned Aurobindo that the Gujaratis would join the party of Sir Phersaha Mehta. Aurobindo Babu is advised to write some leaders in the “Bande Mataram” to counteract the evil.

The third letter is from Mr. Kelkar of Bombay, asking Aurobindo Babu to dinner the next day. The writer says that he was a perfect stranger to Mr. Ghosh, but he was the oldest subscriber of the “Bande Mataram” and expressed a desire to have private conversation with Aurobindo, to discuss the policy of the “Bande Mataram”.

A letter from Babu Pramatha Nath Sen B.L. Pleader of Noakhally was next read by Mr. Norton. It stated the names of the gentlemen elected as extremist delegates to the Surat Congress, and asked Aurobindo to make arrangements for their boarding and lodging there in the Nationalist Camp.

Judge – Is this man wanted?

Mr. Norton – No Sir, it only proves his connection with Surat. Mr. Ghose was asked to arrange for their meeting in the nationalist camp at Surat.

A letter from Sind addressing Aurobindo as Honourable followed next. Mr. Ghose was also spoken as the Editor of the Bande Mataram.

The next letter was from Nagpur, in which the writer said that the Khapooode was very busy. It was also stated that the Extremists are determined to hold a separate All-India National Conference. Aurobindo was requested to see that a large number of delegates attend the meeting.

Mr. Norton: Mr. Ghose was one of the leaders of the Extremist Party.

A letter of Nagendra Nath Sengupta, Khulna to Mr. Ghose was read by Mr. Norton. The writer expressed his hearty concurrence with the manifesto issued by Aurobindo to uphold the Nationalist Cause at Surat. The writer said that he was a vegetarian, and it would not be much trouble to Mr. Ghose to receive him (Laughter)

A proclamation issued at Nagpur to announce the coming of Aurobindo to lectures was the next Hem tendered.

Part IV: The Alipore Sessions Trial— The Prosecution Opens

The resolution of sympathy passed at a meeting of the students of the National College with Aurobindo Ghose, when he was prosecuted for sedition was then tendered by Mr. Norton.

The Judge: What's the use of it?

Mr. Norton: It proves the influence of Aurobindo upon the student class, and also among teachers.

Mr. Norton then put in a letter from Mr. Aurobindo to his wife, in which it was mentioned that Abhinash, Sudhir and Barin were not then with him and Sukumar had made himself scarce.

Two new documents were produced and all the suggestion of Mr. Norton, marked for identification. One of them was a letter from Shillong, giving the news that Suprabha, wife of the elder brother of Hem, Sushil and Biren, had got her photo. The letter was written by Mrs. Ghose's mother.

A letter found at the place of Rishilal addressed to Aurobindo at 19, Chakku Khansama's Lane, signed by J.N.B. Midnapore was produced by Mr. Norton said that it was the belief of the presentation that J.N.B. is the brother of Satyendra Bose.

A telegram from Tilak asking Aurobindo at 12, Wellington Square, to send half a dozen good nationalist speakers from Bengal was then tendered (Ex.297).

A pamphlet containing a full report of the proceedings of the Comilla Shooting Case, and presented to Aurobindo by the publishers, was tendered by Mr. Norton (Ex.296 11).

The next item was a book in which there was a letter written in red ink which as Mr. Norton said, was a budget of expenditure of "Bande Mataram". The writing it contained was Aurobindo Babu's.

The notebook contained some remarks of Aurobindo on Joun Morley's policy.

There was a poem book in bland verse. It was a manuscript production of Mr. Aurobindo entitled 'The Viziers of Bassora'. There were scribblings in pencil containing the names of Profulla Chaki, Baba Bhusan and Sudhir. One line says where has Baba Bhusan put the bag and another runs as follows "Prafulla" has lost confidence as he could not succeed". The next sentence was "Bhaka Bhusan has gone" and the last "Khoka is doing nothing.

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Mr. Norton – Khoka alludes to Barin. Norton submitted that this was unquestionably in Aurobindo's writing.

Another letter written by Aurobindo stated that the nationalist journals “Bande Mataram”, “Sandhya”, “Yugantar” and “NavaSakti” are in spite of minor differences working in united spirit.

The next was an article on extremism in the “Bande Mataram” Mr. Norton read in full. The drift of the article was that anarchism and violence might be the result of extremism. Mr. Norton considered it very important. A letter from Abhinash to Aurobindo announcing his impending marriage, to which he has reluctantly consented owing to the pressure of his guardians. Abhinash expressed apprehension that the marriage might prove a hindrance – lofty ideal –

November 25, 1908

BUNDLE OF LETTERS

Superintendent Creagan examined by Mr. Norton said the actual search commenced on the 2nd May. There are rooms on both sides of 48, Grey Street. The press is on the right side as one enters. The house stands on the road. As one enters the front door there is a passage. In the first room there is the press. Inside the house is a courtyard.

The witness then further described the house, which was a two-storied one, Aurobindo living upstairs.

Continuing he said, “My search commenced upstairs. The first item marked by me is a manuscript headed “Morality of Boycott” (shown). The manuscripts consist of 14 pages written in English.

Mr. Norton read extracts from the article.

Following these various articles found at the search were put in and included a copy of the Bengalee with three paragraphs cut out, two copies in book form of articles from the Yugantar, the letters, a bundle of 17 documents.

Mr. Norton here read one of the letters, from Aurobindo his wife. Counsel referred to his having read this letter when opening his case and of having commented upon it at great length.

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Mr. Das, Counsel for Aurobindo submitted that with regard to many of the letters, the translations were wrong in many places.

Court: Do you know what passages are wrong? I don't want wrong translations.

Mr. Norton: No more do it.

Court: We can't have all the letters read in court, they are too long. So, if you will find out these passages it will save a lot of time.

Mr. Dass: Yes Sir.

The witness produced a Bengali letter addressed to Aurobindo care of S.C. Mullick, 12, Wellington Square a letter Arabindo to his wife, in which he said, he was leaving 12, Wellington Square, but that all letters addressed there would find him.

Court: I see a reference in of these letters to a man named Clarke, who is he do you know?

Mr. Norton: I believe Sir, that it is the name of a Baroda official.

Mr. Norton asked his honour to mark a particular letter, which had not been specially marked by Mr. Birley, it was from Aurobindo's mother-in-law to his wife who was addressed as "Meno". Counsel submitted that reference to the same name had been found in the Sylhet search.

Next was produced a letter written by a Bengali student from the Arcadis, Byculla, Bombay which showed his connection with Bombay. A letter from Aurobindo's wife to him, from Deoghar was put in because it contained a reference to Abinash, which proved his social connection with Aurobindo, apart from his business connection. Two telegrams both dispatched from Deoghar, were next tendered, addressed to Aurobindo at Baroda, one dated 7th January 1907. Mr. Norton then tendered a typed copy of "A suggested Rule for the working of the Congress". Three post cards were tendered addressed in "Meno", also a letter written by Aurobindo to a gentleman in Baroda, and referred to one Mande Rao, Mr. Norton then read a letter to Aurobindo from one Sukumar in which Aurobindo was saluted as "Auro Da".

This Sukumar, Mr. Norton said, was Sukumar Mitter, son of K.K. Mitter, Editor of the Sanjibani. Counsel further said that K.K. Mitter was Aurobindo's uncle.

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Counsel then read out the appeal by Aurobindo to the people of Bengal, on a certain 16th of October, which had previously been commented upon by Counsel in his opening address, Mr. Norton suggested that the article was in the handwriting of Aurobindo's sister Sarojini. The article exhorted the message to rise as so many infuriated lions and slaughter their enemies and save the country from the oppression of the demons.

A bundle containing 53 letters was next produced, but Counsel did not tender them all.

Mr. Norton read one of these letters, which was from a Bengali student in the India House. Kyoto, Japan, sympathizing with him in his troubles. It also stated that the writer was glad to observe that the letters from Aurobindo to the student were marked by a new spirit of nationalism. The student hoped that the troubles of Aurobindo would be soon over.

Counsel then read the contents of a piece of paper which contained instructions as to the technique of the Bande Mataram; fixing the time limit for various matters sent in for publication. The next letter read by counsel was from one Alakdari in the Punjab to Aurobindo, complimenting him on his qualities and thanking him for his self-sacrifice.

Counsel then read the letter from R.C. Dutt to Aurobindo, recommending Mr. Bhandarkar for the chair of Philosophy in the Baroda College, which had been commended upon by Counsel in the opening of the Case. The next letter read was from Tilak to Aurobindo Ghose, about the holding of the National Conference on the occasion of the last Congress at Surat. It stated that Dr. Rash Behari Ghose would be asked to withdraw in favour of Lala Rajput Rai. It further stated that Mr. Tilak wrote to Babu Surendra Nath Banerjee to move in the matter.

Mr. Norton did not know who "Lala" was or referred to. He was informed that it was Lala Rajput Rai.

Counsel then read three letters to Babu Motilal Ghose, Editor of the Amrita Bazar Patrika from Tilak, all the letters were to the effect that Dr. Rash Behari Ghose would be asked to withdraw in favour of Lala Rajput Rai.

The greater portion of the afternoon was spent in putting in the exhibition found by this witness. One, among them, was a letter to Aurobindo Ghose in which the writer invited him to dinner to discuss the recent events and the policy of the "Bande Mataram" with him. Another letter to Aurobindo

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Ghose addressed to No: 12, Wellington Square speaks of having half-a-dozen good national speakers from Bengal. In another book Mr. Norton read out the following which he said was unquestionably Aurobindo Ghose's.

“Who would be free themselves must strike the blow”.

Mr. Norton was reading a manuscript paper and was hesitating over several of the sentences owing to the writing not being very clear, when the Judge asked him to hand the manuscripts up to him and requested Mr. Norton to read from the printed copy.

November 25, 1908

THE TRIAL AT ALIPORE

Latif-Uddin-Witness- He could not remember the exact words he noted with reference to money order receipt no: 240, but he remembered the document apart from what it contained because it was signed by Sarojini Ghose, who, witness, inferred was the sister of Arabindo Ghose.

Just before His Honour left the Court for lunch a pleader holding a visiting card in his hand stood up and said: May I give this card to Arabindo Ghose, it is from a gentleman. Mr. H.N. Forrers, who was an old classmate of Arabindo and wants your Honour's permission to speak to his him.

Court: Yes.

The gentleman in question who, it is said, was with Arabindo Ghose in Cambridge was permitted to converse with Arabindo for a few minutes. He has just arrived in India, and is said to be on an hour.

Mr. Creagan was witness – He said I received information to search 48, Grey Street on 1st May. I searched it on the morning of the 2nd at about 6 A.M. Mr Clarke, Superintendent of Police 24, Pargannas, Inspector Gupta, Sub-inspector K. Chakraborty and N. Ghose were with me, besides two search witness who searched the whole of the officers and we searched them.

On the door being opened, we rushed upstairs. I entered a room and found it open. The next in which Mr. Clarke had entered, was occupied by

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Arabindo a warrant and he signed it. I arrested him. A few minutes later Inspector Gupta came upstairs with Abinash and Sailendra whom I arrested.

November 25, 1908

TILAK AND AUROBINDO

Bengal Anarchists

The Alipore Trial

When the hearing was resumed yesterday morning, Superintendent Creagan was further examined by Mr. Norton regarding the search at 48, Grey Street. Witness said that amongst the things found there were the manuscript of an article named “Morality of Boycott.”

Mr. Norton read a few lines from the article which bore the initials of “G. M.”

(2) A copy of the Bengalore of 1st May with a piece cut out.

(3) Two printed copies of Selections of articles from the Yugantar.

(4) A bundle of Seventeen documents of which seven were tendered by Mr. Norton. Most of these letters were from Aurobindo to his wife. One of the letters said that Aurobindo wanted unlimited money for some work, and Mr. Norton said it was nothing but revolutionary work.

(5) Another letter written by Aurobindo to his wife from Baroda in 1905 said that Barindra was in Baroda.

Mr. Das: with regard to the two letters my submission is that the translations are wrong in many places, and so the originals and not the translations should be read.

The Judge: Point out the passages that are wrongly translated.

Witness continued to detail the things found: A Bengali letter addressed A. Gd., C-0

Subodh Chandra Maullick, 12, Wellington Square. A letter from Aurobindo to his wife, saying he was going to leave 12, Wellington Square.

The Judge : Who is the Mr. Clarke mentioned in the letter ?

Mr. Norton: I understand he was a Baroda official.

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The prosecuting Counsel then tendered another letter, previously marked by Mr. Birley, as coming from the bundle of Seventeen letters. It was addressed by Aurobindo's mother-in-law to his wife as "Meno". Mr. Norton said that the same name was found in an exhibit in the Sylhet search. Another Bengali document containing the name of "A. Ghosh" was produced. Mr. Norton pointed out that the letters contained in Bengali the words "For Rohini". It was a bazar account. A Bengali letter written by a Bengali from Byculla, Bombay, to Aurobindo was then produced. Mr. Norton said that the letter proved Aurobindo's association with Bombay. A letter dated the 20th December, 1907, supposed to have been written by Aurobindo's wife to Aurobindo from Deoghur, was next produced. The name of Abinash occurred in the letter. Mr. Norton said it associated Aurobindo and Abinash. An envelope with the name of Aurobindo and addressed to 12, Wellington Square, was next tendered. The envelope bore the post mark of May 1st. Two telegraphic M.O. receipts, one of which bore the name of Aurobindo Ghosh and addressed to Baroda from Deoghur on the 7th January were produced. A type-written copy of "A suggested rule for the working of the congress" was next tendered. Out of a bundle of 137 post cards one was produced to show that "Meno" and "Mrinalini" were one and the same person. Passages from a letter from Aurobindo to a gentleman in Baroda were next read to show that it contained the words, "Madho Rao".

Another Letter which Mr. Norton said was very important was produced.

It ran thus: "My dear Auroda," ... I know you never write letters unless they are very urgent. The letter was signed by one Sukumar, son of K.K. Mitter, editor of the Sanjibani, who, Mr. Norton said, was an uncle of Aurobindo. Another Bengali note containing passages regarding Partition Day as a day of mourning was then read.

The Judge: There is some scribbling on the back of the note.

Mr. Norton: Our contention is that is in the hand writing of Sarojini. The note also seems to be in the same handwriting.

Another bazar account containing the words "Deoghur" and "Rohini" was produced. Several other documents of minor importance were then produced. One of them was addressed to Aurobindo as the editor of the Bande Mataram by the students at India House, Kiotto, Japan. The letter

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was one of sympathy for Aurobindo when he was being tried for sedition last year in connection with the *Bande Mataram* prosecution.

A notice of a meeting of the *Bande Mataram* company signed by S. Ghosh was next read. On the back of the note was a draft rule for the work of a certain newspaper office.

A letter from one Alak Dhari, Punjab to Aurobindo, complimenting him on his abilities, was next read by Mr. Norton. An envelope produced later on was done for the purpose of proving that the S.R.G. monogram on the envelope was the same as that on the envelope contained the letter within by Mr. R.C. Dutt, from Baroda to Aurobindo, at Baroda, recommending Mr. Deshmukh as professor of philosophy in the Baroda College. A letter from K.C. Deshpande, Baroda, to A. Ghose, 12, Wellington Square, was next produced.

Next a letter from Tilak to Aurobindo suggesting procedure for the nationalist party in connection with Congress affairs at Nagpur and Surat. Mr. Tilak wrote to say that Dr. Rashbehari Ghosh should be induced to retire in favour of Lala Lajpat Rai, and that Mr. Tilak had written to Mr. Surendra Nath Banerjee to that effect. Another letter written by Tilak to Babu Motilal Ghose to the same effect was read. The letters assured Babu Motilal Ghose that there would be no row at Surat by the new party. Another letter from the same to the same was produced as having been found in 48, Grey Street. It dwelt largely on the necessity for Dr. Ghose's retiring in favour of Lala Lajpat Rai to create a moral effect on the Government.

A third letter from to the same was produced. The letter meant to say that if the moderates are allowed to have their own way this year in the Congress, then the Government would be sure to crush the new party.

The next letter read was from Mr. Sethu, Bombay, to Aurobindo requesting the latter not to fall into the trap of a Deccani letter (Tilak). The writer further wanted the *Bande Mataram* to be raised to the high level of the *Kesari*.

Witness further produced a letter addressed to Aurobindo from Hyderabad, asking him to review a book in the *Bande Mataram* ;Another from Sethu, asking him not to attach the Gujaratis in the *Bande Mataram* ; another from Mr. K.K. Kelkar inviting him to a dinner at Bombay, another

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The Prosecution Opens

from at Noakali Pleader in connection with the election of Congress delegates at Noakhali and boarding them at Surat, another from Kaliprossanna Das Gupta, mentioning the names of elected delegates and several others from various parts of India in connection with the Congress and the National cause, including one written by Dr. Taranath Bal, saying that Mehta should be bearded in his own den.

The Judge: Who is Mehta? An Assessor – Sir, Pherozechah Mehta, a barrister at Bombay.

The Judge: What is the relevancy of this letter.

Mr. Norton: It shows that it is in reply to National Manifestoes sent by Aurobindo.

Mr. Norton then tendered a notice of Aurobindo's arrival at Nagpur. Counsel also read a type written Circular expressing sympathy with Aurobindo during his prosecution. This was signed by the students of the Bengal National College.

The Judge (to Mr. Norton) what do you want it for?

Mr. Norton: I want to show that Aurobindo had great influence with the student community.

A letter written by Aurobindo to his wife on 6th December, mentioning the names of Barin, Sudhir, Abinash and Sukumar was read by Mr. Norton, and the famous sweets letter was also produced. Mr. Norton produced two new documents and asked the Judge to mark them for identification. One of the letters was written on 17th June 1903 by Aurobindo's mother-in-law to his wife and mentioned the name of

“Suprava,” the wife of Sirish Chandra Sen, elder brother of the Sylhet accused. The second document was a post card from Midnapore addressed to Aurobindo at 19-3, Chaku Khansama's Lane. Mr. Norton pointed out that the same address was found in a note-book found in the search of Hrishikesh Kanjilal's house, as well as in the diary of the accused Purna Chandra Sen's father. The letter was signed by “J.N.B.”

Mr. Norton: We say he is Jotindra Nath Bose, brother of the later Satyendro Nath Bose.

The Judge: Is he coming as a witness?

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Mr. Norton: No, Sir.

A Post Card from Beharilal Roy, Bagerhat, to Aurobindo, mentioning him as the leader of the new party, and a telegram from Tilak to Aurobindo, dated December 20th, asking the latter to send half a dozen good Nationalist speakers, were read. A cheque book with two counterfoils signed by S. Mitra, was then produced. Two payments had been made under the signature, of S. Mitra to Abinash Chandra Babu and D.N. Bose.

Next the contents of a note-book were read. Inside were written the names of N.J. Mitter, Elliot, Binoy and some others in connection with the Bande Mataram Office. It also contained some notes on “John Morley’s Policy”. Inside the notebook was a half-sheet of paper which Mr. Norton said obviously was a budget, and routine of work in the Bande Mataram Office.

On the 4th page of another note-book were scribblings containing the names of Prafulla Chaki, Bhababhusan and Sudhir. One line run thus: ‘where has Bhababhusan put the bag? and another said : “Prafulla has lost confidence in himself as he could not do it.” Witness could not say if he saw the scribblings in the note-book.

The Judge examined the scribblings and then said that the following lines also occurred. Bhababhusan has gone away but he will come back. Khoka is doing nothing. He should be more modest.

Mr. Norton: There is some reason to believe that “Khoka” is Barindra Kumar Ghose.

The Judge: Why?

Mr. Norton: I understand the word denotes the youngest boy in the family.

Mr. Norton asked that these particular pages should be marked by the Judge for the first time.

In the book it was written that the Bengalis are a timid race, and another line ran: “Sudhir will be a good man for the next attempt.”

Another scribbling in Bengali contained the following English words, which, Mr. Norton said, were Aurobindo’s: “who would free themselves must strike the first blow.” Other lines read: “Barindra made a mistake in the charge. He is extremely self-confident.”

These scribblings were also marked by the Judge for the first time.

A letter from Abinash to Aurobindo mentioning that his marriage was settled against his will with a girl of eight years, was then read.

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Further exhibits relating the Bande Mataram which according to Mr. Norton was in Aurobindo's handwriting, were produced. One of these contained the names of H.C. Dass, which Mr. Norton said was Hem Chandra, and others contained the initials N.C.M. said Mr. Norton was Nirode Chandra Mallick and S.S.C., Shyam Sunder Chuckerbutty.

26-11-1908

November 26, 1908 — *The Bengalee*

INDIANS ABROAD

State Trial at Alipore

27th Day Proceedings.

Supt. Creagan: Examined by Mr. Norton the witness produced a letter to Sudhir.

The Court asking what the relevancy was, Mr. Norton said that the letter was addressed to Sudhir at Aurobindo's house at Deoghar, it showed Sudhir's connection with Aurobindo.

A Japan Letter

The Crown Counsel read out a long letter addressed from Vancouver. British Columbia, from one Surendra Nath Babu to Aurobindo Ghose, dated 25th December 1907. At the outset the writer gave Aurobindo Ghose the news of his removal to America. The salutation in the letter was "My worthy brother." The body of the letter commenced with the statement that the writer was busy trying to determine the attitude of the people of Japan towards India. He was busy establishing unity amongst the Indians there. He said that he took a scholarship from the Industrial and Scientific Association. He had read up to the B.A. Examination of the Calcutta University under the guidance of Babu Satish Chandra Mukherjee, he took the scholarship and went to Japan.

The writer of the letter requested the addresses to publish this letter in the "Bande Mataram" if he considered it at all worth publishing.

As for his own self, the writer was reaping the fruits of Aurobindo Ghose's teachings. Most Indian students in Japan read the "Indian Sociologist",

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“Jugantar” and the “Bande Mataram”. They touched no other paper. The “Jugantar” was highly appreciated.

The Crown Counsel then read out a letter from Babu Bepin Chandra Pal to Aurobindo Ghose, saying that he had cut off his connection with the “Bande Mataram” and was retiring; so he has no longer responsible for that paper. Aurobindo was responsible for it. Bepin Babu asked him to conduct the paper keeping its high ideals uninjured.

Mr. Norton read another letter to Aurobindo Ghose. It was from a representative of the “Madras Standard”. It was addressed to the Bande Mataram office, but was re-directed to Deoghar. The court asked what that letter was tendered for?

Mr. Norton replied that it was to show Aurobindo’s connection with the “Bande Mataram”.

The exhibits included a letter from Niralombe, enquiring about Aurobindo’s health.

Amongst the exhibits was also included a letter from B.B. Lely from the Central Province Kandna, dated 10-02-1908, addressed to Aurobindo Ghose, saying that he was going to see Aurobindo very soon.

This letter was addressed to 12, Wellington Square; but as Aurobindo was not there at the time, the letter was re-directed to Deoghar.

There was another letter amongst the Grey Street finds from one Probhakor Rao to Aurobindo Ghose dated the 25-4-1908. It was dispatched from Hyderabad. The letter stated that the writer was going to join the National Medical College at Calcutta. The writer complimented Aurobindo Ghose as the Editor and proprietor of the foremost daily paper in India which had the daily circulation of 25,000 copies.

Mr. Norton next read another letter which state that Aurobindo Ghose was the Managing Director of “Bande Mataram” Company Limited. It was addressed to 21 Creek Row. The letter, Mr. Norton stated – bore the post mark of Calcutta bearing the date of 12th November 1907. It bore the post mark of Baidyanath containing the date of 14th November.

Mr. Norton next drew prominent attention of the court to a letter addressed to Aurobindo Ghose from G.K. Gokhale. The post card was dated 12.2.1908.

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The Crown Counsel next read a letter from Aurobindo Ghose to Mr. Mullick. This letter stated that the boys of the Bengal National College wanted to inspect the National Medical College in Calcutta belonging to Dr. Mullick. In this letter Aurobindo Ghosh stated that he had some urgent business in the Bande Mataram office.

Mr. Norton, being asked by the court what he was tendering the letter for, submitted that he was putting in the letter to show Aurobindo Ghosh's connection with Bande Mataram paper.

Mr. Norton read another letter from N.K. Dikshit from Baroda to Sarojini Ghose, dated 24th February. The writer stated that he was willing to secure some shares of the "Bande Mataram" Printing and Publishing Company Limited the writer also stated that he would be able to get three subscribers for "Bande Mataram".

The writer concluded with the statement that he was exceedingly glad at the report of the work of the new party at Surat in connection with the Congress.

Court – Why do you tender this letter?

Mr. Norton – I tender this, Sir, to prove Aurobindo Ghose's connection with the "Bande Mataram" printing and publishing company.

Mr. Norton proposing to tender a group of photographs, Mr. Chakravarti asked what it was about.

Mr. Norton : It is a group of photographs including Aurobindo.

Continuing the witness said that the book which contained the newspaper cuttings had been found on the second storey of house No:48, Grey Street, occupied by Aurobindo Ghose.

November 26, 1908

Superintendent Creagon was the witness and examined by Mr. Norton.

Witness produced several exhibits which the Crown Counsel contended were in the handwriting of Aurobindo Ghose in English. One of the above exhibits was from the Bande Mataram office.

Court: What is that for ?

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Mr. Norton: To prove Aurobindo's handwriting as well as his condition with the Bande Mataram.

Court: To serve both purposes?

Mr. Norton: Yes, Sir.

One of the documents put in was a piece of poetry in English and Mr. Norton referring to the poem said: "I think this piece of poetry is composed by Aurobindo Ghose".

Court Counsel then read out a letter addressed to Sudhir Kumar Sircar at Deoghar, care of the late Raj Narayan Bose. This letter was found at No:48, Grey Street. The letter repeated the ill health of Sudhir and recommended a certain physic to him.

The Court enquired what the relevancy was, and Mr. Norton said, that the letter was addressed to Sudhir Kumar at Aurobindo's house at Deoghar. It showed Sudhir's connection with Aurobindo.

Mr. Norton further suggested that Sudhir was one of the recruits mentioned in Ex.329 found in the garden.

Counsel then tendered a letter from Surendra Mohan Basu, Vancouver, British Columbia to Aurobindo. The writer said in the letter that he had lost all faith in the Moderate Party. He was not allowed the opportunity of learning mechanical engineering in Japan, because in Japan the Indians were slaves.

Mr. Norton: This is the gentleman who has written the book "Human Bullets" which was presented to Aurobindo.

Counsel marked two passages in the whole letter one which stated that the writer was sending articles for publication in the Bande Mataram, the other that he had conversation with a Japanese gentleman named O'Kikura with regard to India, but he did not care to mention the gist of the conversation in the letter. The writer also referred to another Japanese gentleman in Benaras and cautioned Aurobindo against him because he was suspected of being a spy. The writer said later that the Bande Mataram was part and parcel of the life of Indian students in Japan. The writer said he would like to be a correspondent of the Bande Mataram.

Court: Who Hirendra?

Mr. Norton: No, Aurobindo. It was found in his house. Mr. Norton next read a letter from Bepin Pal to Aurobindo in which he said that he had cut

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off his connection with the Bande Mataram and was retiring because he did not want to play second fiddle. He was no longer responsible for that paper, but Aurobindo was. Bepin Pal asked him to conduct the paper in such a way as to keep its high ideals uninjured.

Another letter to Aurobindo from a representative of the Madras Standard was also read.

(The Indian Daily News – Reel No. 145)

It was addressed to the Bande Mataram office, but was redirected to Deoghar.

Mr. Norton said in answer to a question by the Court that this letter was tendered to show Aurobindo's connection with the Bande Mataram.

A post card addressed to the Manager of the Yugantar book shop at No:4, Harrison Road, asked for four sets of the "Mukti Kon Pathe" was produced as having been found at the search of No: 48 Grey Street. Counsel then passed on to tender several post cards and letters that were found at the same search and were addressed to Sailendra Nath Bose and Abinash Bhattacharjee who were arrested along with Aurobindo at that place, and proved association of Aurobindo with these men. Other documents relating to the Navasakti were also tendered. Counsel put in a manuscript with reference to the Chattra Bhandar.

Among the other letters produced was one signed by Bama Charan Sen, late Manager of the Navasakti, which contained the name of Aurobindo. A rent receipt signed by Jugal Kishor Dass was tendered and dealt with a room which the prosecution said was for No:4, Harrison Road, taken in the name of Sailendra. A note book contained a draft letter to Aurobindo signed Abinash.

The next exhibit produced consisted of rules for the guidance of the Navasakti alleged to have been drafted by Aurobindo. The note book produced the name of Manmotho Nath Banerjee at No:30/2, Harrison Road, and that of Mrinal (Nira Pada Roy). A receipt signed by Nundo Lal Seal in the name of Babu Ambica Charan Ukil, for the occupation of premises No:23, Scott's Lane, for the months of February and March 1908, was then produced and tendered. A list of Yugantar expenses in Bengali was next put in, also a rent receipt in the name of Abinash Chandra Bhattacharjee in

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respect of No:4, Harrison Road. Printed notices of the new NavaSakti were put in. They were in Bengali.

November 26, 1908

THE ALIPORE TRIAL

Superintendent Creagan was examined by Mr. Norton regarding the search at 48, Grey Street. Witness said that among the things found these were the manuscripts of an article named “Morality of Boycott”.

A bundle of seventeen documents of which seven were tendered by Mr. Norton. Most of these letters from Arabindo to his wife. One of the letters said that Arabindo wanted unlimited money for some work, and Mr. Norton said was nothing but revolutionary work. Another letter written by Arabindo to his wife from Baroda in 1905 said that Barindra was in Baroda.

Mr. Das with regard to the two letters my submission is that the translations are wrong in many places and so the originals and not the translations should be read.

The Judge point out the passages that are wrongly translated.

Witness continued to detail the things found a Bengali letter addressed A.G. to Subodh Mallik, 12, Wellington Square. A letter from Arabindo to his wife, saying he was going to leave 12, Welling Square.

The Judge: Who is Mr. Clarke mentioned in the letter.

Mr. Norton: I understand he was a Baroda Official.

The prosecuting Counsel then tendered another letter, not previously marked by Mr. Birley, is coming from the bundle of seventeen letters. It was addressed by Arabindo’s mother-in-law to his wife as “Meno”. Mr. Norton said that the same name was found in an exhibit in the Sylhet search. Another Bengali document containing the name of Mr. A.G., was produced by Mr. Norton pointed out that the letter contained in Bengali the words “Fore Rohini”. It was a bazar account. A Bengali letter written by a Bengali from Byculla, Bombay to Arabindo was then produced. Mr. Norton said that the letter proved Aurobindo’s association with Bombay. A letter dated 20th December 1907 supposed to have been written by Arabindo’s wife to Arabindo from Deoghur was next produced. The name of Abinash occurred in the letter. Mr. Norton said it associated Arabindo with Abinash. An

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envelope with the name of Arabindo and addressed to 12, Wellington Square was next tendered. The envelope bore the post mark of May 1st. Two telegraphic M.O. receipts, one of which bore the name of Arabindo Ghose and addressed to Baroda from Deoghur on 7th January were produced. A type-written copy of “A suggested rule for the working of the Congress” was next tendered. Out of a bundle of 137 post cards one was produced to show that “Meno” and “Mrinalini” were one and the same person. Passages from a letter from Arabindo to a gentleman in Baroda were next read to show that it contained the words “Madho Rao”.

Another letter which Mr. Norton said was very important was produced. It runs thus – “My dear Auroda”,.....I know you never write letter unless they are very urgent. The letter was signed by one Sukumar, son of K.K. Mitter, editor of the Sanjibani, who, Mr. Norton said, was an uncle of Arabindo. Another Bengali note containing passages regarding Partition Day as a day of mourning was then read.

The Judge: There is some scribbling on the back of the note.

Mr. Norton: Our contention is that it is in the handwriting of Sarojini. The note also seems to be in the same handwriting.

Another bazar account containing the word “Deoghur, and Rohini was produced.” Several other documents of minor importance were then produced. One of them was addressed to Arabindo as the editor of the Bande Mataram by the students at India House, Kisto, Japan. The letter was one of sympathy to Arabindo when he was being tried for sedition last year in connection with the Bande Mataram prosecution.

A notice of meeting of the Bande Mataram company signed by S. Ghose was next read. On the back of the note was a draft rule for the work of a certain newspaper office.

A letter from one Alak Dhari, Punjab, to Arabindo, complimenting him on his abilities, was next read by Mr. Norton. An envelope produced later on was done for the purpose of proving that the S.R.G. monogram on the envelope was the same as that on. The envelope found in the garden. The envelope contained the letter written by Mr. R.C. Dutt from Baroda. Arabindo, at Baroda, recommending Mr. Deshmukh as Professor of Philosophy in the Baroda College. A letter from K.S. Deshpande, Baroda to A. Ghose, 12, Wellington Square was next produced.

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Next a letter from Tilak to Arabindo suggesting procedure for the nationalist party in connection with Congress affairs at Nagpur and Surat. Mr. Tilak wrote to say that Dr. Rashbehari Ghosh should be induced to retire in favour of Lala Lajpat Rai.

The next letter read was from Mr. Sethu, Bombay, to Arabindo, requesting the letter, not to fall into the trap of a Deccani leader (Tilak). The writer further wanted the “Bande Mataram” to be raised to the high level of the “Kesari”.

Mr. Norton tendered a notice of Arabindo’s arrival at Nagpur. Counsel also read a type-written circular expressing sympathy with Arabindo during his prosecution. This was signed by the students of the Bengal National College.

The Judge (to Mr. Norton): What do you want it for?

Mr. Norton: I want to show that Arabindo had great influence with the student community.

A letter written by Arabindo to his wife on 6th December mentioning the names of Barin, Sudhir, Abinash and Sukumar was read by Mr. Norton and the famous sweets letter was also produced. Mr. Norton produced two new documents and asked the Judge to mark them for identification. One of the letters was written on the 17th June 1908 by Arabindo’s mother-in-law to his wife and mentioned the name of “Suprava” the wife of Srish Chandra Sen, elder brother of the Sylhet accused. The second document was a post-card from Midnapore addressed to Arabindo at 19-3 Chaku Khansama’s Lane. Mr. Norton pointed out that the same address was found in a notebook found in the search of Hrishikesh Kanjilal’s house, as well as in the diary of the accused Purna Chandra Sen’s father.

A Post card from Behari Lal Roy, Bhagerhat to Arabindo, meeting him as the leader of the new party, and a telegram from Tilak to Arabindo dated December 20th asking the letter to send half a dozen good Nationalist speakers, were read. A cheque book, with two counter foils signed by S. Mitra was then produced.

Another scribbling in Bengali contained the following English words, which Mr. Norton said, were Arabindo’s, “who would be free themselves must strike the first blow”. Other lines read “Barindra made a mistake in the charge. He is extremely self-confident.

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A letter from Abinash to Arabindo mentioning that his marriage was settled against his will with a girl of eight years was then read.

In the exhibits relating to the “Bande Mataram” which according to Mr. Norton in Arabindo’s handwriting were produced.

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ALIPORE CONSPIRACY TRIAL

In the conspiracy trial at Alipore Superintendent Creagan was in the witness-box all day. He produced several letters written by Arabindo to his wife, and a number of other letters written by various people, including Tilak to Arabindo. Many of these letters were on Indian National Congress business, and others related to Bande Mataram. A few new exhibits mainly scribblings of alleged incriminating sentences in a notebook found at 48, Grey Street, were put in by Mr. Norton and marked

November 26, 1908

A NEW EXHIBIT

Bengal Anarchists

The Alipore Trial

When the case was resumed Mr. Norton continued his examination of Superintendent Creagan. He tendered some further documents for the identification of Aurobindo’s handwriting.

The Judge: Have not enough documents been put in for that purpose?

Mr. Norton: I do not know which of these will be put into the hands of the witness.

Counsel then tendered an envelope addressed to Sudhir Coomar Sircar, care of Rajnarain Bose’s house, Baidyanath, and marked “confidential”. Mr. Norton pointed out that the envelope was marked confidential and that he would prove through Mr. Denham that the cover was found open in 48, Grey Street. The letter was from a friend of Sudhir’s, who wrote that he was ill and under Kabiraji treatment.

Part IV: The Alipore Sessions Trial— The Prosecution Opens

Mr. Norton then tendered another letter from Surendra Mohan Bash, of Vancouver, British Columbia to Aurobindo. The writer said that he has lost all faith in the politics of the Moderate Party. He was not allowed the opportunity of learning mechanical engineering in Japan, simply because the Indians were slaves. The writer then dilated upon the character of the Japanese nation and remarked that Japan, as he was moving, would never be able to attain the state of a true nation, and that Japan could never be the ideal to an Indian. One of the words in the translation of the Bengali letter was “Horripilation” and the corresponding Bengali word was Pulak Sanchar.

The Judge: The translator is the translator to the Government of Bengal.

Mr. Dass: Sometimes their translations are unintelligible.

The letter further said that an India House was set up at Tokyo where all the Indian students lived, and they could live on Rs.25 to Rs.30 per month. Japan had an eye on India on account of her vast wealth as was described by count Okuma before the Japanese people in connection with the boycott of English goods in India. An Indo-Japanese Association had been started, but mainly for the benefit of the Japanese, and especially of a Japanese named Sakhu Rai.

Mr. Norton: This is the gentleman who is the author of a book named “Human Bullets” which was presented to Aurobindo.

The letter further mentioned that it was the belief of the “Japanese belles” that Indian women be smeared their faces with a black powder just as they themselves used a white powder. The Japanese believe that Indians are like the Negroes, and that Buddha was born in Ceylon or Tibet. The people generally regarded Indian beauties as having huge body, big belly, long nose, dark complexion –(laughter) – and their knowledge was derived from the teachings of the Christian Missionaries.

Mr. Norton marked two passages in the letter, one of which mentioned that the writer was sending two articles for publication in the Bande Mataram, and that he had had talks with a Japanese gentleman, named Mr. Okikura, with regard to India, but he did not like to mention that in the letter. The writer also mentioned the name of another Japanese gentleman in Benares, and cautioned Aurobindo against him because he was suspected to be a spy. The writer further stated that he had addressed the letter to Satis Babu for safety’s sake and that Bande Mataram was part and parcel of the life of the Indian students in Japan, and that the Jugantar should not be

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allowed to stop. The writer further mentioned an experience of his in which he was told by the Captain of the vessel carrying him to America that he would not carry him as he (the writer) would preach sedition in other countries. The government in British Columbia was described as a fraud. The writer ended by saying that he would like to be a correspondent of *Bande Mataram*.

The reading of this letter occupied Mr. Norton for about an hour.

Mr. Norton then read a Bengali letter from Bepin Chandra Pal to Aurobindo, saying that he wanted to have the full control of the *Bande Mataram* and unless he was given the opportunity he would retire in favour of Aurobindo, who according to the writer, could hold the helm of the *Bande Mataram*.

The witness further said: we did not mark all the letters found during the search. The reason was that I received information that a large crowd had assembled at the gate, in consequence of which I stopped further marking and cleared out. I was called before Mr. Birley to depose against the second batch of accused. I tendered Ex.1208 then as it was in my possession and never left my custody. The “sweets” letter never left my possession. A post card addressed to Jogendra Nath Bose, Deoghar, comes from the bundle of fifty-five letters. It inquired about the health of “Auro” from the addresses and was signed by Niralamba.

The Judge: Who is he?

Mr. Norton: It is another name of Jotindra Nath Banerji, who has been discharged. I do not want to tender this post card.

Witness further produced a manuscript in four sheets and read the contents. The scribbles contained same satirical remarks on the honesty of Honest John. This find was marked for identification for the first time, also a letter from V.B. Lele Khandwa to Aurobindo at Deoghur, requesting him to let him know the address of Sukumar at Nagpur.

The Judge: It was not addressed to the Sil’s Lodge?

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Mr. Norton: No I did not want to suggest that Aurobindo lived in the Sil's Lodge.

Another Manuscript signed by Pravakar Ray, Hyderabad, and addressed to Aurobindo, asking him to give him a job in connection with a newspaper which had a daily circulation of 20,000 to 25,000 copies, was also tendered.

The Judge: There was a hard competition then (Laughter).

Another letter addressed to Aurobindo as the Managing Director of the Bande Mataram was next tendered. A post card addressed to Aurobindo at 23, Scott's Lane, by K. Gokhale, Nagpur, was next produced. The envelope containing the Vancouver letter addressed to Satis Chandra Mukherjee at the National College was then produced. Another letter from Aurobindo to Dr. S.K. Mallik, National Medical College, was produced as a particular specimen of Aurobindo's handwriting. Another letter from N.K. Dixit, Baroda, to Aurobindo connected him as Mr. Norton pointed out, with the Bande Mataram Company. The letter was about raising shares for the company. Some newspaper cuttings bound in book form were produced for the purpose of showing the trend of Aurobindo's mind. A photographic group of some Nagpur people amongst whom was Aurobindo was also produced.

A post card addressed to the manager at 4, Harrison Road, asking for the Mukti Kon Pathe, was produced as having been found in 48, Grey Street. Several other post cards and letters addressed to Sailendra and Abinash at 48, Grey Street, 23, Scott's Lane and 4, Harrison Road, were produced for the purpose of proving Aurobindo's association with the two accused. Some documents in connection with the Navasakti were next tendered.

Witness stated that the letter produced was handled over to Mr. Denham but said he did not remember if he produced it from a particular bundle. He believed, however, that Mr. Birley altered the exhibit mark.

The letter in question was in connection with the Yugantar and the Navasakti. Mr. Norton then produced a note containing an account of the sale-proceeds of the Chatra-Bhandar at 4, Harrison Road. Witness identified the note but could not say if it came out of a particular bundle. Mr. Norton then produced an envelope which, witness said, he could not identify.

An account book containing "For Sukumar's Chain, Rs.30, cash Rs.5 for cycle Rs.35 and Basanto fund Rs.100" was next put in. The account book

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

also contained some entries against certain individuals, including the Chatra Bhandar, for the books Mukti Kon Pathe and the Bartaman Rananiti supplied to them.

Another letter signed by “the youngest of the Pandavas written to Bhupen from Natore, Care of Mohendro Natu Karmaker, was then produced. The letter also contained the name of “Jodhistir Dada”. Another letter signed by Buncharam Sen, late manager of the Navasakti, was produced. It contained the name of Aurobindo Ghose. A rent receipt in the name of Sailendra, signed by Jugal Kishore Das, for a room, which the prosecution said, was 4, Harrison Road, and an account book of the Navasakti contained an entry in the name of Sejda, “who, Mr. Norton said, was Aurobindo, were, produced, as was another note-book containing the names of Bibhuti, Profulla, Sudhir. Indra, Abinash and Nikhileswar amongst others, as having paid for the books. The note-book also contained a draft letter to “Sejda” signed by Abinash. Another page of the note-book contained the name of Hemendra Babu, Nalini Babu, Susil and Shyam Babu. The name of Hemendra Babu appeared five times and the name of Nalini Babu thrice. There was an entry in the note-book corresponding to the entries in the name of Sukumar and “Suku” as found in the account-book.

The above entries in the note-book belonging to Abinash, were exhibited for the first time, and in the book, too, the names of Profulla Chaki 44, Bibhuti 6, Sudhir 1-8 and Vitrona 2-19 appeared.

The new exhibit was the rules for the guidance of the Navasakti, alleged to have been drafted by Aurobindo. The note-book further contained the name of Monmotho Nath Banerjee 30-2, Harrison Road, and that of Nirmal (Nirapada). This, too, was for the first time brought to the notice of the Court.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

27-11-1908

November 27, 1908 — The *Bengalee*

MORE EXHIBITS

State Trial at Alipore

28th Day's Proceedings

Supdt. Creagan – Witness

Cross Examination by Mr. Mitter

I respect of the search of the house No;48, Grey Street, when did you receive order? on the 1st.

The Commissioner of Police sent Creagan. There was no warrant for arrest.

No, warrant for arresting Aurobindo Ghose.

Abhinash Bhattacharya or Sailendra Nath Bose? No.

Mitter: You arrested them on your own mother? No, I did not.

Did you not arrest them? Yes, I did arrest them.

What was your authority? The order of the Commissioner of Police.

When is it that you received the search warrant? At the same time.

Was the order of the Commissioner of Police to arrest these men? He gave me five names and said that if I found them or any of them, I would arrest them.

When you got to 48, Grey Street, who was the first person you arrested? Aurobindo Ghose.

You arrested him on the 2nd Storey? Yes.

Who was the next person that was favoured with your attention? Abhinash and Sailendra are next arrested.

After Aurobindo's arrest did the "NavaSakti" go on or stop? I think it stopped.

Mr. C.R. Das began to cross examine on behalf of Mr. Aurobindo Ghose

Was there a conference of Inspectors before the search at 48 Grey Street? No. There was a meeting of the leading police officials of the Bengal and Calcutta Police the previous night at the house of Commissioner of Police.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

How long before the search was it. At the evening of 1st May.

Was it in accordance with the orders posted at the meeting, that you searched 48, Grey Street, the next morning? Yes

The may I take it that you heard nothing about the search before that meeting?-Absolutely nothing.

Nor anything as regards against the persons you arrested the next morning? - I knew nothing.

Can you tell me who applied before the Chief Presidency Magistrate for a search warrant?- No, I can't.

Are you aware that any such application has been made? I know nothing – I simply carried out order, nothing more.

Before the 2nd May did you know that where Aurobindo was living? No.

Did you find Aurobindo in the first room you entered? No, the second.

Did you find Aurobindo in the Eastern or Western room with reference to the Verandah? -The eastern room.

Could you tell me, what room there is below just the room where Aurobindo lived? – No.

C.R. Das said I take it that the “NavaSakti” office and the house of Aurobindo are separate and different? Certainly note.

27 November 1908

Superintendent Creagan was the witness. He said, “I arrested Debabra Bose as well as Arobindo, Abinash and Sailendro under section 54 of the Criminal Procedure. Mr. Creagan said, “I didn't receive a warrant to arrest anyone, either Aurobindo or Sailendra. I arrested them not at my motion, but under the Commissioner's orders which I received when I got the search Warrant”. He gave me five names in a slip of paper. I was to arrest any of them that I found in the house. I first arrested Arabindo, Abinash and Sailendra were brought up to me together and I arrested them. They were brought from one of the rooms downstairs. I did not at that time find anything that connected Aurobindo.

Witness said, before the end of May I did not know where Aurobindo and the other two men were living, nor anything as regard the other two men.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

There are two passages. Then witness said, “I found Aurobindo in the second room that I entered. According to my sketch the room in the west on the ground floor is the NavaSakti Office.

Mr. Dass to witness: The NavaSakti office and the house of Aurobindo are separate and different ?- certainly not, it don’t know if the press shed is distinct, from the two portions of the building.

November 27, 1908

THE TRIAL AT ALIPORE

Superintendent Creagan was in the witness box. Witness produced several exhibits which as the Crown Counsel contended were in the handwriting of Arabindo Ghose in English—one of the above exhibits was from the “Bande Mataram” office.

Court : What is that for ?

Mr. Norton : To prove Arabindo’s hand writing as well as his connection with the “Bande Mataram”.

Court : To serve both purposes ?

Mr. Norton: Yes Sir.

One of the documents put in was a piece of poetry in English and Mr. Norton referring to the poem said: “I think this piece of poetry is composed by Arabindo Ghose”.

The Court enquired what the relevancy was, and Mr. Norton said that the letter was addressed to Sudhir Kumar at Arabindo’s house at Deoghur. It showed Sudhir’s connection with Arabindo.

Counsel referred a letter from Surendra Mohan Basu, Vancouver, British Columbia, to Arabindo. The writer said in the letter that he had lost all faiths, in the moderate party. He was not allowed the opportunity of learning mechanical engineering in Japan because in Japan the Indians were slaves. The writer then debated upon the character of the Japanese national and remarked that Japan as it was moving, would never be able to attain the state of a true nation and that Japan could never be the ideal of an Indian. The letter further said that an India house had been set up at Tokio where all the Indian students lived.

Part IV: The Alipore Sessions Trial— The Prosecution Opens

Mr. Norton – A Japanese gentleman who has written the book “Human Bullets” which was presented to Arabindo.

Counsel marked two passages in the whole letter, one which stated that the writer was sending articles for publication in the “Bande Mataram” the other that he had conversation with a Japanese gentleman named O.K. Kura with regard to India but he did not care to mention them in the letter. The writer also referred to another Japanese gentleman in Benarus and contained Arabindo against him because he suspected to be a spy. The writer said later that the “Bande Mataram” was part and parcel of the life of Indian students in Japan and that it was a shame that the “Yugantar” had ceased but that it should not be allowed to stop.

Mr. Norton read a letter from Bepin Pal to Arabindo in which he said that he had cut off his connection with the “Bande Mataram” and was retiring because he did not want to play second fiddle. He was no longer responsible for that paper, but Arabindo was. Bepin Pal asked him to conduct the paper in such a way as to keep its high ideals uninjured.

Another letter to Arabindo from a representative of the “Madras Standard” was also read. It was addressed to the “Bande Mataram.”

Several more documents and letters were rendered.

A post card addressed to the Manager of the “Yugantar” bookshop at 4, Harrison Road, asked for four sets of the “Mukti Kon Pathe” was produced as having been found at the search of 48 Grey Street.

Counsel then passed on to tender several post cards and letters that were found at the same search and were addressed to Sailendra Nath Bose and Abinash Bhattacharjee who were arrested along with Arabindo at that place and proved the association of Arabindo with these men. Other documents relating to the “Nava Sakti” were also tendered. Counsel put in a manuscript with reference to the “Chattra Bhandar”.

Among the other letters produced was one signed by Bama Charan Sen late manager of the Nava Sakhti, which contained the name of Arabindo. A rent receipt signed by Jugol Kishore Das was tendered and dealt with a room which the prosecution said was for No.4, Harrison Road, taken in the name of Sailendra. Among these documents produced was a note-book containing amongst others, the name of Bhibuti, Profulla, Abinash Sailendra etc., as having paid for the purchase of certain book. The note-book also contained a draft letter to Arabindo signed Abinash.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

The next exhibit produced consisted of rules for the guidance of the “Nava Sakhti” alleged to have been drafted by Arabindo. The Note-book produced above further contained the name of Monmotho Nath Banerjee at 30-2 Harrison Road.

November 27, 1908

ALIPORE CONSPIRACY TRIAL

The feature of the day’s proceedings in the conspiracy trial at Alipore was the reading by Eardley Norton of a translation of a long letter written in Bengali to Arabindo Ghose by an Indian now living in Vancouver, British Columbia. The writer spent some time in Tokio, and he makes some interesting and amusing observations as to the mistaken ideas and Japanese regarding India and things Indian. The letter says amongst other things; “Japan cannot be our ideal, “Japan is not our friend”. Superintendent Creagan was again in the witness-box all day.

November 27, 1908

AUROBINDO’S ROOM

Bengal Anarchists

The Alipore Trial

Superintendent Creagan was cross-examined by Mr. P. Mitter. Replying to questions by Counsel he said he arrested Debabrata and Aurobindo on the strength of the Commissioner’s verbal order. Witness was given the names of five persons who, if found, were ordered to be arrested. He first arrested Aurobindo on the second storey, and next Sailendra and Abinash were arrested. Witness did not examine any papers to establish a connection between these persons and Aurobindo. He remembered Abinash saying that he was the editor of the Navasakti. Sailendra might have said something, but witness did not remember. Witness remembered that he spoke to the three men but did not remember what he said to them.

Creagan said, I sent Sub-inspector U.N. Bose to knock at the door, accompanied by a constable tied up as a thief. I was the first to reach the Court, followed by Mr. Clark. I did not know if the house had another door

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

which was closed. I am almost sure there are two passages, and there were rooms on both sides of the passage, visible from the gate. I do not remember if there was any room to the right of the passage. If it was a closed one, I did not enter. I did not ask anyone who occupied which room or portion of the house. I did not know where Aurobindo or the other two men were living before 2nd May. There is a narrower passaged like the first.

Counsel then cross-examined the witness as to the exact position of the passages and the rooms on both sides of the two passages. Witness said the room occupied by Aurobindo was to the east of the Verandah upstairs. The Navasakti Office was located in the one-storied portion of the building. Witness further cross-examined; said he could not say if there were rooms beneath the verandah nor could he say which room was below Aurobindo's room. He had no idea of the position and number of the rooms situated downstairs.

Mr. das here told the Judge that it might be necessary for his honor to see the house, and it would be better if Mr. Norton tendered a plan.

Mr. Dass (to witness) I put it to you if the second passage is closed you cannot enter the room occupied by Aurobindo?— I cannot say, I did not find any passage closed. I cannot say if there were two separate kitchens in the front and back portion of the house. I cannot say if the press-shed stands disjoined from both the portions of the building.

Referring to the exhibits, witness said that they never left his possession except on the occasions on which some were produced before Mr. Denham on the 11th. Witness went to the C.I.D. Office, found Inspector Gupta there and got back the articles from him. He could not remember if he got back the things the next day or the day after.

If it is stated that the things were taken to the Part Street Thana be correct? It will not be correct as regards the articles found in 48, Grey Street.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

28-11-1908

November 28, 1908

State Trial at Alipore

29th Day's Proceedings

Cross examined by Mr. C.R. Das

Evidence of Mr. Feeny

Creagan, you said yesterday, I am just reminding you that somebody knocked, and the door was opened; when you went upstairs and arrested Aurobindo, was anybody present there? Mr. Clarke, and Mrs. Aurobindo Ghose.

How long after that was the search commenced? Immediately.

Who were present, when the actual search commenced? Inspector Gupta, Mr. Clarke, Aurobindo and Myself.

Nobody else, so long you were searching that room? I don't remember anybody to be present.

From the time you began to search the room, to the time when you left the room, nobody was present, I suppose, these? Police officers came and went out. Outsiders were not allowed.

People collected outside the house at the time of the search? Yes they could not come inside.

How long after the search commenced did you hear of people being collected outside? I don't remember, I have not taken any note of it.

Can you tell me, when did you finish the search of that room? It took the greater portion of the time of search. I have no idea how long it lasted.

It might have taken more than two hours? It might die.

You told me that police officers took part in that search. What were their respective functions? As far as I remember, Inspector Gupta searched the box.

Suppose the documents were handed over to you? After they were signed by the witnesses. When I collected them I initiated them.

The Judge – You collected them all?

Yes, Sir, I collected the exhibits.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Did you take them all in a bundle?

I took them separately, counted them and tied them up.

I suppose you were seated on a chair?

No, on a small stool.

At any rate you were seated? Yes (Laughter)

From what you saw, Aurobindo lived like an ascetic? I can't say, but he did not seem to have much.

There was no furniture? – Not much, not even a bed.

The Judge – But you found him in bed.

Witness – No, Sir upon a mattress.

Were the documents handed to you in a bundle? They were given to me separately, collected them and formed a bundle.

At the time you were giving your evidence before Mr. Birley, they were in bundles? Yes, I brought them in bundles.

Did you put a mark upon the entire bundle? Yes I did.

What sort of a mark? – the mark of exhibits.

The number on your search list, I suppose? – yes.

Was that signed by the search witnesses?

No, they had nothing to do with the handling.

Do you remember that the bundles were every signed by the search witnesses?-

In cases, where all letters were not signed, the search witnesses put their initials upon the bundle.

Apart from the marks of the bundles you cannot identify any particular document as regards the number of the search list?

The Judge – why?

C.R. Das – This is my question. Sir Counsel repeated the question.

Witness – That I can't.

May I also take it, you can only identify particular documents as being found there only from your signature, or that of your search witnesses? Yes.

After the search in that room was over, in whose possession were the documents handed? Either constable or an officer, I am not sure.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Did the other officers, apart from Inspector Gupta, take part in the search in Aurobindo's room? No.

The Judge – He has said something different before. He has not understood you.

C.R. Das – If you don't understand my question, please ask me again, Mr. Creagan.

The question was repeated.

Witness – Yes, Kedareswar Inspector was also present.

Look at the search list, it contains the following entry: 53 letters and envelopes, what does it mean, all the letters and envelopes? – No, sometimes letters were inside the envelopes, sometimes not.

That I think you included in one bundle? Yes.

Look at Ex. 293 (bundle) which corresponds to No:9, in your search list on the bundle itself, there are no initials? – This is a different covering, I put later on.

Now, Mr. Creagan, will you please count up the number of letters and envelopes there? Yes, thirty eight.

Mr. Norton: It was forty in the lower court.

C.R. Das: Then something was taken out of it later on.

Did you count them in the same way in the lower court as you did now? – when the envelopes are separate, and letters in another place, I counted them as one. That makes thirty-five.

Will you count them up in the same way, as you did at the time of the search.

The Judge – you can find it out by the exhibits number.

C.R. Das – Very well, then that makes a total of fifty-three. Is that so? Yes.

Can you explain how it happens this?

Yes some of the letters might have come out of the bundle.

Can you give any other explanation of fact? that is the only possible explanation that can be given.

Ex.293 111 – kindly look at that. The envelope is fixed to the letter there? Yes.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

You may take it from me that in the exhibits out of the bundle the envelopes has been produced pinned with the letter. I can't think so, Sir.

The Judge – I can't take it down in the form you put it.

C, R. Das – I put it to him. Is it not a fact that the letters were pinned with the envelopes in this court? – I don't know.

How many envelopes are there in that bundle? (after counting) 17.

Can you tell me, how many of those contain letters inside, and how many are empty? Eleven, empty, and the remaining are full.

Did you pin the letter into the envelope at the time of the search – that which has been made a separate exhibit? No.

Then, you can't say whether that envelope was empty or not at the time of the search? No I can't.

Can you tell me, whether any identifying mark was put upon the documents at the time of the search? Apart from the headlines now counsel repeated the question and witness – No, none whatever.

Will you kindly give me the number of letters in that bundle?

The Judge: Why not of paper? There are somethings there, which look like letters.

Counsel: Very well, the number of documents, which look like letter? –
23

Was there only covering paper put in at that time with the bundle? - No, they were simply tied up.

Will you point out that the number which as you have said you put upon the first number of each bundle?

I don't see it here today.

Mr. Norton: You better show the other two bundles. Ex. 294 and 295

C.R. Das: Very well. I will do so.

Mr. Norton: where is that figure Ex? those three letters.

Witness: I don't find it there.

Mr. C.R. Das asked the Judge to kindly take down, that two other bundles had been handed to the witness, and he could not find the marks.

The Judge: what Ex.294 and 295?

C.R. Das – Yes, Sir.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Mr. Norton said that Aurobindo was not bound by rope, and the book was produced before the Lower Court, and before the magistrate's signature.

As soon as you went upstairs, you arrested Aurobindo and had him handcuffed? – Yes.

He was tied with a rope? No.

Do you swear to that? Yes, I do.

It is not a fact that some gentlemen came and asked you to loose the rope? No, the only gentleman who came, did not enter the house, sat remained outside. It was the Hon'ble Bhupendra Nath Bose.

You know he has come? – Yes, I saw him and spoke to him.

When was it? As I was coming out after the search.

Do you swear, that it was the first and the last time, that you spoke to Bhupendra Babu that day? Yes, I swear.

Did not a solicitor come to watch the search? Not, to my knowledge, I gave orders to allow nobody inside. I posted sergeants at the gate.

Was no information brought to you that a solicitor was waiting outside and wished to be present at the search?

May have been, I saw none.

Even if he came, he could not have been allowed inside – No one would have been permitted to enter. These were my orders.

Why was it necessary Mr. Creagan, to pass such orders? Because it was necessary in such an extraordinary case.

Then, may I think it, that if Aurobindo's Legal advisors had applied to be present at the search, you would have not allowed them?

No, certainly not.

Do you find in that document the number 7A over the signature of Lahiri?
Yes

Whose handwriting is that? His own

Did you look for the key of the safe? I asked Aurobindo for it.

Did you get it? No.

Afterwards you opened it by force – Yes, it was burst open.

You found nothing important? Nothing.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

I put it to you, was not the name of Bama Charan mentioned in connection with the key of the safe ? I believe, Aurobindo told me about it. He told me, he had not the key with him – I don't remember.

Continuing the witness said – I did not count how many letters were in envelopes and many were not. Mr. Denham was reading the letters and keeping them on the table. The documents were with Mr. Denham for more than 3 days. All the 3 accused were hand-cuffed, including Aurobindo. But Aurobindo's handcuffs were taken off sometimes after. But Abhinash and Sailendra had the handcuffs on the whole time. Aurobindo made no objection to any exhibit being marked. We gave him every opportunity to object. Aurobindo was taken downstairs. He was present during the search of the downstairs rooms. Aurobindo did not try to differentiate the property found upstairs. I do not know whether the name of the remaining search – witnesses were the names of the accused in the case.

To Court: I did not ask Aurobindo to whom the property found downstairs belonged. I asked Abhinash and he said that the property belonged to NavaSakti Office. He spoke of both the properties found upstairs and downstairs. I did not ask Aurobindo why somebody else had the key. I did not ask Aurobindo for any explanation about the documents. I opened only one bundle at a time when I handed documents over to Mr. Denham on the 11th.

No: 54 Reel Incomplete.

There is a communication between the rooms upstairs and the rooms below them; I went upstairs by the south side. Two rooms on the south side downstairs were the "Navasakti" Office.

November 28, 1908

THE KEY OF THE SAFE

Bengal Anarchists

Alipore Trial

29th Day

At the Alipore Sessions Court yesterday, before Mr. C.P. Beachcroft, Additional Sessions Judge sitting with two Assessors, the hearing was

Part IV: The Alipore Sessions Trial— The Prosecution Opens

resumed the charges against Barindra Kumar Ghose, and thirty-three others, of waging was against the king, conspiracy etc.,

When the hearing was resumed yesterday morning, Superintendent Creagan, of the Calcutta Police, who had already spent two days in the box, was again called, and further cross-examined by Mr. C.R. Dass. Replying to Counsel, the witness said both Mr. Clarke and Aurobindo Ghose's wife were present when that accused was arrested. During the search of the accused's room, the witness, the accused, Inspector Gupta, Mr. Clarke, and the search witnesses were present. Police officer's night home come in and gone out during the search. Inspector Gupta took all the letters and other things out of the boxes, and after the documents were signed by the witnesses, they were handed to the witness, who collected each bundle, initialed and counted the letters, and then entered them on the list. There was no bedding in the room in which Aurobindo was found: a piece of cloth was spread on the floor, and there was not furniture in the room. When witness produced the letters etc., before Mr. Birley, they were in marked bundles. The marks corresponded with the numbers in the search-list. The search witnesses did not sign the bundles after they were entered in the list and after marks were put on the bundles. In cases where the letters were not signed, the search-witnesses put their marks on the bundles, which contained such letters. Apart from the marks on the bundle, witness said he could not identify any specific document with that entered in the search-list. He could identify those that contained his signature or the signatures of the search-witness. After the search of the room, the documents were in the possession of either a constable or an officer. Except Inspector Gupta, no other officer took any part in the search. Inspector Kedareswar Chuckerbutty was present throughout the search. The search downstairs was conducted by the same officers. The entry "55 letters and envelopes" meant that there were empty envelopes as well as envelopes containing letters. There is no signature on the bundle (Ex 293). Its covering is not the same as that used by the witness. The bundle contains fifty-three letters.

Mr. Dass pointed out that the whole bundle was put in before the Lower Court, but Mr. Norton had put in only a few.

Mr. Dass (to witness): Out of the original bundle Mr. Norton has tendered only forty and of them he has filed only two; did you count the letters and envelopes in the same way as you do now? Yes.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Replying to further questions, witness said: In some cases I did not count the envelopes and letters separately. Counting a few envelopes with the letters I see there are thirty-five documents which have not been filed. The number of exhibits seems to be a great deal more than fifty-three now. I believe the reason is that some of the letters might have come out of the envelopes. Exhibit 293-13 is pinned to the letter. I cannot say if the envelopes were produced in this Court pinned to the letter. There are altogether seventeen envelopes in the bundle, of which eleven were empty. I did not pin down the envelopes at the time of the search. I cannot say if this particular letter (shown) was inside the envelope. No identifying number was put on any of the letters apart from the bundle. The number put on the first document in the bundle should correspond with the number in the search list.

How many documents are there in the bundle (Ex.293), which you call “letters”? I find twenty-three letters which have not been filed.

Replying to further questions, the witness said There was no cover on the bundle, but it was simply tied-up. The documents which have been filed from the bundle do not contain the documents which bore my exhibit mark. It is also not in the group on the unfiled letters.

Where is it then? I do not find it here to-day. That document bears the figure “9”.

Continuing the witness said he could not then find exhibits 294 and 295, which he had marked by identification. Only one of the envelopes had been signed by the search-witness. Lahiri, but it does not bear any signature, nor the signatures of any police officer or the other search witness.

Can you explain how this occurred? It was a mistake I suppose.

Do you see that the “Sweets” letter (Ex.295) contained the word “Calcutta”, and that it has been struck out and the word “Bengal Camp” put instead? Yes I see that.

Look at Exhibit 299-6A. That is not signed by any of the witnesses? It bears no signature.

Was it produced before the committing Magistrate? It does not bear Mr. Birley’s signature.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Does the book itself (Ex.296) bear any body's signature? No.

The Judge: Do you say that the book was not found there?

Mr. Dass: I cannot say.

The Judge: What are your instructions?

Mr. Dass: My client was hand cuffed and tied with a rope. He had not the opportunity to watch the search. If you your honour gives me a couple of hours' time, I shall show all the books to my client and get further instructions.

Mr. Norton said that Aurobindo was not bound by a rope, and that the book was produced before Mr. Birley, whose signature was in the book.

Mr. Dass said that he wanted to know if the book contained the signature of the witnesses or of the search-officers.

Witness further cross examined, said that Exhibits 297,298, 299-1, did not bear his signature. The other documents found in the bundle (Ex.299) did not bear witness's signature. Out of the eleven note-books forming the bundle (Ex.299) only four were produced, but they did not bear the signature of witness or the search-witnesses. Out of the twenty-six documents in Exhibits 300, 300-1, 300-2, 300-3 did not bear any signature. Exhibits 304, 310 and two photographs were found upstairs. Is that correct? Yes.

If you said before the Lower Court that one of them was found downstairs, would that be wrong? I do not think I said so: If I did, it would be wrong. I did not say that it was so found. The Magistrate had made a mistake in putting that in.

Mr. Norton pointed out that the deposition before the Lower Court should not have been used, but Mr. Dass and his learned friend used it in examination-in-chief and he should have put it in.

Can you explain why some of the documents were signed by the search-witness, Samar Lahiri, alone? It was a mistake as I had to hurry up. With two exceptions the articles were taken away after the search. The iron-safe and the bicycle were taken away afterwards. I noticed a label on the bicycle. The label is not in my search list, but it has been signed.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Mr. Dass: Of course, they were signed, but the question is where and when (Laughter).

Witness continuing, said he did not enter the label in the list as he did not think he was going to take away the bicycle. Witness entered it in the search list afterwards. The inspectors told him that the bicycle was important, and he took it away.

Witness said he did not remember at all if there was any sensation in Calcutta about the Kushtea Shooting affair. When the Inspectors pointed it out, witness understood that the bicycle might be important in connection with the Kushtea affair. Witness said he hand-cuffed Aurobindo and was tying him with a rope, but that was not done. Witness swore to that. Witness further said that he saw and spoke to the Hon. Bhupendra Nath Bose at the gate when he was leaving the house after the search. That gentleman protested against Aurobindo being bound. Witness swore that he saw Babu Bhupendra Nath Bose for the first time that day at the gate. Witness did not know if a solicitor wanted to be present at the search. Information might have been brought to the witness who saw no solicitor. Even if he came, he would not have been allowed to go in. As it was an extraordinary case, witness said he would not allow a soul to enter. If Aurobindo's legal adviser had made an application to be present at the search, witness would not have allowed it.

You find the mark "7A" over Lahiri's signature.

Whose writing is it? it is Lahiri's signature. He might have written it under my orders.

He could not have done it by himself.

Does that correspond with any number in your search-list?

No, I do not see it. I cannot say under what circumstances the mark was put in by the search witness Lahiri.

What are the marks 28-2A and 28-2B on two other documents?

They look like Lahiri's writing. I cannot say under what circumstances they were written. I am surprised to find that the numbers do not correspond with those in my search-list.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

If there are similar marks on other documents, will you be more surprised? Yes.

They show that they were put in by Lahiri unknown to you? Yes, before I took possession of them, but certainly not afterwards. Exhibit 289-1, on the envelope bears the post mark of 22nd December 1907. It also bears the post mark of May 1908. Exhibit 292-3 does not bear any signature.

Was it not stated to you that a man by the name of Bamacharan was the Manager of the Navasakti? I do not remember.

To further questions the witness replied: I asked Aurobindo for the key of the safe, but he said he had not got it. The next day the safe was burst open. I do not remember if Aurobindo mentioned the name of Bamacharan as the man who had the key of the safe. Aurobindo might have told me that somebody else had the key of the safe. I do not know if any inquiry was made with regard to Bamacharan. After the search Sub-inspector, U.N. Ghose went to the Burtolla thana. An inspector came up with the prisoners to my place after I got there with the documents. Inspector Gupta read some of the documents at the time of the search. I read a small portion of the article “Morality of Boycott”. I do not remember if Gupta accompanied me to my room where the documents were kept. We parted company at the police office after we had gone there in separate gharries. I do not remember if the documents were first taken to the Superintendent’s room at about 1.30 pm. Inspector Gupta took the exhibits and the search-list to the police office under my orders. I am almost certain that I was present in the police office when the exhibits were taken back from the police.

Do you swear to that? I am almost confident.

Will you leave aside the “almost”? How can I?—It is so long ago.

Replying to further questions.

Witness continued: I cannot say where Inspector Gupta was when I came away with the exhibits from the police office. I cannot swear if I saw him when the things were taken back from the Magistrate’s Court.

Will you swear that he was present at all? I believe he was present there. He was deputed in the case and so he might have been there.

Did you receive any order to make over the exhibits to Inspector Gupta at the police office? No, I was asked by the commissioner of police to produce the exhibits before the Magistrate, and I asked Gupta, or some other Inspector to do so. The documents were brought back to my place by

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

myself. I put each exhibit in a piece of paper, which I sealed. I did that before I went to the Police Court with them. I did not open the bundles at home that day. From the 2nd to the 11th, I do not remember if I took them out of my almirah until I produced them before Mr. Denham. I cannot swear that I did not take them to any other place between these dates. I swear I did not open the bundles before I produced them before Mr. Denham. It might be that have been a day or two after the 2nd or some other day after the safe was taken to him. I took, if at all, all the letters with me to Mr. Denham at the Royd Street Office. He did not examine the documents. I opened the bundles on the 11th before Mr. Denham, who examined the letters. Inspector Gupta and a Bengal C.I.D. Officer were present. Every document was not read. I do not remember if Inspector Gupta drew Mr. Denham's attention to any of the documents. I read the letter about the "Sweets". I did not draw Mr. Denham's attention to it. Mr. Denham took up the letter and read it out. I do not remember if Mr. Denham's attention was drawn to the letter by anybody at all before he read it. They had a laugh over it, and Inspector Gupta joined in the laughter (Laughter). I do not remember if the other C.I.D. Officer said that it would be very good evidence.

Was anything said about the striking out of the word, "Calcutta" and the substitution of other places of the meeting? I do not remember. It was not a meeting.

Mr. Dass: But it was a place where you met (Laughter).

Witness continuing said: I do not remember if Mr. Denham put his signature on any of the documents. I was told by Mr. Denham that he would open the "Sweets" letter and endorse it. I was paying attention to what was going on in the room. All the time that I was there he was reading the letters. Mr. Denham showed Mr. Plowden and Mr. Sterenson Moore, Mr. Tilak's letter. I did that night (the 11th) hand over some documents to Inspector Gupta. When Exhibits 1 to 10 had been dealt with Mr. Denham went away to dinner, I did the same, and I handed over the documents to Inspector Gupta. I was there from 3 p.m. to 9 p.m. I brought back with me exhibits 1-X that night.

Mr. Norton: You say you took back No. X?

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Witness: I am not sure if I brought back No: XI also. As far as I remember I received an order on the 11th from the Commissioner of Police to see Mr. Denham. It was a verbal order. I repacked the articles I brought back and sealed them.

Did you tie them up at Royd Street? No: Yes, I did.

Why did you say “No” at first? I tied up the bundles at Royd Street and sealed them at Baranasi Ghose’s street.

Further cross-examined by Mr. Dass, witness said he heard of the “Sweets” letter for the first time when it was read by Mr. Denham on the 11th.

How was it that after going on in the next page you wrote under “9A” at the bottom of the page? As far as I remember those two articles were found afterwards inside the box, the contents of which were listed on that page, and I put the two numbers on that page. It was before I took up the next page. I put it there as the articles came out of the same box.

There are similar entries on the next page. What is your explanation? The same explanation as before.

Why have the entries in page 4 of your search-list been irregularly numbered? I do not know. I cannot understand the order.

Mr. Dass pointed out to the Judge that in the certified copy the words “ground floor” occur instead of ‘first floor’, all the other entries being the same. The printed book did not show the entry at all. The original document had the words ‘first floor’.

The Judge: It might be a mistake in the copy.

Mr. Dass: I find some such curious mistakes in the certified copy. In this case it may be a mistake, but it is not a case of omission.

Witness: My explanation with regard to the addition of A after 4 is that I wrote it by mistake, but I did not scratch it out or change it in any way. I do not remember exactly what had happened, but this is my suggestion. I did not explain this to any police officer or solicitor, or to the committing Magistrate. I did not tell anybody what I was going to say.

Can you say why you did not explain before the lower Court the whole of the examination of the documents by Mr. Denham?

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Because I was not asked.

The Judge: Was Mr. Denham examined? No.

Did Mr. Norton examine you from a statement taken down in a paper? I do not remember. I do not know who was instructing Mr. Norton.

Look at the scribbling in Exhibit 299-7 A. That and the scribbling on the next page were not shown to me when I was examined.

The Judge: But it was shown to me.

Mr. Dass: I do not know. The witness did not say anything with regard to that. The next three or four pages scribbles in pencil were not shown to me at all.

Can you say why certain pages of 311–1 were signed by at least one search – witness and the others were not so signed? I cannot say.

Is it not a fact that the figure “I” in your search list has been altered into “11”? Yes, it looks like that.

In the next page of the search–list is it not a fact that same letter has been changed into “C 12”? No, nothing has been altered into “C”. The thing is –

Mr. Dass: Do not be so ready with your explanations. We will have them afterwards.

Witness continuing said: There has been some kind of alteration.

Mr. Dass: Do you say even now that your explanation regarding the non-alteration of “A” is correct – Yes, it is correct.

Cross examined by Babu Tincouri Chatterjee who separated on behalf of Sudhir Kumar Sircar.

Witness said: I am responsible for any irregularity arising during the search. I inquired if the search witnesses were respectable.

Does not section 103 of Criminal Procedure Code say that the search – witnesses should be brought from the locality? Yes, I did not make any note of the documents found at the search then and there.

Please look at Ex.300—21. Does the envelope bear any signature at all? No.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

The Judge: The words “Ex.300” look like Mr. Birley’s writing.

The Pleader: But it does not bear his signature.

Mr. Norton: The writing is at least Mr. Birley’s.

Witness continuing, said the letter within the envelope contained Mr. Birley’s signature, but it did not bear the signature of the search witnesses or of any Police Officer.

This concluded his cross-examination, and he was briefly re-examined by Mr. Norton, who produced other new documents and said he did so because it had been suggested that the prosecution had forged handwriting. He also tendered a bare envelope to show that it contained search-witness Lahiri’s signature, but not that of Mr. Creagan.

The Judge: What are the numbers ‘9’ and “53” in this document?

The Public Prosecutor: The number corresponds to the number in the search list:

The Judge: I do not want your explanation. I want the explanation of the witness.

Witness: “9” is the search-list number and “53” is the number of the letter found in the bundle.

With reference to the “Sweets” Letter, witness said that that letter was signed by him and the search witnesses on the spot. Witness swore to that. He could not say if the letter was found in an envelope.

Mr. Norton said that letter was within a particular envelope, because the indelible pencil writing in the letter tallied with the writing on the envelope which he now tendered for the first time. Mr. Dass objected but the object was over-ruled.

Mr. Dass said he had no objection to the envelope going in for the purpose of counting, but for no other purpose.

Mr. Norton said he would show that the letter exactly fitted the envelope.

The Judge: You just now said that there was similarity of writing.

Mr. Norton: My submission is that the letter could not have been forged by the police in any case.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Mr. Dass: I object to the envelope going in on the ground of the comparison of the handwriting.

The Judge: Why?

Mr. Dass: I used it only for the purpose of counting and hence it cannot go in during re-examination for the first time.

The Judge: But you have suggested that the letter has been forged tampered with or scratched, and so forth.

Mr. Norton: I must counteract the allegation, made against Police. The objection was overruled.

The witness further re-examined said he did not count the letters and envelopes in the bundle when he got them back. In most cases he found the letters taken out of the envelopes when returned to him. Mr. Denham was reading the letters and keeping them on the table, and he put them in the envelopes as much as possible. The documents were with Mr. Denham not more than three days. Witness counted the documents found inside Ex.293 after he got it back and found they were in excess of what he had entered in the search-list. The three accused were hand-cuffed, but Aurobindo not more than fifteen minutes. He was sitting quietly by witness's side. Aurobindo was present during all the search and made no objection whatever to the search. He had every opportunity. He did not explain any documents. Aurobindo made no attempt to differentiate between the properties found upstairs and downstairs.

Witness said he was surprised to find Lahiri's signature because he did not expect to find the same signature in three places on the same documents.

Examined by the Judge, witness said he did not ask Aurobindo to who the property belonged. He asked Abinash and he said that the property belonged to the Navasakti Office. He spoke of the properties found in both the places. No explanation was given by Aurobindo as to why somebody else had the key of the safe. Witness did not ask Aurobindo to give any explanation about the documents.

The Judge: How could you guarantee that you brought back the documents from Mr. Denham wrapped up in the same cover which you had before?— I was present all also and I wrapped up the documents in the same cover as soon as the examination of a particular bundle was finished. There

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

is communication between the upstairs rooms and the rooms just below them, in 48, Grey Street. The communication is on the south side of the passage. The two rooms on the ground floor on the south side are the Navasakti Office.

Mr. Fenny, Deputy Commissioner of Police, gave evidence as to the search at Gopi Mohun Dutt's Lane, where he arrested Karilal Dutt (since hanged) and Nirapada Rai. He had warrants both for search and arrest.

Mr. Norton: As far as I can see this is only a search-warrant.

Witness: Oh yes, I had verbal orders to arrest the occupants of the house. I signed every document found in the house and the search-witness was close by my side, though he did not sign.

05-12-0908

November 29, 1908

SEARCH AT AUROBINDO'S ROOM

State Trial at Alipore

30th Day's Proceedings

Mr. Norton supposed that there was a letter from Utterpara, it was three days before the Kennedy murder. It also comes from Utterpara, the place where Aurobindo Ghose was taken to lecture after the suppression of the Chandannagore meeting by the Mayor.

Mr. C.R. Das strongly objected to the comments of Mr. Norton. He expected that the learned Counsel would sum up later.

November 29, 1908

Superintendent Creagan was in the witness box. He was cross examined by Mr. C.R. Dass and said: When I went upstairs and arrested Aurobindo, Mr. Clarke and Mrs. Aurobindo Ghose were present. The search was commenced immediately after that. Inspector Gupta, Mr. Clarke, Aurobindo and Myself were present when the actual search commenced and as long as we were searching the room I don't remember anyone else being

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

present. Police officers came and went out of the house, but no outsiders were allowed to enter. People collected outside the house at the time of the search. I have no idea how long the search of that room lasted, but it took the greater portion of the time taken in the entire search. It might have taken more than the house. Inspector Gupta searched the boxes. After the documents were signed by the witnesses, they were handed to me and I collected and initialed them. I took them separately, counted them and tied them up. I was not seated on a chair but on a small stool. From what I saw I can't say it. Aurobindo lived like an ascetic, but he certainly did not seem to have much. There was much furniture not even a bed.

Court: But you found him in bed?

Witness: No Sir, Upon a mattress.

Continuing witness said: The documents were given to me separately. I collected them and formed bundles. I brought them in bundles and that is how they were in bundles at the time when I was giving my evidence before Mr. Birley. I put marks upon the bundles – the mark of the exhibits viz., the number on my search list. The search witness had nothing to do with the handling and did not sign the bundles except in cases where they did not sign each letter, when they put their initials upon the bundle. Apart from the marks on the bundles I cannot identify any particular document as regards the search list. You may take it also that I can only identify particular documents as being found there only from any signature or that of my search witnesses. After the search in that room was over the documents which were handed over to either a constable or an officer.

Mr. Creagan, will you please count the number of letters and envelopes in Ex.293 which corresponds to No: 9 of your search list? Yes, thirty-eight.

Mr. Norton: It was forty in the lower Court.

Mr. Dass: then something was taken out of it later on (To witness).

Did you count them in the same way in the lower Court as you did not? After pairing off the letters and envelopes there are thirty five.

Will you then count them in the same way as you did at the time of the search?

Court: You can find it out by the exhibit number.

Mr. Dass: Very well, then that makes a total of 39.

Is that so? Yes.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Can you explain how it happens thus? Yes, some of the letters might have come out of the bundle.

Later witness said: There are 17 envelopes in all in that bundle and of these 11 contain letters and the others are empty. Apart from the headings, no identifying marks were put on the documents at the time of the search. I see in this letter Ex.295 (shown), it was first addressed to Calcutta and then re-addressed to Surat “Bengal Camp Calcutta” being struck off.

Court: What is that letter?

Mr. Dass: The famous “sweets” letter.

Court: Mr. Das are these according to your instructions?

Mr. Dass: His tongue was not hand cuffed.

Court: Why don’t you show him the book now and ask him?

Mr. Dass: I will do so now.

Court: You are only wasting time.

Mr. Dass: I beg your Honor’s pardon. IT will be impossible to take each exhibit to my client unless your Honour give me two hours to do so.

Several other documents found at the search, but which had not been tendered by the Crown, were then handed to the witness by Mr. Dass, to see whether they bore any signature or not, and witness said they he could not find any signatures. There are eleven books in that lot.

Witness said: I didn’t say in my evidence before Mr. Birley that of the two photographs found, one was found on the ground floor. Both of them were found upstairs. If the magistrate has recorded that one was found downstairs, he made a mistake. After the search all the things were taken away with two exceptions, the iron safe and the bicycle. I did not intend taking the bicycle until I was told it was necessary and my attention was called to the label on it. At the time when I made the search. I don’t remember any sensation in the town on account of the Kushtia Shooting Case. The officers told me the bicycle was important. I understood them to allude to the Kushtia shooting case, when they told me it was an important piece of evidence. As soon as I went upstairs, I arrested Aurobindo and had him handcuffed.

He was tied with a rope? No.

Do you swear to that? Yes, I do.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Is it not a fact that a gentleman came and asked you to untie the rope? No. The only gentleman that came did not enter the house but remained outside. It was the Hon. Bhupendra.

You knew he had come? I saw him that spoke to him.

Where was it?—As I was coming after the search Mr. Norton asked to file an envelope which he said was obviously in the same writing as the “Sweets” letter and was obviously the envelope for it. The defence raised the usual objection.

Mr. Norton proposed to file a whole bundle of letters constituting in all 53 and said he would prove to the defence who had made suggestions that there were more letters than 53.

November 29, 1908

THE TRIAL AT ALIPORE

Superintendent Creagan was in the witness box when the case was called on. He said when I went upstairs and arrested Arabindo, Mr. Clarke and Mrs. Arabindo were present. The search was commenced immediately after the Inspector Gupta, Mr. Clarke, Arabindo and myself were present when the actual search commenced and as long as we are searching the room I don't remember anyone else being present. Police officers came and went out of the house, and no outsiders allowed to enter. People collect on side the house at the time of the search. I have no idea how long the search of that room lasted but it took the greater portion of the time taken in the entire search. It might have taken more than two houses. Inspector Gupta reached the boxes. I was not seated on a chair but on a small stool. From what I saw I can't say if Arabindo lived like an ascetic, but he certainly did not seem to have much.

He said as I went upstairs, I arrested Arabindo and had been handcuffed.

He was tied with a rope? No

Do you swear to that? Yes, I do.

Is it not a fact that a gentleman came and asked you to untie the rope? Not the only gentleman that came did not enter the house, but remained outside. He was the Hon. Bhupendra Nath Bose.

You know he had come? — I saw him and spoke to him.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Where was it? – As I was coming out after the search.

Do you swear that it was the first and the last time that you spoke to Bhupendra Babu that day? Yes, I swear.

Did not a solicitor to watch the search? Not to my knowledge. I gave orders to allow nobody inside to the European Sergeant at the gate. Information may have been brought to me that a solicitor was waiting outside and wished to be present at the search. I saw none. Even if he came he would not have been allowed inside. No one was permitted to enter. There were my orders. It was necessary to pass such orders in such an extraordinary case. If Arabindo's legal advisors had applied to be present at the search, I would not have allowed it. It should be surprised to find numbers in some of the documents which do not correspond to those in my search list, and also if there are similar marks on other documents in the handwriting of the search witness Lahiri.

Witness said, after the search I came away along with all the exhibits except the bicycle. Mr. Clarke had left about 10 or 15 minutes after the search commenced. At the time of the search, I don't remember if I came to know that a man, named Bama Charan was manager of the 'Nava Sakhti'. I asked Arabindo for the key of the same. He said it was with another man. We burst the safe open but found nothing important. I don't know if any enquiries were made as to Bama Charan. After the search Inspector Gupta brought the prisoners to my place. Gupta read some of the documents. I went to the Police Office with the exhibits and Gupta followed with the prisoner. I swear we did not go together in the same carriage I don't know where Gupta was when I left the Police Court. I won't swear that Gupta did not bring the documents back to my office in Baranashi Ghose's Street. I don't remember if I had any occasion to open the bundles before I took them to Mr. Denhaw, I will swear that I did not. I did not have the search list with me there. I had sent it to the C.I.D. sometime before. I don't know how long it was after the search that I sent it to them. Before I was examined before the committing Magistrate, I did not make any statement to any police officer not to the Crown Solicitor nor did I tell anybody what I was going to say. I did not say anything in the lower court about the examination of the documents by Mr. Denham because I don't suppose I was asked. Mr. Norton examined you. I don't think he examined me from a statement.

Mr. Norton: How can he say that?

Mr. Dass: It is for the witness to say.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

Sudhir Kumar Sirkar witness said any alterations which I made must have taken place before I left 48, Grey Street.

Mr. Norton wanted to tender a number of notes books which had not previously been put in, order to meet the suggestion that had been made that the books had not been found there, and to show that the writing of Arabindo could not have been forgotten.

Witness Lahiri said: When I found this “sweets” letter. I did not read it; I signed it and I swear that the signature of the search witness were there when I signed it.

Mr. Norton asked to leave to file an envelope which he said was obviously in the same writing as the ‘sweets’ letter and was obviously envelope for it.

Witness said: I counted them myself at the search and made them 53. I did not note how many had envelopes and how many did not. All three men including Arabindo were hand-cuffed. Arabindo was not hand cuffed the whole time. After about 10 or 15 minutes. I took the handcuffs off as he was perfectly quiet. He was seated next to me then. Abinash and Sailendra were hand cuffed throughout. I don’t remember any rope being used to anyone. Arabindo saw all those things being produced and was the things having marked. He did not raise any objection to the marking of any document for any reason. He did not attempt to offer any explanation. He had every opportunity. He was present throughout the search of the lower rooms. He made an attempt to differentiate between the property found in the lower rooms and that found elsewhere.

Mr. Norton then showed witness a plan of the house, 48, Grey Street.

The witness (to Court): I did not ask Arabindo to whom the property of the downstairs belonged. I asked Abinash and he said that the property belonged to “Nava Sakti” office. He spoke of both the properties found upstairs and downstairs. I did not ask Arabindo for any explanation about the document. I opened only one bundle at a time when I handed the documents over to Mr. Denham on the 11th.

Part IV: The Alipore Sessions Trial—
The Prosecution Opens

November 30, 1908

ALIPORE CONSPIRACY TRIAL

At the trial of the Bomb Case in Alipore Court Mr. Eardley Norton put in a paper on which was written a preparation for explosives and a document which called upon Bengalis to rise. “The English are oppressing up and someone should die to free us”, Mr. Norton then put in a letter dated 24th April, 1908, in which the writer mentioned names which are meant for Arabindo and others, and stated that he must leave on some urgent business to which the addressee would come to know here after. Mr. Norton explained that the Muzufferpore murders took place on the 30th and this must be the business the writer was going for Mr. Norton also said that this was the letter on which Mr. Frizoni was examined. Mr. Ghose and other counsel objected to Mr. Norton commenting in this manner in the presence of the witness.

Part V: The Alipore Sessions Trial— Evidence and Examination

December 1908—February 1909

December 01, 1908

State Trial at Alipore

31st Day's Proceedings

Mr. Norton continued the enumeration of pictures including Washington and Japanese and American views. Mr. Norton then said that there was a picture of a Bengali Gentleman, whom he knew, reading perhaps the queen's proclamation. There was our old friend Lajpat Rai, Aurobindo Ghose, a good one too.

Mr. Norton: It seemed to me to be a military uniform. There are pictures of Aurobindo and his wife and of Hem Chandra in happier days.

The Judge: This is the domestic side.

Mr. Norton: It proves association with Aurobindo, and also there is a picture of Mr. Weston's house at Midnapore.

Ex. 355 was a print of Aurobindo Ghose's photograph underneath which was written Prof. Aurobindo Ghose, Editor of "Bande Mataram". The next was a photograph (Ex. 356) of Bhupendra Nath Dutt.

The witness next produced a photo of Aurobindo Ghose containing high eulogies in Bengali putting him down as highly intellectually gifted, intrepid, patriotic and spiritual.

The witness next produced photos of Bepin Chandra Pal, Mr. Tilak, a group of photos of Aurobindo Ghose, Brahmo Bandhab Upadhyaya and Bhupendra Nath Dutta.

December 1, 1908

ALIPORE BOMB CASE

Mr. Norton continued the enumerator of the list of pictures, including Washington: Japanese, he said that there was a picture of a gentleman whom he knew, reading perhaps the queen's proclamation. There was an old friend, Lajpat Rai, and Aurobindo Ghose, and a good one it was. Mr. P. Mitter (after examining photograph) it was ordinary velvet court.

Mr. Norton: It seemed to me to be a military uniform. Then there are pictures of Aurobindo and his wife and all of Hemchandra in happier days.

Mr. Norton: Yes, it proves association with Aurobindo. There is also a picture of Mr. Weston's house at Midnapore.

A copy of the history of the French Revolution was put in a print of Aurobindo's photo on which was written Prof. Aurobindo Ghose, Editor, Bande Mataram.

Court: I dare say.

An illustration of Aurobindo containing a paregoric was put in, also pictures of Lajpat Rai and Surendra Nath Banerjee.

December 02, 1908

State Trial at Alipore

32nd Day's Proceedings

Witness said to C.R. Das that I have seen pictures of Aurobindo Ghose with many people but have never found them hawked about.

By C.R. Das

Pictures of Aurobindo Ghose used to be hawked about at that time and a great money of them used to be sold. You saw them – yes.

To Mr. Norton, the witness said: I saw pictures of Aurobindo Ghose hawked about at Bowbazar junction. Mr. Merriman examined the floor but found no marks on it. There was no question with regard to the marks on the body of Indranath and consequently there was no explanation. The prosecution referred to above of the Bande Mataram raised the question of the editorship of the paper.

December 05, 1908

State Trial at Alipore

(35th Day's Proceedings)

Witness: Inspector Hamilton

Mr. Norton said: We found sir, two post cards in the “Seal’s Garden”. The postal authorities of the locality would prove that they received letters in this person’s name addressed to the garden. We don’t know whether it was an assumed name or a real person. The peon would prove that letters were delivered there in the name of that person, and a value of payable parcel worth Rs.4.2 was also directed to the same address. It was sent from the “Bande Mataram” case, and your honour will see its importance to establish connection with Aurobindo. Mr. Norton added that these plans would show that some schemes of dacoity were planned.

Upendra Nath Mazumdar – Witness

Mr. Norton: On the slip are written the words “France”, “Kind” and “Aurobindo” several times in Bengali.

December 5, 1908

THE ANARCHISTS

A note-book found in the cane basket contained a list of names among them that of V.B. Lali – accepting to the prosecution, Aurobindo Ghose. The note-book also contained formula for making bombs and addresses of two gentlemen in Baroda. The initials of many of the accused also appeared in the book.

December 5, 1908

A REFERENCE TO CHAKI

Bengal Anarchists

Alipore Trial

The witness was Mr. Hamilton—said he did not write the names appearing in the documents ; after which Mr. Norton intimated that a peon of the Rohini Post Office would be called, and would swear that letters used to be

delivered to Prokash Chandra Bose at Sil's Lodge Counsel would correct the accused Aurobindo Ghose with Sil's Lodge, with 134, Harrison Road, and 134, Harrison Road with the Garden. Counsel also pointed out that a V.P. Parcel had been sent from the office of Bande Mataram to Prokash Chandra Bose at Rohini. Several other plans, of various river stations, on which were entries regarding boats, were also produced.

There was also in the document entries in the name of Upendra Nath and other of the accused. There were mentioned the names of places such as Midnapur, Silpur, Burdwan, Khulna, the name of "B.G. Chaki" also appeared. Mr. Norton also appear might be the names of the two men B.G. (Barindra Ghose) and Chaki.

The next entry was in the name of one "Sejdada" who, Mr. Norton pointed out, was Aurobindo. Counsel also remarked that some of the entries in this account tallied with entries in the account book found in the garden. One of the letters found in the garden spoke of crossing the canal near Rajmahal, by boat, and also described the character after the road near Malda. There were also queries regarding shelters in the adjoining jungle, and other particulars which the writer wanted to know.

15-12-1908

December 06, 1908

State Trial at Alipore

36th Day's Proceedings

Examination of Kedareshwar Chakravarty

Inspector of Police C.I.D.

Mr. Norton examined the witness

Mr. Norton said it was a letter dated 7th April last, addressed to Gossain at Serampore and signed by a man named Pabitra Chandra Dutta. Pabitra was the well-known Managing Director of the Chattra Bhandar Company Limited. The original address was Harrison Road near Burra Bazar. It had been removed to 4 College Square. It referred to the sale of the pictures of Aurobindo and Bhupendra Nath Dutta.

The Judge: It is 41, College Square.

Part V: The Alipore Sessions Trial—Evidence and Examination

His Honor asked one of the assessors to read the letter to him. Pabitra wrote to Gossain that a hundred copies of Aurobindo's pictures had been sent to him. They were priced at 9.6 annas. Gossain was asked to account for the sum.

Mr. Norton then rendered two pictures of Mr. Aurobindo Ghosh, underneath one of them were a few Bengali Lines written in verse.

The Judge: It is a panegyric upon Aurobindo.

Mr. Norton said that the prosecution said that it was the accused Sudhir. The address of Aurobindo Ghose at Chakku Khansama Lane was also entered there. A copy of a letter addressed to Aurobindo was entered in the book. The original (a Post Card) was found at 48, Grey Street. The name of Purna Chandra Sen, accused, was also there.

The next thing tendered was ten pictures of Aurobindo Ghose.

December 08, 1908

37th Day's Proceedings

Nothing.

December 09, 1908

State Trial at Alipore

38th Day's Proceedings

Witness Brojo Rakhai Sanyal S.I. of Police Khulna

A photo of Aurobindo Ghosh was tendered

Cross Examined – C.R. Das

These photographs of Aurobindo are sold in the market? I don't know so much.

Did you hear of Dr. K.D. Ghosh, the father of Aurobindo? Yes, I have heard Dr. K.D. Ghose was a well-known man?

Yes, he was.

December 10, 1908

State Trial at Alipore

39th Day's Proceedings

The witness Lahiri deposed to the Prosecutions of “Bande Mataram”. He said that in the first prosecution Aurobindo Ghosh was acquitted while Apurba Krishna Bose, the printer was convicted. Apurba appealed to the High Court, but the appeal was rejected.

December 11, 1908 — The *Bengalee*

State Trial at Alipore

40th Day's Proceedings

Inspector Lahiri in Box

The witness produced a letter in Bengali from Abhinash Bhattacharjee to “Shejo Dada”. It was to the effect that the printer of the Jugantar had a feat suddenly and consequently, all work stopped. So, if “Shejo Dada” sent 2 men from Bande Mataram Office, it would be mood.

Mr. Norton suggested that “Shejo Dada” was none but Aurobindo Ghose.

The witness then produced a bundle containing post cards and letters.

Who produced the letter from Abhinash to “Shejo Dada”? – I produced it
Where from? From the file.

Mr. Norton said: Among the contributors of Bande Mataram the names of Aurobindo Ghose and Sham Sundar Chakraborty.

The Judge: Then he is one of the contributors?

Mr. Norton: He heads the list of contributors.

The Judge: Aurobindo, another accused.

Mr. Norton: No Sir.

The Judge: is he a witness?

Mr. Norton: No sir.

The Judge: Then why not get him?

Mr. Norton: For various reasons.

Part V: The Alipore Sessions Trial—Evidence and Examination

Learned Counsel then read the names of the Managing staff, which included the names of Pravash Chandra Dutt, Hemendra Nath Bagchi.

The Judge: What is that all about ?

Mr. Norton: Nothing I have got Aurobindo's name, proved his connection with "Bande Mataram"

Did you find Ex (1096) ? Yes, it has the Police-mark.

It was a letter to Aurobindo Ghosh from a gentleman at Scinde. Another letter containing the name of Subodh, which Mr. Norton said was Subodh Mullick, related to the settlement of certain business matter with John Dickenson Company. Mr. Norton said that it would be ridiculous to deny after that Subodh guaranteed for the payment of the liabilities of the "Bande Mataram." The letter was addressed to Bepin Babu by Mr. Aurobindo Ghose.

The Judge: Who is Bepin Babu?

Mr. Norton: Bepin Chandra Pal.

The Crown Counsel then read the letter to Mr. Aurobindo Ghosh from Scinde, which was tendered before. The writer asked Arabindo to send Bepin Chandra Pal to Scinde to preach Nationalism. A new spirit had come into the country, and the youths were fired with it. The writer was prepared to send a formal invitation to Bepin Chandra Pal.

The Judge: Who is this man?

Mr. Norton: He is a B.A. of the Bombay University.

The Judge: what does he want ?- To invite Bepin Pal?

Mr. Norton: He wanted Mr. Aurobindo to send Bepin Pal Scinde. This clearly proved that Aurobindo is the leading star of Nationalism of all the world. He is even addressed to as "Bande Mataram" (Laughter).

Mr. C.R. Das: That is a form of salutation.

Mr. Norton: Yes, my dear patriot "Bande Mataram".

A copy of "Human Bullets" and the story of "Siege of Port Arthur" was produced. It was a present to Mr. Aurobindo from one Suresh Chandra Banerjee, an Indian student in Japan, who described himself as a humble nationalist.

E.P. Ghosh : I believe, that this gentleman from Japan is not a conspirator, and then it can hardly be evidence.

Part V: The Alipore Sessions Trial—Evidence and Examination

Mr. Norton: It establishes Aurobindo's connection.

E.P. Ghose: But Suresh is not a conspirator.

Mr. Norton: Do you know if Aurobindo Ghosh had any connection with the altered aspect of the paper?— Yes, he was a shareholder and director of the company and he presided at the annual meeting.

The Judge: Were you there?

Witness – I read the proceedings.

December 11, 1908

MORE EVIDENCE

Inspector Lahiri produced the Search list of the search made at the “Bande Mataram” office at the end of March. At the search were found Shyam Sundar Chakraborty, who was one of the editors, and whose brother Girija Sundar was a canvasser for subscribers, and also Hemendra Prasad Ghosh, Upendra Nath Banerjee, and Sailendra Kumar Ghose. A letter from Abinash to “Shejo Dada” (alleged by prosecution to be Aurobindo) was produced. It asked “Shejo Dada” to send two men from the “Bande Mataram” to the Yugantar office as the printer there suddenly had a fit, and work stopped in consequence. Among the exhibits produced was a letter from Midnapore dated the 27th of December last and addressed to Nikhileswar being written one Mannick. It related to the affairs of the “Chattra Bhandar”. Barindra and Aurobindo were mentioned in it.

December 12, 1908 — *The Bengalee*

State Trial at Alipore

41st Day's Proceedings

Cross examination of Mr. Inspector Lahiri

Moderates and Extremists

Mr. C.R. Das asked leave to put in a petition of which notice was given to the Crown day before yesterday. His Honour asked the learned Counsel to send the petition. It was not on behalf of Mr. Aurobindo Ghose and stated that the defence has been put in a difficult position because charge under

Part V: The Alipore Sessions Trial—Evidence and Examination

Sec. 121 was drawn up in a vague manner. The petition did not know, what specific offences he committed, what arms he collected, or the names of persons whom he abetted in the commission of the offence. It was not stated in what part of Bengal, the war was waged or what acts had been committed in furtherance of the conspiracy. The charge should be amended and drawn in clear terms.

Mr. Norton said that with reference to this petition, he will comment upon it later on.

December 15, 1908 — The *Bengalee*

State Trial at Alipore

Witness: J. Cornish – D.S.P Midnapore

Where was the first meeting held? On 7th December at Mullick Chalk at 3p.m.

Did you note any men from Calcutta attend? Messers Surendra Nath Banerjee, J. Chowdhury, Aurobindo Ghose were pointed to me. Hem Babu was the songster.

Were there volunteers? A hundred of them armed with lathis?

Witness Cornish

Mr. Norton asked:

Was Aurobindo Ghose present, when you went there? – Yes.

Then I believe Mr. Dutt rose to speak? – Yes

In what capacity? As president.

Witness continued that one Mukutear?

Koylash Mohapatra rose to speak.

Mr. C.R. Das objected to the statement as hearsay.

The Judge held that it was relevant because it had a bearing on Aurobindo's conduct. Objection was overruled.

Did anybody in your presence appeal to Aurobindo to speak? – Yes, when the row was going on he was asked to pacify the crowd.

Could you identify Aurobindo? I think, I could do so.

Cross Examined by Mr. C.R. Das

Part V: The Alipore Sessions Trial—Evidence and Examination

Do you remember who appealed to Aurobindo to speak? I don't remember.

So far as you remember, you did not see him do anything? Aurobindo Ghosh?

Nothing, nothing.

The Judge: How far were you from Aurobindo? Not very far.

Did he give any reply of any sort?

No, he remained silent.

December 15, 1908

THE ANARCHISTS

Mr. J. Cornish was witness said I was stationed at Midnapore. There was a conference in December 1957. About 250 or 300 delegates were present. The first meeting was held on the 7th December. Surendra Nath Banerjee, Aurobindo, J.N. Chowdhury, and also Hem Babu was present. When the row was going on an appeal was made to Aurobindo to speak and calm the people, but he refused. The volunteers were on the Extremist Side. Satyendra Nath was captain of the volunteers. I don't think I can identify Aurobindo Ghose.

Examined by Court witness said: I was about 20 feet away from Aurobindo, when he was asked to speak to the crowd. I did not hear any reply but think he remained silent. Eventually they elected a subjects committee. There was a row over that but finally they broke up quietly.

December 15, 1908

THE MIDNAPORE CONFERENCE

Bengal Anarchists

The Alipore Trial

Mr. Cornish, Superintendent of Police, Burdwan, stated that he was present at the Midnapore Conference last year as a Superintendent of Police. At the first meeting, held in Malikchuck, Mr. Surendra Nath Banerjee, Aurobindo Ghose, Mr. J. Chaudhuri and a Songster named Hem Babu, were

present. There were about one hundred volunteers present armed with lathis. Satyendranath Bose was there. Mr. K.B. Dutt was also present there and as he rose to speak as President, a Mukhtear named Kailash rose and asked if the President would speak on Swaraj entirely.

The volunteers brandished their lathis and Surendra Nath Banerjee said he rose with tears in his eyes. He had never seen the President of a Conference, so ill-treated. Mr. P.K. Bose, Secretary to the Conference, asked Kailash Pal, to quieten his party which Kailash did. Appeal was also made to Aurobindo to calm the noisy people, but he did not respond to the appeal. The volunteers were on the Extremist side. Satyendra Nath Bose was the captain of the volunteers.

Cross examined by Mr. C.R. Dass, witness said there was a great confusion when Mr. Dutt rose to speak. The people spoke in Bengali. Witness did not remember who appealed to Aurobindo, who, personally did nothing. Witness did not remember if there was a demand for Mr. Dutt to speak in Bengali and not in English.

Examined by the Judge witness said Aurobindo was not very far away when he was asked to pacify the crowd. He did not make any reply.

16-12-1908

December 16, 1908 — The Bengalee

State Trial at Alipore

44th Day's Proceedings.

“Sweets Letter” again

Witness – Inspector: Radha Govinda Kundu.

Examined by Mr. Norton

The Crown Counsel here read out the “Monkey letter” in which it was written that moneys had entered the garden.

Mr. Norton suggested that the monkeys were CID officers and “Burro Karta” referred to in the letter was Aurobindo Ghose “Sukumar” – added the crown counsel – to which reference had been made in the letter was Barindra Ghose.

Any suggestions as to who wrote the sweet letter and to whom? Yes, it was suggested that Barin might write the letter to Aurobindo, his brother.

Part V: The Alipore Sessions Trial—Evidence and Examination

Was there any discussion as to where the letter was written from? I don't remember.

Where was Barindra living at that time? I don't remember.

How many days after the arrest of Aurobindo, you got this letter? I don't remember.

Could it be a month after arrest? – that would be a guess. It might be earlier.

It would not be a month? No: it might be a fortnight; it don't remember the date the letter was found.

Radha Govinda Kundu was cross-examined by Mr. C.R. Das

C.R. Das said to Kundu. You received certain instruction from Mr. Dinham, when you went to Baidyanath? Yes.

Were those in writing? – Yes I took notes

Were you asked to ascertain whether any rice was sent by Aurobindo or any other accused to Rohini ?- I don't remember.

Did you make any such enquiry – No

Was the name of that house “Seal's Lodge” given to you before you started? – Yes.

Do you know the house, 23, Scott's Lane”? --Yes, I know.

Have you ever been there? Yes, I once went there and saw it from the street.

When was that? Long before 2nd May.

Cross Examined by R.C. Bannerjee

Re-examined by Norton

Mr. Norton: Did you hear of the arrest of Aurobindo there before? Yes

Did you know where?- Yes, at the “NavaSakti Press”

Do you know if this letter has got any relevancy to this case? Yes, Mr. Ghose's name is there.

The Judge: Aurobindo's name?

Mr. Norton: A. Ghosh in a lady's hand; (to witness) any other relevancy?

Witness: I allude to Rohini, who is very close to Roydi.

December 16, 1908

THE ANARCHISTS

Mr. Norton suggested that the monkeys were the C.I.D. Officers and Burro Kartha referred to in the letter was Aurobindo and that Sukumar, to whom reference had been made was Barindra Gosh.

Witness Mr. Gupta said a letter Barindra to Aurobindo is important. It was Aurobindo's arrest he first saw the letter.

December 16, 1908

THIRTEEN MONTHS IN THE YEAR

Bengal Anarchists

The Sil's Lodge Search

Dr. Dass objected to the search list being put in because the search was not made in the presence of any of the accused and asked the Judge to note his objection.

One of the documents produced by the witness, and spoken to, was the famous monkey post card. It was written by Sudhir to Upendra Nath Banerji and had reference to Sukumar Babu and "Bara Karta". It was spoke of monkeys entering the garden.

Mr. Norton submitted that the "monkeys" referred to were officers of the Criminal Investigation Department. Sukumar, counsel added, was Barindra and "Bara Karta" was Aurobindo.

Witness replying to further questions, said he had examined the attendance register of the Giridin National School, in which he found the names of Krishna Jiban and Narendra Baksi. These men used to live with officers of the Land Acquisition Department and the mess was known as "I.A.M." –Land Acquisition Mess.

Mr. Norton remarked that he had been laughed at when he explained the initials "I.A.M." on a previous occasion. It is a department for acquiring other people's land, Counsel declared amid laughter.

Witness further examined, produced a revolver which was handed over to him by the Superintendent of Police of Bankura. The weapon was sealed to Bankura by the Court Inspector in July last.

After a brief cross examination by Mr. Ghosh the witness was questioned by Mr. Lass.

He said he had heard of the “Sweets” letter when the documents were being read, and not before May 5th. The letter was read and it struck witness as an important letter. Witness could not say if Inspector Gupta or himself said anything then, and he did not remember who read the “Sweets Letter” nor what Mr. Denham said in connection with it, but declared to witness from what he said the letter was very important.

Witness, in further cross-examination, remembered May 2nd when Aurobindo Ghose was arrested.

He could not exactly remember now that days after his arrest the “Sweets” letter was read. It could not have been a month, but it might have been on the 5th any time within a fortnight of the last.

Witness translated two of the Bengali documents between the 5th and 25th, he did not remember what they were. It was in connection with some other. There were other Bengali documents, the purport of which witness examined to Mr. Denham in English. He had explained the purport of some English and Bengali books. There are some note-books and books of documents the contents of which witness examined. Witness might have read fire to eight thousand post cards, letters and other documents in connection with the case. He made a note of the instruction to Mr. Denham when he was in Rohini. Witness did not remember he was asked to inquire he being sent to Aurobindo at jail. He did not make such inquiry. Even of the house, Sil’s Lodge, was to him before witness started from Rohini. Witness passed by 23, Scott’s Lane once, long before 2nd May. Witness knew the house as he lived in with his mother. The name “Sarnalata” was known to witness in connection with inquiry at Rohini. Witness inquired at Rohini between 26th and 28th May. He did not see Seal’s Lodge before the 26th and did not ask anybody where it was on the 26th and 27th May witness was at Baidyanath and Deoghur. Rajnarain Bose was very well known in there and witness had heard his name in Calcutta. Witness knew he was relative of Aurobindo through the latter’s one who live in Rohini. Witness

used to go to her house, but he knew he had lived there for the last ten months. He did not know if Aurobindo had sent her bazar articles from Calcutta and Deoghur, but Deoghur has a near bazar than Rohini. Witness said that Ramsal was a good quality of the Sonthal Parganas.

Witness, continuing, said he is remembering only one key from Gopal Kahar, with which he opened the front side of Sil's Lodge. Witness inquired that long the house had been inhabited, he submitted a report on the statements made by Gopal Kahar, NundKishore, and others. The house had the appearance of being deserted from about a month and a more it could not be month and a more it could not be two months. There is nothing at all in the shape of furniture. Excepting the front door, all the doors were open Sub-inspector wrote the search-list standing.

Are you told at Calcutta to search the house? No. There was no search warrant.

Why did you think it necessary to go to the Lodge before the 28th?—I had other warrant work to do. I was told in Calcutta to go to Sil's Lodge.

Witness continuing said he made over the articles found by inspector Gupta Royd Street. When he made the documents the case had already begun.

Re-examined by Mr. R.C. Bannerjee he said, he received back on 12th June, the nine pieces of tin which he had handed over to Inspector Gupta on the 31st May. He received them in the condition in which he made them over and could Swear they were the same pieces of tin.

Re-examined by Mr. Norton: The room in Seal's Lodge had a window on the west side which was closed from within. The same was the case with the other room. Before he assisted Mr. Denham, he was told Aurobindo was arrested in the Navasakti Office. Witness could not remember from which search the "Sweets" letter came. Witness, correcting himself, said he knew at the time of examining the documents that it was found at the NavaSakti Office.

Mr. Norton pointed out that a particular envelope found I Aurobindo's name was not marked, and wanted to have it marked to connect it with the

“Sweets” Letter. He said it came out of the unfiled bundle 293, and it should be marked 295 A.

Mr. Dass said in that case there would be one short in 293-39. He had no objection to the document being separately marked, but it should be noted that the envelope should be marked as coming out of 293-39, which originally contained 30 letters, but was no marked as containing 29 letters.

With reference to Ex.287-1 witness said it was important as it contained the name of A. Ghose, and as it also contained the name of Rohini in close proximity to Rohini.

Mr. Dass pointed out that the witness had said in cross-examination that he had no recollection of the discussion about the letter.

Witness further questioned on the point, said he had no recollection whether the letter came to his hand or that of Gupta.

Do you know Police Officers used to go to Park Street to arrange documents?

Mr. Dass: This did not arise in cross-examination, and besides, the question is being put in an outrageously leading form.

After some discussion the question was disallowed as Mr. Dass did not mention Park Street but Royd Street in cross examination.

During the discussion Mr. Norton said he did not know how there could be cross-examination of fact which were not proved.

Mr. Dass: I am sorry I cannot come up to my learned friend’s high ideal of cross-examination.

Mr. Norton: I am thankful to hearing for that.

You said you hoped to find letters and documents in Sil’s Lodge? I did.

The Judge: You mean expected? Hope and expect mean the same thing in Bengali.

Witness: We do not expect, we suspect (Laughter).

To the Judge: Witness said he was asked to inquire in Rohini of one Prokash Chandra Bose, whose name and address appeared on the back to a plan found in 134, Harrison Road. Witness was sent there to inquire what connection there was between Sil’s Lodge and this case. He also made some inquiries at Baidyanath Junction in connection with P. Chaki, whose

name appeared on a gunny bag, Witness was also asked to inquire in Barindra or any other accused had been at Sil's Lodge or Deoghur. He had also to inquire if Birendra Nath Ghose ever lived in a house in Deoghur. Witness had to work sometimes night and day when assisting Mr. Denham to examine the documents.

The next witness, Narendra Nath Dutt, examined by Mr. Norton, said he was a clerk in Messrs. B.K. Paland Co.'s Shop. He deposed to the fact of receiving a letter from Hem Chandra Sen, Sylhet, for the quotation of a few chemicals, and the reply was made by the firm. Witness identified the red labels of Messrs. C.J. Hewlet.

17-12-1908 *THE STATESMAN*

December 17, 1908

Witness was the postmaster of Rohini identified a money order for Rs.8 sent by Birendra Chandra Sen to Arabindo at Deoghar and which was returned to Calcutta and received by Sarojini Ghose.

Mr. Dass inspected the document on which Mr. Norton said he would ask the court to file it as soon as Mr. Dass looked at it.

Mr. Dass: Is this not a part of the record.

Mr. Norton: I have nothing to do with the record.

Mr. Dass: I want your Honour's ruling on this point.

The Judge allowed Mr. Dass to inspect the documents.

When Mr. Dass rose to cross-examine the witness Mr. Norton objected on the ground that Mr. E.P. Ghosh, being the Senior counsel should examine first. Mr. Ghosh said the rule had generally been observed.

The Judge did not agree, but Dass was allowed to cross-examine first.

Witness cross-examined said, he did not remember the date or the month in which the police went to him for inquiry. Witness could not say if Ashutosh Tarafdar, Sub-Postmaster of Deoghar went to Calcutta at the time that the police made the inquiry at Deoghar.

Some questions were put to the witness by Mr. Norton and the Judge.

Padu Tewari, a postal peon of Deoghar, examined by Mr. Norton, said he had known Raj Narain Babu's bungalow for more than ten years. Witness

knew Arabindo and Barindra as he was formerly a cook in Arabindo's family. Arabindo Babu was Rajnarain Babu's daughter's son and used to live in the bungalow. As postal peon he had delivered letters to Arabindo there. He did that for the last time in November or December 1907. Arabindo lived in that house the last time for twenty-five or thirty days. He had not seen Barindra there during that period. Arabindo's sister and wife lived with him, and they came away from Deoghar with Barindra after Arabindo had left. Witness knew the signature of Sarojini Ghose, who signed in English, witness could not write his own name in English.

Witness in identifying the signature said he did not know how to spell the name, neither could he read it; but he was conversant with the signature as he had marked the signature several times on the occasions of his delivering money orders to her. Witness signed the intimation book in the presence of witness on 21st June 1907.

Mr. Norton then asked the witness to identify Sarojini's signature of 20th December 1908.

The Judge pointed out that the date had not yet arrived (Laughter).

Mr. Bannerjee pointed out that a particular exhibit in the court bore a date which went to show that there were thirteen months in the year (Laughter)

Witness continuing said he wrote 23, Scott's Lane on the money order form for the purpose of redirecting it to that address but could not say by whom and why the words were struck out. Sarojini wrote witness a letter to redirect letters, etc., to that address.

Cross-examined by Babu Nirode Chandra Chatterji, witness said he did not know Arabindo's mother's name, but she lived in Rajnarain Babu's bungalow in Rohini for a long time. Witness used to purchase provisions for Arabindo's mother from the Deoghar Bazar and send it to Rohini through a servant. The ladies of the house used to write out the list of the articles to be purchased. Witness could not remember how many days before May 1st, the date of his writing the words "23, Scott's Lane" Sarojini wrote to him to redirect the letters there. He had redirected letters to that address before that date. Witness could not say when the money order was sent back to Calcutta. So long as Sarojini was in Deoghar witness used to deliver Arabindo's letters to her, but between the date of her departure to May 1st. Witness said he redirected Arabindo's letters to 23, Scott's Lane. He could not say if it was in the beginning of November or December 1907, that he saw Arabindo in Deoghar, and he did not know when he left the

place. Barindra was not there while Arabindo was there. Witness did not see Arabindo in Deoghar after that. He did not know why or when Barindra went. Arabindo was not in Deoghar five or six years before when witness was a cook in Bajnarain Babu's house. Barindra used to read in Deoghar and used to live with his maternal uncles. Witness could not say if Arabindo was ill and went there for a change.

Examined by the Judge, witness could say when Barindra went to Deoghar after December 1907.

Why did you say in the Lower Court that Barindra went to Deoghar when Arabindo was there? – I said Barindra came after Arabindo went away. If I said so, it was incorrect.

Tarini Rauth, a postal peon of the Rohini Post office, examined deposed about letters being delivered to “Sil's Lodge” from the Rohini Post Office. Before Chait last witness knew many Bengalis lived in “Sils Loge”. He knew the names of Prafulla Chaki, Prokash Bose, Upendra Nath Bannerji and Sudhir Kumar Sircar.

Ullaskar Dutt was then taken out of the dock and placed before the witness, who, after some hesitation, said he was one of the men who lived in “Sil's Lodge”.

Mr. Ghosh pointed out that it was unfair to the accused as he had not been identified in the lower court by the witness.

19-12-1908

December 19, 1908

Bengal Anarchists

The Alipore Trial

Inspector Major of the Bora Bazar Thana, witness, deposed to the search of the house of Provas Chandra Deb and his subsequent arrest. Photographs of Arabindo, Upadhyaya, Bhupendra Dutt, Jaswant Rao and Athavale in a group and the photographs of Aswini Dutt, Lal-Bal-Pal were produced.

20-12-1908

December 20, 1908

Bengal Anarchists

The Alipore Trial

Naggesh Chandra Mukherji, Inspector of Police, Tamhic, Midnapure – was the witness.

Mr. Norton, in connection with some speech made in the conference said that he (Mr. Norton) was an extremist, but not an anarchist (Laughter). There was no harm in being an extremist (Laughter).

Witness said, Malvie Abdul Huq presided at the extremist meeting on the 8th. He was the only Mahomedian of Midnapore known for his congress pro-activities (Laughter). Arabindo was present at that meeting but did not speak, Shyamsundar Chuckerbutty said something about the absence of Europeans from the meeting. Lolit Mohan Ghosal and Prokash Chandra Maiti also spoke. They said they had nothing to do with the meeting in which the Feringhee were allowed to sit. While they dispersed, they cried out victory to India, victory to Arabindo, and Bande Mataram.

22-12-1908

December 22, 1908

Bengal Anarchists

Proprietor of Navasakti

Witness said he knew Arabindo by sight. He did not know where Arabindo was living before his arrest in 48, Grey Street.

Witness was then an entry of annas three for going to and coming from Arabindo's house on the 16th. Witness said the amount was not paid back to the office.

During the discussion Mr. Norton asked witness if 48, Grey Street was illuminated on the occasion of Bepin Chandra Pal's release. Witness answered in the affirmative and said there was a feast in which he did not take part.

23-12-1908

December 23, 1908

The Alipore Trial

The witness Bama Chawan Sen, cross examined by Mr. Dass, said he knew Arabindo, as the Principal of the National College. There was another Arabindo Babu who used to make blocks for the Navasakti. The entry in the book was probably in his name. He was asked to hand over the press to Abinash, who was also to be in charge of the furniture and account books till the arrival of the proprietors from Giridin.

Replying to Babu Nagendra Nath Banerji, witness said Bepin Chandra Pal had a son, named Nanee, who was on the staff of the NavaSakti.

Re-examined by Mr. Norton, witness said he knew accused Arabindo Babu as the Principal and not Professor of the National College. He could not say if he was known to the proprietors of the NavaSakti.

24-12-1908

December 24, 1908

Bengal Anarchists

The Alipore Trial

Inspector Jagendro Nath Mukerji, cross examined by Mr. Dass, said the speeches made at the meeting at Uttarpara were temperately worded, and contained no incitement to violence. The meeting resolved to start a National School under the National Council of Education at the request of Arabindo. Arabindo did not speak until he was requested to do so. When he did speak, he dealt with the establishment of a National School, and also explained what was meant by Motherland. As far as his report went, he did not put that to Arabindo. From that report it could be gathered what the President of the meeting had said. The two resolutions were the purport of his speech (Laughter). When the second resolution was moved and seconded Arabindo was asked to speak.

Why did you not put Arabindo's name down, as you did that of Bepin Chandra Pal? Most probably, I forgot.

To the same counsel witness said the president of the meeting was Raja Peari Mohan Mukherji.

07-01-1909

December 17, 1908

State Trial at Alipore

45th Day's Proceedings

Shewnandan Prasad, Postmaster, Baidyanath – re-examined by Mr. Norton

Mr. Norton said that it was a money order in favour of Aurobindo Ghose from Haligung received by his sister Sarojini (Ex 905). It was redirected to Aurobindo. This person is also witness, whose evidence is forthcoming. The coupon was found at Sylhet.

Podu Tiwari of Deoghar, Zilla Sontal Parganas Post Peon

Examined by Mr. Norton

Do you know bungalow of Raj Narain Bose at Deoghar? Yes

How long do you know it? 9 or 10 years.

Is Rajnarain Bose alive? – No. he is dead for 9 or 10 years.

Do you know a person named Aurobindo Ghose? - Yes

His brother Barin? – Yes

You were a cook in his house?- Yes

Is Aurobindo related to Rajnarain?

Did Aurobindo ever live at Deoghur?

Yes sometimes.

How far is your house from the Bungalow of Rajnarain? – A quarter of a mile.

Did you deliver letters to Aurobindo at Rajnarain Babu's Bungalow? – Yes

When did you do so last? – Last winter

Do you know the name of Aurobindo's wife? – Yes Mrinalini

Part V: The Alipore Sessions Trial—Evidence and Examination

You know his sister's name – Sarojini.

How long did Aurobindo stay at Rajnarain's house? – About 25 or 30 days.

During that period, did you see Barin there? – No.

Was he staying there? – He did not

The Judge – He has not seen Barin.

Mr. Norton: Suppose Aurobindo told him, Do you know where Barin was at that time? – No, I don't.

Were Mrinalini and Sarojini there during Aurobindo's stay? – Yes.

Did they come to Calcutta before or after Aurobindo's departure? – After.

Who brought them to Calcutta? Barin went there to bring them down. He stopped there for 3 or 4 days. After Barin came away, I went to the house 6 or 7 days after and found there was nobody.

Do you know Sarojini's signature? Yes.

Does she sign her name in English or in Bengali? In English.

Can you sign your name in English? No.

Look at this Ex.763. Do you know this signature? It is Sarojini's.

Can you read this? I don't know the spelling. I often delivered money order to her. So I knew her signature.

Have you delivered money order to Sarojini? Yes, I have done

Do you keep your peon book? - Yes, I have it there, it is intimation book.

Is that your writing? This writing in this book is in my handwriting.

Mr. Norton – He knows enough to write his name.

Look at this dated 21st June 1907, whose signature is this? Sarojini Ghose's.

Did you see her write this? Yes, She signed in my presence.

Look at the date 21st, February 1908. Yes, it is Sarojini.

It was signed in your presence – yes.

Mr. Norton tendered the money order receipt.

Did this come to you for payment?

My Baboo gave it to me for delivery.

Part V: The Alipore Sessions Trial—Evidence and Examination

I returned the money order with the explanation.

Was there nobody in the house? No, none of the Babus were there.

What Babus? Aurobindo Babu and his brother.

Do you keep a postman's book? – Yes.

Look at the third item on 1st May?

Yes, Aurobindo Ghose, Money order No: 240 for Rs. “eight”.

Mr. Norton said that his was the corresponding number of the previous money order.

Witness was then asked to identify Aurobindo Babu and Barindra. He walked up to the dock, and the accused were made to stand in lines, witness first pointed out Barin and then identified Aurobindo Babu.

Cross-Examination Babu Nerode Chandra Chatterjee

Do you know the name of Aurobindo's mother? No, she lives at Rohini.

How long does one live there? For 9 or 10 years from the time – I have been there.

The money order you redirected to 23, Scott's Lane was in Aurobindo's name? Yes.

Then you know that Aurobindo was there because you wrote the changed address? Yes.

What date? 1st May.

How many days before that day you know the address? I know it, because Sarojini wrote a letter stating that address.

When did you get that letter? I don't remember.

You re-directed all the letters to Aurobindo during that period to 23, Scott's Lane? Yes, Sir.

Do you know, when it was sent to Calcutta, from your office? I don't know when it was actually sent back. I made it over to the Baboo.

All this time you re-directed all the letters of Aurobindo to 23, Scott's Lane? So long as Sarojini Ghose was there I used to deliver letters to her, even after Aurobindo left. But when Sarojini also came down to Calcutta I re-directed all the letters to 23, Scott's Lane till 1st May.

Then so long as Sarojini was there, you used to give all the letters of Aurobindo to her? Yes, I used to give them to Sarojini.

Part V: The Alipore Sessions Trial—Evidence and Examination

When did you see Aurobindo first at Deoghar in November 1907? I can't say exactly whether it was in the beginning or end of the month, when I first saw Aurobindo there.

Do you know the date, when Aurobindo left the place, for Calcutta? I am not sure. I can't say.

So long as Aurobindo was there, you did not see Barin? No did not see Barin Babu there, during the stay of Aurobindo.

You did not see Aurobindo there, after he had come to Calcutta? No.

During Barin's stay, you did not see Aurobindo? No, I did not.

You do not know, when Barin went – there? No.

You can't say, what was the reason of his visit to Deoghar? No, I cannot.

When you were a cook six years before did you see Aurobindo Baboo? No, I did not see him.

The Judge: I thought, he cooked for Aurobindo.

Mr. Norton: He was the cook of RajNarain Babu. You did not know where Aurobindo lived at the time? No, I did not.

Barin Baboo was studying at Deoghur school at that time? Yes.

Under the care of his maternal uncle? Yes.

Is it not a fact, that Aurobindo went there for a change? No, I don't know. Do you know why he went there? No, I don't know.

December 17, 1908

THE ANARCHISTS

P. Tewari a peon of the Deoghar Post Office was called and examined by Norton. He said : I know the bungalow of Rajnarain Bose, who is dead. I know Aurobindo Babu. His brother's name is Barin Babu. I was a cook in his house five or six years before. Aurobindo Babu is Rajnarain Bose's daughter's son. The name of Aurobindo Babu's wife is Mrinalini and his sister's name is Sarojini. Aurobindo Babu lived at Rajnarain's house about 25 or 30 days. When he was there, his wife and sister lived there too. They came to Calcutta after Aurobindo Babu's departure.

Part V: The Alipore Sessions Trial—Evidence and Examination

Witness was then asked to identify Aurobindo and Barindra and he identified them. He said I did not see Aurobindo Babu when I was a cook six years before.

December 18, 1908

State Trial at Alipore

Manick Lal Dutt – Witness

The witness wrote down the word up to Calcutta.

I do not know anybody of the name of Barin or Aurobindo Babu. I have read the name of Aurobindo Babu, in the Hitabadi and other papers. I don't know anything else about him.

December 18, 1908

THE ALIPORE TRIAL

Witness was the Postmaster of Rohini.

Witness identified a money order for Rs.8, sent by Birendra Ch. Sen to Arabindo Ghose at Deoghur, and which was returned to Calcutta and received by Sarojini Ghose.

Mr. Dass inspected the document, on which Mr. Norton said he would ask the Court to file it as soon as Mr. Dass looked at it.

Padu Tewari, a postal peon of Deoghur examined by Mr. Norton said he had; known Rajnarain Babu's bungalow for more than ten years. Witness knew Arabindo and Barindra as he was formerly a cook in Arabino's family. Arabindo Babu was Rajnarain Babu's daughter's son and used to live in the bungalow. As postal peon he had delivered letters to Arabindo there. He did that for the first time in November or December 1907. Arabindo lived in that house the last time for twenty-five or thirty days. He had not seen Barindra there during that period. Arabindo's sister and wife lived with him, and they came away from Deoghur with Barindra after Arabindo had left. Witness knew the signature of Sarojini Ghose, who signed in English.

Witness said he did not know Arabindo's mother's name, but she lived in Rajnarain Babu's Bungalow in Rohini for a long time. Witness used to

purchase provisions for Arabindo's mother from the Deoghur Bazar and sent it to Rohini through a servant. The ladies of the house used to write out the list of the articles to be purchased. Witness could not remember how many days before May last, the date of his writings the words "23, Scott's Land", Sarojini wrote to him to redirect the letters there. He had redirected letters to that address before that date. Witness could not say when the money order was sent back to Calcutta. So long as Sarojini was to Deoghur witness used to deliver Arabindo's letter to her but between the date of her departure to. May 1st witness said he redirected Arabindo's letter to 23, Scott's Lane. He could not say if it was in the beginning of November, or December 1907, that he saw Arabindo in Deoghur and he did not know when he left the place. Barindra was not there while Arabindo was there. Witness did not see Arabindo in Deoghur after that. He did not know why or when Barindra went. Arabindo was not in Deoghur five or six years. Barindra used to read in Deoghur and used to live with the Maternal uncle. Witness could not say if Arabindo was ill and went there for a change.

Why did you say in the Lower Court that Barindra went to Deoghur when Arabindo was there? – I said Barindra came after Arabindo went away. If I said so, it was incorrect.

December 19, 1908

State Trial at Alipore

46th Day's Proceedings

Manick Lal Dutt was examined by Norton.

Before you went to the meeting for settlement, had you any idea of National Education? – No.

Either then or after did you hear Aurobindo Ghose was connected with National Education? – No.

Did you know of any connection between Aurobindo and Barin? – No.

A Post Card to Biseswar Gangooly of Shastha Sahaya. Dispensary, Harrison Road, describing an interview with Aurobindo at Deoghur, was then put in Aurobindo was extolled as the prophet of a new era. The name of the writer was Annanda Charan Sen of Dey's Lodge, Madhupur.

December 20, 1908

48th Day's Proceedings

Witness Tripura Charan Mukherjee examined by Mr. Norton

Nagesh Ch. Mukherjee – Inspector of Police

Tamluk – Midnapore

Mr. Norton said, you know Aurobindo Ghose?

Yes

Did you ever see Aurobindo Ghose at Midnapore?

Yes on the 7th December 1907 at the Conference

Mr. Norton – The Extremist Party made the extreme noise.

Who were in the majority? The extremists

Was Mr. Aurobindo Ghose present? Yes.

Did Aurobindo Ghose take any part?

No, I did not see him do anything.

Did anybody appeal to Aurobindo Ghose?

I did not see.

Do you know to what school of politics Aurobindo belonged at that time?
Extremist.

The Judge – You know it then – Yes.

Did Mr. Aurobindo Ghose attend the extremist meeting on the 8th? – Yes

Did he speak? No – The meeting passed off quietly.

There was platform for the speakers? Yes.

Aurobindo was seated upon it, on the first day, there was a platform? Yes
Aurobindo was seated upon it.

December 20, 1908

THE ALIPORE TRIAL

Gopal Kehar the gate keeper of Seal's Lodge was the witness.

Manich Lal Dutt was the witness said I have read the name of Arabindo Babu in the papers. I don't know anything else about him. Witness said

Part V: The Alipore Sessions Trial—Evidence and Examination

before the meeting I had no idea of National Education. I did not know that Arabindo was connected with it. The trustees did not charge me anything.

Inspector Major was witness identified five photographs found there including a picture of Shivaji a group comprising Arabindo, Brahmo Bhandab, Bhupendra Nath Dutt, Jaswant Rao and Attarala and Aswini Kumar Dutt.

December 22, 1908 — *The Bengalee*

State Trial at Alipore

Mr. K.B. Dutta

Many people used to visit Aurobindo while at Midnapore? – Yes.

As well as Babu Surendra Nath Banerjee.

That I don't know Chandra Kanta Chakravathy was amongst those who visited Aurobindo.

Yes.

Did you make a report as to the persons who visited Aurobindo? – No.

You read the speeches of Aurobindo Ghose? – No.

Mr. Mitter

Did you take DeboBroto's signature when you paid him? I can't say without looking at the book. I have heard the name of Aurobindo Ghose, I have seen him also. But I am not acquainted with him. I don't know his house. I don't remember if any message were sent to Aurobindo from the "Nava Sakti" office. I only heard that he was attested at 48, Grey Street. He did not live in that house in April.

There was entry in a "Khato" showing disbursement of annas three as tram fare for a trip to Aurobindo's house and back.

December 22, 1908

THE ANARCHISTS

Witness Nogesh Chandra Mookerjee, Inspector of Police Tumluk.

Part V: The Alipore Sessions Trial—Evidence and Examination

Witness said: The only action to my knowledge was the prohibition of “lathis” in the processions. Many people invited Aurobindo while in Midnapore, but I made no report as to that.

December 23, 1908 — *The Bengalee*

State Trial at Alipore

Fiftieth Day’s Proceedings

Re-examined by Mr. Norton, the witness said that one Lal Behari Sengupta worked for sometimes at the Nava Sakthi Office, but he did not know what particular work he used to do. He did not know if he was called Jogendra Nath Sen. The witness did not know the engraver Aurobindo. He could not say anything exactly whether Aurobindo Ghose was a professor at the National College. He did not know whether the accused Aurobindo was acquainted with the proprietors of “NavaSakti”.

Examined by Court the witness said that his duty consisted in writing the cash book and the Khosra account book. He had no connection with editing the paper. By “Editor” he understood the man, who was responsible for the writings of the paper and those who worked under the “Editor”, were “Sub-editors”.

December 23, 1908

THE ANARCHISTS

The witness Bhama Charan Sen said one Lal Behari Sen Gupta worked for some time at the “Nava Sakti” office, but he did not know what particular work he used to do. Witness could not say if Aurobindo Ghose was a professor at the National College, nor did he know if the accused Arabindo was acquainted with the proprietors of the “NavaSakti.”

December 24, 1908 — *The Bengalee*

State Trial at Alipore

Fifty First Day’s Proceedings

Part V: The Alipore Sessions Trial—Evidence and Examination

Inspector J.N. Mukherjee

Cross Examination by C.R. Das, Inspector Jogendra Nath Mukherjee said the speeches at Uttarpara were not inciting to acts of violence, they resolved to start a National School, it was done at Aurobindo's request.

So far as Aurobindo is concerned, he did not speak until he was requested to speak? Yes

Somebody in the meeting cried out that, Aurobindo should speak. – I don't exactly remember, but somebody moved him to speak.

He spoke about the National School?

Yes, he also explained what was meant by motherland.

So far as Your report goes you don't put that to Aurobindo Ghosh?- The first part of my report refers to Aurobindo, the second part to Bepin Chandra Pal (Laughter)

Is not it a fact that the first portion was the President's speech? - Yes, only the two resolutions (Laughter)

From your report can it be gathered what the President said? – The two resolutions are the purport of his speech (Laughter).

Is it not a fact that after the second resolution was moved and seconded Aurobindo was asked to speak?

Yes.

Why did you not put down Aurobindo's name in the same way as you did the name of Bepin Chandra Pal – Most probably I forgot.

Raja Peari Mohan Mukherjee was the President? - Yes.

Mr. Norton detailed the various messages sent to the various parts of the country asking the people to join the demonstration of celebrating the release of Bepin Chandra Pal. One of the messages was from Rabindra Nath Tagore and C.R. Das referred to, was his learned friend for the defence. The others were from Aurobindo Ghose and Rabindra Nath Tagore severally.

December 24, 1908

THE ANARCHISTS

Jogendra Nath Mookerjee – Inspector of Police at Serampore was cross-examined by Mr. Das and said: The speeches at Uttarpara were not inciting

meets at violence. It was resolved to start a National School. This was at Aurobindo's request. Aurobindo did not speak till he was not requested to do so. He spoke about the National School. The first part of my report refers to Aurobindo and the second part to Bepin Chandra pal. Raja Peary Mohan Mookerjee was present at the meeting.

Mr. Norton mentioned that different message came from various parts of the country. Some messages were from Aurobindo Ghose and Rabindra Nath Tagore.

December 24, 1908

THE ALIPORE TRIAL

The witness Bama Charan Sen said, one Lal Behari Sengupta worked for some time at the "Nava Sakti" office, but he did not know what particular work he used to do. Witness did not know the engraver Arabindo, and could not say if Arabindo Ghose was a professor at the National College, nor did he know if the accused Arabindo was acquainted with the proprietors of the "Nava Shakti".

Witness said that his work consisted in keeping the cash and account books. He had no share in editing the paper. The editor, witness understood to be the person who was responsible for the writings of the paper and those who worked under him were Sub-Editors. Witness did not know if the editor made any security of articles for publication.

December 25, 1908

SAROJINI GHOSH

The Bengaluru

It is now clear that the trial of my brother Babu Aurobindo Ghose will last much longer than was at first anticipated. His defence will therefore, cost a much larger sum than the original estimate. It will be not less than Rs.60,000. A sum of Rs.29,000 in a round number, has been received up to date.

Part V: The Alipore Sessions Trial—Evidence and Examination

I therefore appeal once again to my patriotic countrymen and country women to help me to defend my brother who by his life has proved that he is no less a brother to them.

All sums, larger or smaller, should be sent either to me or at 6, college Square, Calcutta, or to my attorneys Messers. Manual and Agarwall at 3, Hastings Street at Calcutta.

December 25, 1908

TRIAL AT ALIPORE

Jogendranath Mukherji, Inspector of Police at Serapore, was cross examined by Mr. C.P. Dass and said: The speeches at Uttarpara were not inciting acts of violence. It was resolved to start a national school. This was at Arabindo's request. Arabindo did not speak till he was requested to do so. He spoke about the National School. The first part of my report refers to Arabindo and the Second part to Bepin Chandra Pal, Raja Peary Mohan Mukherjee was present at the meeting.

January 7, 1909

State Trial at Alipore

54th Day's Proceedings.

Inspector ChandiCharan Mukherjee

Judge – Did Biswas tell you to watch Aurobindo? Yes after 20th April at Scott's Lane.

Did you know him a Principal man? Yes, afterwards

Then why did you not tell his name, when speaking about important persons?

That was an omission.

Are there other such omission? No Sir.

The answer of the witness was simply inaudible. He spoke on his pers. Messers P. Mitter, C.R. Das strongly protested against that.

How did the names crop up? That of Abhinash and Aurobindo? in connection with watching.

Part V: The Alipore Sessions Trial—Evidence and Examination

Mr. P. Mitter (in a loud voice) Mahasoy, Akth Bahnipati Kore Baloon Amra Shotte Chai.

The Judge: What do you mean? Just tell men, how did Abhinash's name first arise in connection? Do you speak definitely? You saw Biswas, what did he say? Biswas said I should take special notice about Abhinash. He said, "take care of this man".

The Judge: How did Aurobindo's name crop up? Biswas told me that Aurobindo was the Principal man I this conspiracy, that people from the garden came to him.

Mr. Mitter: Mohasoy. Bora Kore Baloon Amra Shoote Chai.

Witness: Sahaber Hache Bolechi.

Mr. Mitter: Amra Shoote chai: we must hear sir what he says.

The Judge read out the answer (to witness) Then what did you do? I began to watch Aurobindo's house at Scott's Lane.

Did you know Aurobindo before? I know his name sine two years "And by sight"? Sometimes after 14th. Just fix a date as nearly as you can. – Between 18th and 20th.

Did you know all that this particular person is Aurobindo Ghose before the 11th? No Sir.

When did you come to know that Aurobindo lived in 23, Scott's Lane? Sometimes about 14th.

How you came to know that? Biswas told me about the 14th.

Mr. Mitter asked the Judge's permission to speak to Hem Chandra Das.

His Honour: Yes you can do so (To witness) Hos did Aurobindo's name arise in conversation? Biswas told me, that people from the garden need to some to meet Aurobindo at his house at 23, Scott's Lane.

How did the name come in? (witness remained silent).

Why did Aurobindo's name come at all? Because he was one of the principal men, sometimes between 14th and 18th Biswas told me to watch Aurobindo's house at Scott's Lane.

Did he tell you where Aurobindo lived? Yes, 23, Scott's Lane.

Are you sure? Do not contradict again. Just now you told me that you knew Aurobindo was the principal man on the 20th? Yes Sir.

Part V: The Alipore Sessions Trial—Evidence and Examination

Then Biswas did not tell you, on the 14th that Aurobindo was the principal man—Sir I have more collection.

But you had more than one conversation with Biswas about that time? Yes,

About Aurobindo? I don't know, Sir, I had a talk with Biswas about Aurobindo.

How many occasions? That is don't remember Sir.

Was it on the first occasion, that Aurobindo' name cropped up? I don't remember Sir.

When did Biswas say that Aurobindo must be watched? Before the 18th — I can't remember Sir.

January 7, 1909

THE ANARCHISTS

Inspector Chandi Charan Mukherjee was the witness. Witness said I heard afterwards that Aurobindo was the principal man. I began to watch Aurobindo's house in Scott's Lane. I have known his name for two years, but I have him by sight since the 14th.

January 7, 1909 — *NEW INDIA AND BANDE MATARAM*

ARABINDO AND THE GARDEN

Bengal Anarchists

Long Examination by the Judge

Inspector Chandi Charan Mukherjee of the Criminal Investigation Dept. was the witness. Examined by the Judge, witness said he know the name "Sailendra" on the 18th but was not sure whether Narendra Mullick who shadowed Upendra and another on that date, knew it. Narendra told the witness that Arabindo and Abinash came out of 23, Scottish Lane. Connecting himself he said, "Not Arabindo but Barindra". Witness knew Barindra by sight between April 14th and 18th.

Did you know that his name was Barindra before the 18th? No, Sir. (Laughter)

Then what do you mean?

Witness did not reply.

Further questioned by the Judge, witness said, he heard Arabindo's name, after the 18th, when he learned that he was an important man. Witness heard the name from a police officer, Inspector Purno Biswas gave him the names of Barindra and Abinash as being important men. Arabindo's name was also mentioned to him sometimes after the 20th, and he was directed to watch him.

Why did you not mention Arabindo's name then? – I made an omission.

Did you make any other similar omissions?—No.

Replying to further questions, witness said he knew that Arabindo was living at 23, Scott's Lane before he was told that he was one of the principal men. He knew Arabindo "by sight" before the 14th.

Witness corrected that statement and said he knew Arabindo only "by name" before that date and came to know him "by sight" between the 14th and 18th (Laughter).

You said just now that you knew Arabindo as the principal man after the 20th? – That is my recollection. I do not recollect whether inspector Biswas pointed him out as the principal man between April 14th and 18th.

After some search by inspector Alam, Jatondra Mukherji, a clerk of the Khas Mahal registration office was called and examined. He spoke to the mutation of names in the Tanzi Book in connection with holding No: 32, Muraripukur Road. Witness could not say if holding No: 117, Panchannagram was the same as 32, Muraripukur Road. The Mutation record in connection with the holding was then filed by Mr. Norton with the remark that later on he would prove the original signature of Arabindo and Barindra from the record.

08-01-1909

Bengal Anarchists

January 8, 1909

The Alipore Trial

Jogendra Nath Sen was the witness, he said, he saw Arabino for the first time at the Midnapore Conference, witness said, he never heard that Purna

was in company with Arabindo, and then asked: Is he a fit man, Sir to keep company with such a man as Arabindo Babu? (Laughter).

Mr. Norton: only a humble instrument Sir, (Laughter).

Proceeding Counsel asked: “Who is Hemchandra mentioned in the diary?”

– Hemachandra Dutta, By Bhairabhai (Laughter).

What is that? – My wife’s sister’s husband (Laughter)

Cross examined by Mr. Dass witness said Arabindo was present at the Midnapore Conference. Arabindo did not refer to the Drona incident. Kailash Mahapatra the head of the opposition –(Laughter) – was formerly a student of Babu Surendra Nath and Surendra Babu asked him to stop the golmal. Kailash replied that Surendra Babu should remember the story of the Drona guru, Arabindo Babu did not utter a single word. The opposition was headed by one Trailakyanath Pal, a pleader of the Midnapore Judge’s Court, who must have been the head as he wanted to be the president and make a speech. (Laughter). Trailakyanath was the wire puller and Kailash was his mouthpiece. (Laughter). The whole of the golmal was due to the quarrel between Trailakya and Mr. K.B. Dutt.

Do you know anything about the controversy between the Moderates and Extremists? Yes, a little (Laughter). The expressions were first used by our friend the pioneer, (Laughter). Arabindo would call himself on Nationalist and not an Extremist (Laughter). I have heard of “Passive resistance” as used by the Extremists. The words have not met their equivalent in Bengali (Laughter).

The Nationalists relied on self-help and “Passive resistance”. No party would like to use force (Laughter). The Nationalists would like to give up all honorary appointments even the seats in the Legislative Councils (Laughter). The Moderates say, “We should not give up what we have got” (Laughter).

Re-examined by Mr. Barton witness said he was a Moderate of Moderates in politics. (Laughter).

In connection with the disturbance at the Midnapore Conference, witness said Arabindo was an Extremist. Arabindo told Kailash Babu “What Arjuna had done” – he (Arjuna) killed Drona, his own preceptor (Laughter). By his reference to Arjuna, Arabindo prevented Kailash from stopping the row.

Part V: The Alipore Sessions Trial—Evidence and Examination

Witness knew Jogendra Natu Sen, the last witness. He did not know where Jogendra Babu was when Arabindo made the remark.

He knew that Satyendra Natu Bose, Nirupat Roy and Purnachandra Sen frequented the Midnapore ChatraBhandar.

Cross examined by Mr. Mitter, witness said he used to write the articles in the Medini Bandhab but did not consider himself a Bengali Scholar. Witness had read the Mahabharata several times.

Will you be able point out from any known edition of the Mahabharata that Arjuna killed Drona, his preceptor? I think so. It was done through the machination of Krishna. (Laughter) I do not know if Dhristadyumna killed Drona. (Laughter).

09-01-1909

Bengal Anarchists

January 9, 1909

The Alipore Trial

Deb Daskaran, Editor of the Midnapore paper Medhini Bandhab.

Witness said, his paper did not advocate passive resistance. Witness used to quote from the Swaraj.

" The Judge: with approval? - I cannot say what were the Political views of the Swaraj? Extremism, (Laughter).

To further questions the witness replied that he did not know the political views of the Swadeshi. The Medhini Bandhab used to praise Arabindo Ghosh.

Witness said: "But I believed him too".

Mr. Norton: That is the privilege of the press.

Continuing witness said he could not remember whether he praised Bepin Chandra Pal. He published the report of the case against Pal in very large type because he had no smaller. (Laughter.)

Witness Published an article from Swadeshi on passive resistance as a leading article in the Medhini Bhandab, but he did not agree with the views it expressed. (Laughter.) when witness had difficulty in finding matter for publication he used to insert articles from other papers as Headers.

(Laughter) witness had written against the doctrine of passive resistance. Witness had also strongly criticised the Government while praising Arabindo.

I put it to you that you lie when you say you are a moderate in politics: you are known as a Nationalist in Midnapore and elsewhere? – I am a Moderate (Laughter).

Witness Continuing, said he wrote nothing against Mr. K. B. Dutt after the Conference, and he wrote against the Extremists.

Your evidence is that you don't know what is meant by the doctrine of passive resistance? I do not know the meaning, (Laughter,)

You swear that you said in the article that Arabindo referred to the Arjuna incident? - I cannot swear.

Would you criticise the Government? Yes.

Severely? No. (Laughter).

Did you attend a protest meeting against the partition? Yes.

What is the difference - between your politics and those of Bepin Chandra Pal? We want colonial self-government, and they want absolute Self-government. (Laughter.) I cannot say if I wrote in favour of Colonial Self-government. I did not condemn the other view of swaraj.

Re-examined by Mr.- Norton witness, said he advocated boycott.

The Judge: At the point of the lathi? -- No. (Laughter)

Mr. Norton : Did You approve incitement to violence. No (Laughter)

Why did you apprehend arrest? - Nearly every house search is followed by arrest.

Witness said he knew that form of the legend regarding Drona's death in which it was stated that Arjuna fired an arrow to slay what he thought to be - serpent but what was really a tear trickling down Drona's-cheek.

Witness: This thing was –

Mr. Norton: Please do not disturb my Mahabharata, (Laughter)

The Judge: But for the accident would you have changed your crest? No. The suggestions to change the crest reached me before the accident befell the Lion and the unicorn. (Laughter).

Witness in reply to further questions, said he had blamed Arabindo in connection with the Midnapore conference and the Surat Congress. If

Arabindo were not in Midnapore probably there would have been no golmal.

In connection with Bande Mataram Mr. Norton read the names of Subodh Chandra Mullick, Arabindo Ghose, Sambha Shiva Rao, Sailendra Ghose, Bepin Chandra Pal, Shyam Sundar Chackerbutty, Sarat Chandra Sen, Sukumar Sen, and Nirode Chandra Mallick.

Pabitra Charan Dutt was the witness-- director of the Chatra Bhandar

Mr. Norton: Are you a Managing Director.

Witness said he was Managing Director of the Company when the Articles of Association were drawn up. Witness became the Secretary from April 1907 to September 1907. He again became Managing Director and was all along working as such. One of promoters of the company was the accused Indra Nath Nundy and Subodh Chandra Mullick and Arabindo were the attesting witnesses.

Did you sign in the presence of the attesting witnesses? I do not remember I must have told them that I had signed or why would they sign?

Mr. Norton: why "must have"?

Mr. Mitter: witness said, "must have".

Mr. Norton: why do you roar at me. Mr. Mitter? I am not a witness.

Witness continuing, said the Share - holders thought of having Subodh and Arabindo as attesting witnesses because a large number of shares would be sold. Witness could not say who took the leading part in promoting the affairs of the Company.

Who paid the in-Corporation fee? - it was paid out of the money raised in shares.

Mr. Norton? That is not the answer to my question.

Mr. Dass: I Submit that that is the answer and should go in.

Mr. Norton: This sort of interruption is singular.

Mr. Dass: I am perfectly entitled to point it out to the court.

Mr. Mitter I cannot see why Mr. Norton loses his temper.

Mr. Norton: Both of you are discourteous to me.

Continuing his evidence the witness said he first heard of the name of Arabindo Ghose when he went to obtain Subodh Chandra Mullick's

signature. The Memorandum of Association was signed on the 1st of August 1906.

Witness was probably accompanied by Indra Nath Nund. When he went to ask Subodu Mullick to purchase shares witness said his friends formed the Company with a view to profit.

Who wrote the first annual Report? I, at the dictation of the Directors present.

Mr. Norton: Had not Arabindo something to do with the Report? - He had nothing to do with it.

12-01-1909

Bengal Anarchists

January 12, 1909

The Alipore Trial

Sukumar Mitter was the witness said some students started a defence Association at 4 College Square to learn the art of self-defence, boxing, Judo, Jitsu, single stick etc.

Long Lathis? They practice with long Lathis too.

Then the students also learned the art of attack.

The Judge: They go together.

The witness said the club was started in August 1907 and dissolved in May 1908. Witness was a member. A Sum of Rs. 1,000 was subscribed in response to a press appeal in the Bengalee Jugantar, Amrita Bazar Patrika and others. The appeal was made for the purpose of helping the family of Bansanta Kumar Bhattacharji, a convicted printer of the Yugantar.

Why was the appeal made for the family?

Because they were poor.

Who asked you to let your name appear -as a trustee of the fund? My Cousin, Arabindo also a trustee, elected me because he was not always in Calcutta. .

Witness said further that he drew a cheque for Rs. 100 in favour of Abinash. He did not know in whose handwriting - the words "a/c Arabindo Ghose" were written. He identified the accused Abinash whom he knew as

Manager of the Jugantar. Witness had seen him once or twice in Arabindo's house. Abinash used to make purchases for Arabindo. Abinash lived in the same house as Arabindo. He drew the cheque at Arabindo's request. Questioned with regard to a second cheque for Rs.100, witness could " not say who wrote the words. " c/o Arabindo Ghose."

The next document tendered was a letter written by Arabindo from jail, Krishna Kumar Mitter. Witness could not identify the handwriting because he said the writing of the three brothers Barindra, Arabindo and MonMohan was so similar. The name "mejooda" would mean MonMohan Ghose.

Witness had never heard of the phrase "For me thou art not" in connection with Arabindo.

Witness was then briefly examined regarding the handwriting of the Ghose brothers.

The "Sweets" letter was shown to witness who failed to identify Barindra's signature on it; he also failed to identify the signature on accused's statements in the lower Court.

Further examined the witness said Mr. Manmohan Ghose, who was an inspector of schools in the Central Provinces, had lived in Elliott Road since his return to Calcutta. He had never lived in the Garden, at 23, Scott's Lane 48 Grey Street, or at 15, Gopi Mohan Dutt's have. Witness had never heard that Arabindo lived in the Muraripukur Garden. He knew that the Annusilan Samity was in Cornwallis Street, but had never been to the place, nor did he know any of its members.

Cross examined by Mr. Dass witness said Barindra and Arabindo never lived together. Witness's father was a moderate in Politics and his paper, the Sanjibani, was a moderate paper. Generally, the paper declared against violence being used. Witness had no political opinions.

Mr. Norton: You are wise;" you stick to that. (Laughter)

In further cross-examination witness said Arabindo was not at Deoghar. When Barindra attended school there- Barindra secured an appointment at Baroda, which, however, he gave up against Arabindo's wish, and returned to Calcutta some years before his brother. The family trait was that its members would listen to nobody (Laughter) Arabindo used to complain of Barindra's way wardens. Arabindo tried to induce his wife to adopt his religious views, but she did not follow him. He used to give away most of his income in charity.

Part V: The Alipore Sessions Trial—Evidence and Examination

Further cross examined, witness said that the Defence Association had existed before the funds for Basanta's family were raised. The secretary of the Association wanted a public man to be in charge of the funds and accordingly chose Arabindo as administrator and deposited money in the Bank in his name.

Mathew Lawrence Banerji, Postmaster of the Harrison Road office was the witness said in connection with certain money orders addressed to Arabindo Ghose at Calcutta - and to Dinesh Chandra Roy at Mozuffer Pore.

Witness said to Mr. Dass, he had no personal knowledge of the statement made by him.

Bepin Behary Bose, a relative of Arabindo Ghosh stated that he knew Dr. K.D. Ghose who owned 32, MurariPukukur Road.

The Judge told the witness he would not be reported if he did not speak loudly. (Laughter)

Witness deposed in regard to the substitution in place of the name of Dr. K. D. Ghose of those of the brothers and of Sorojini Ghose. Barindra handed over to him the application for mutation.

13-01-1909

January 13, 1909

Bengal Anarchists

Bepin Behary Bose, cross-examined by Babu Nirode Chandra Chatterji. Witness said that Arabindo asked him to try to sell the garden and brokers were employed, and advertisements inserted in the press through Barindra in 1906. In September 1907 Arabindo went to witness and asked him to find a purchaser. Barindra took possession of the garden from witness in March 1907. Barindra had no fixed residence, and would live with Aravinda for some days, and then go away.

Re-examined by Mr. Norton witness said he made no attempt to sell the garden after September.

Do you know whether Arabindo when went to the garden after, September 1907?

The Judge disallowed the question.

Witness was then examined by the Judge. He could not say whether anyone lived in the garden after March 1907. He was asked to sell the garden as a whole. The best price -obtainable was RS. 5,000 because monkeys used to do great damage in the garden (Laughter) How do you know? - I used to go to the garden and see it.

Mr. Norton: Not the Police Monkeys? - No, (Laughter)

Nobo Jogendranath Mitter, Cashier of the defunct Bande Mataram, was then examined principally in regard to the staff of that paper, and the relations of Arabindo Ghose and Subodh Mallick with the concern. The telegram known as the “For me then art "not" telegram was shown to the witness, who read it. He did not know who wrote it. He could not identify Arabindo's hand writing but he could identify Subodh Mullick's.

Witness was briefly cross-examined and replying to a question put by the Judge, said he did not know whether the durwan sent the telegram referred to.

14-01-1909

January 8, 1909

State Trial at Alipore

55th Day's Proceedings

Jogendra Nath Sen Witness

Mr. Norton asked – Do you know Aurobindo Ghose? - I saw him at Midnapore?

Previous to that, you heard his name? Yes.

Do you know that Aurobindo lived for some time at Choku Khansamas's Lane? -No.

Did you know that Purna was acquainted with Aurobindo? No, of course now.

Mr. Norton: Previous to the arrest, I mean.

Witness: No, is Purna a fit person to be the friend of Aurobindo Babu. Did Aurobindo make any allusion into Drona. – No, somebody else did.

Judge: Who is Drona?

Part V: The Alipore Sessions Trial—Evidence and Examination

Assessors: He is a leading character of the Mahabharata.

Mr. Das: Did Aurobindo speak? I did not hear him “Choopti Kore Boshe chilen ami dekechi”. Nobody said at Midnapore that he led the opposition.

Did Aurobindo attend the subjects committee meeting? I don’t think I have seen him there. Trailokya Pal did not attend.

Did not Aurobindo tell that the Calcutta delegates should not take part in local differences?- There was a hot discussion, whether Calcutta people should take part in the conference.

Aurobindo calls himself a nationalist, not an extremist? Yes, we call him nationalist.

They advocate Passive resistance. Yes, I have heard the phrase – or Bangala Akhana haini.

Did not Aurobindo belong to one of the parties – extremist and moderates? I can’t say. I had no talk with him.

Was any pointed appeal made the Aurobindo, by Mr. Surendranath? -No, never.

You have said about “golmaal” was not Aurobindo asked to stop the “golmaal”? No, he was not asked.

Was any reference made to Arjun? – I have already said that Aurobindo did not speak at all. How could he make reference to Arjun?

The witness was asked about the Midnapore Conference. He described the golmaal which took place at the Conference. It was due to disagreement between the extremists and moderates. He knew Aurobindo Ghose, who was an extremist.

Did Mr. Surendra Nath Banerjee make an appeal not to make the golmaal? Yes.

Did he speak to Aurobindo? - He spoke to the extremists in general.

What did Aurobindo say – He told Kailash Babu to think what Arjuna did to Drona. What did Arjun do? - Arjun being a disciple of Drona killed him.

What did you understand by it? I understood Aurobindo meant that he should not listen to Mr. Banerjee. He asked him to act like Arjuna, that is, kill him.

Mr. Norton: He said “of with his head” (Laughter).

Part V: The Alipore Sessions Trial—Evidence and Examination

You saw, Jogendra Nath Sen, the Tamluk pleader at the conference? – yes.

Did anyone ask Aurobindo specifically to keep order? I don't remember.

January 8, 1909

THE ANARCHISTS

Jogendra Nath Sen – Father of Purna Chandra Sen –

Witness – Cross examined by Mr. Dass said, I was present at the Midnapore Conference. He did not hear Aurobindo speak. Some said at Midnapore that Aurobindo led the opposition. Troyloko Pal wanted to preside in place of Mr. Dutt.

Witness: we knew Aurobindo as a Nationalist., the Moderates advocate, passive resistance, and so do the Nationalism. The Nationalists wanted people to give up all honorary offices. Witness Saud Bande Mataram was a Nationalist paper. Sometime I agreed with it and sometimes I did not. The “Yugantar” and “Bande Mataram” were Extremist papers. No pointed appeal was made to Arabindo by Surendra Nath Banerjee. 24th April was the only occasion when Purna left my house without my knowledge.

January 8, 1909

BOMB CASE AT ALIPORE

Inspector Chandi Charon Mukherjee was the witness said I fixed 25th As the date I watched 15, Gopi Mohan Dutt's Lane, on this 18th, I saw Barin came out of the garden. I heard afterwards that Arabindo was the principal man. I began to watch Arabindo's house at Scott's Lane. I know this name since two years, but I know him by eight since the 14th.

January 9, 1909

56th Day's Proceedings

State Trial at Alipore

Cross examination of Babu Deb Das Karan

Part V: The Alipore Sessions Trial—Evidence and Examination

The Judge: Do you know a paper Swadesh? Yes

What were its views? – I don't remember

Your paper used to praise Aurobindo sometimes? Ta Hote Pare

The Judge: Surely you know that?

Mr. Mitter: When he deserved (Laughter)

Judge: Of course

Witness: Nindeo ache

Judge: Blame also.

Mr. Norton: That is the privilege of the press (Laughter)

C.R. Das asked: Do you know that Aurobindo advocated passive resistance? I don't know.

There is another article about the trial of Aurobindo Ghose for sedition? Yes.

There you criticize the Government and praise Aurobindo.

Judge: Praise whom?

Mr. C.R. Das – Aurobindo

Ashu Babu: The article says that Aurobindo is not to be coerced by the threats of prosecution.

Mr. Norton: that's a prophecy.

Mr. C.R. Das: Now, Sir then you are telling a deliberate falsehood when you said you are a moderate, you are well known to be a nationalist.

Do you swear, that you wrote in that article that Aurobindo referred to the 'Arjuna' incident? "Boddu Hoiche".

Judge – You said on some occasions you praised Aurobindo and sometimes you blamed him when did you blame.

Aurobindo – On the occasions of Midnapore Conference and the Surat Congress.

Why did you blame him? Because he brought about the 'golmaal'.

How did he bring about the golmaal? – I think, but for him there would have been no disturbance.

Nabin Krishna Bose – Witness

Part V: The Alipore Sessions Trial—Evidence and Examination

Norton – Did anybody act as witnesses? Yes, Aurobindo Ghose and Subodh Chandra Mullick.

Is Aurobindo here? “Dekte Parchi na”.

Mr. Aurobindo Ghose was asked to stand up. He was then identified by the witness.

After the tiffin interval, Mr. Norton resumed the examination in chief of Pabitra Charan Dutt.

The witness said: I appeared in the F.A. Examination from the Ripon college, but could not get a pass. I did not hear the name of Aurobindo Ghose when I was in the Ripon College in the year 1905. When I went to Subodh Babu at his house to get his signature as a witness to the memorandum, Subodh Babu referring to Aurobindo has told that he was a professor at the Baroda College and a big man. So I should get his signature also. I had never heard his name before that.

The witness continuing said – copies of the Articles of Association was given to Subodh Babu and Aurobindo Ghose.

Aurobindo Ghose said that he would see if he could take any share. I don't remember who, first of all, asked Aurobindo Ghose to take shares.

January 9, 1909

THE ANARCHISTS

Deb Das Karan cross examined by Mr. Dass said: My house was searched on the 8th or 9th of July. After that I was under the apprehension that I might be arrested. The particular did not advocate any passive resistance. I know a paper called “Swaraj” and also one called “Swadesh”. My paper both praised and blamed Aurobindo. I don't know if he used to advocate passive resistance. I don't remember if we used to praise Bepin Pal. The paper praised Bhupendra Nath Dutt and his patriotism. I am everywhere as moderate.

Examined by Court witness said: It was about 2 or 3 days before the arrest of Satyendra, that I changed the crust of my paper. I blamed Arabindo for the Midnapore Conference and also for the Surat Congress.

The next witness was Nalini Krishna Ghosh, a clerk in the office of the Registrar of Joint stock companies, who produced the articles of association

of “New India”, “Bande Mataram” and “Chattra Bhandar” Pabitra Dutt, Managing Director of “Chattra Bhandar” said I had the largest number of shares. Indra Nath Nandi was one of the promoters of the “Chattra Bhandar”. Aurobindo Ghosh who is in the dock, and Subodh Mullick, who has been deported were witnesses to the signatures and were present when the articles were drawn up:

Mr. Norton resumed the examination of the witness who said: I went up for the F.A. Examination but failed to pass. I was in the Ripon College, but while there was I did not hear the name of Aurobindo. Subodh Mullick told me that Aurobindo was a professor in the Baroda College. I had never heard his name before that. I do not know Hirendra Nath Dutt who drafted the deed.

Continuing witness said: The articles were shown to Mullick and Aurobindo, and the farmer took up 100 shares. Up to November 1900. 1.43 shares of Rs.5, each were sold 2857 shares are still to be dispose of. Aurobindo said he would see if he could take any shares. Subodh became a Director. I don’t remember who drafted the first annual report. Aurobindo had nothing to do with writing of the report.

January 9, 1909

BOMB CASE AT ALIPORE

Witness Babu Jogendra Nath Sen – father of accused Purna Chandra Sen.

Witness said, I saw Arabindo Ghose, at Midnapore. Previous to that I had not known that Purna was acquainted with Arabindo. He is not a fit person to be the friend of Arabindo, I did not hear Arabindo speak. No one said at Midnapore that Arabindo led the opposition.

It was a name given by the “Pioneer” newspaper – yes, by our friend the “Pioneer” (Laughter).

Witness: We knew Arabindo as a Nationalist. The Moderates advocate passive resistance, and so do the Nationalists. The Nationalists wanted people to give up all honorary office. I remember, the agitation when they wanted men to throw up even the membership of the Legislative Council.

Witness was then reexamined by Mr. Barton and said: I read the “Sandhya” sometimes. I did not like it as it was a vile paper. I read the “Yugantar” sometimes. It was a violent paper, but the language was grand.

The Bande Mataram was a Nationalist paper. Sometimes I agreed with it and sometimes I did not. The Sandhya used to abuse vilely; it was not a moderate paper. The “Yugantar” and “Bande Mataram” were extremist papers. No pointed appeal was made to Arabindo by Surendra Nath Banerjee. The 20th of April was the only occasion when Purna left my house without my knowledge.

January 10, 1909

State Trial at Alipore

57th Day’s Proceedings

Cross Examination by Babu N.C. Chatterjee, Vakil

How did Aurobindo Babu sign his name in the prospectus of the Chattra Bhandar? As a service holder.

What was he?- He was still a professor of the Baroda College.

Besides that signature was he connected with you firm in form of your concern was to import goods? – Yes.

January 11, 1909

BOMB CASE AT ALIPORE

Deb Das Karan was the witness. He said my house was searched on the 8th or 9th of July. After that I was under the apprehension that I might be arrested. My paper did not advocate any passive resistance. I know a paper called “Swaraj” and also one called “Swadesh”. My paper both praised and blamed Arabindo. I don’t know if he used to advocate passive resistance. I don’t remember if we used to praise Bepin Pal. The Extremists want “Swaraj” and the Moderates colonial form of self-government. Examined by Court witness said: it was about 2 or 3 days before the arrest of Satyendro that I changed the Crest of my paper. I blamed Arabindo for the Midnapore Conference and also for the Surat Congress.

Pabitra Dutta – Managing Director Chattra Bhandar said I was the first Managing director with Bhupati Goswami. Arabindo Ghose who was in the dock, and Suborah Mullick who has been deported were witness to the signatures and were present when the articles were drawn up when the

articles were drawn up. This took place at Subodh Chandra Mullick's house in Wellington Square.

Witness said I went up for the F.A. Examination, but failed to pass, I was in the Ripon College, but while there did not hear the name of Arabindo. Subodh Mullick told me that Arabindo was a Professor in the Baroda College. I had never heard his name before that.

Witness said, the articles were shown to Mullick and Arabindo and the former took 100 shares. Up to November 1908, 1, 143 shares of Rs.5 each were sold 2,857 shares are still to be disposed of. Arabindo said he would see if he could take my shares. Subodh became a director. I don't remember who drafted the first annual report. Arabindo had nothing to do with the writing of the report.

January 12, 1909

State Trial at Alipore

58th Day's Proceedings

Sukumar Mitra was the 1st witness examined. He said – I am no longer a student of Dr. Mohendralal Sircar's Institute – I was so when I deposed before Mr. Birley, I was a student of the City College. Aurobindo Ghose is my cousin – he is mother's sister's son. My father is Krish Kumar Mitter, he was the Editor of the "Sanjibani"? – This is the gentleman who has been deported recently. I have known Aurobindo Ghose for about ten years. My cousin asked me to lend my name to appear because he himself did not always live in Calcutta. This is my signature (shown) I don't know in whose writing are the words "Accounts of Aurobindo Ghose".

Continuing Witness said: I knew Abhinash at the time of the Sedition Case that he was Manager of the "Jugantar". I met him sometimes, spoke to him. I saw him once or twice at my cousin's house at 23, Scott's Lane. He used to make purchase for my cousin. I don't know whether he needs to be paid. Abhinash was acquitted while Basanta was convicted. To my knowledge Abhinash was living in 23, Scott's Lane with my cousin at the time he found him there. I went to my cousin 4 or 5 times. My cousin's wife came from Baidyanath to live in 23, Scott's Lane. My cousin used to live with his wife upstairs. Abhinash used to live downstairs. I don't know whether Abhinash used to pay any rent. I know Sarojini, Aurobindo's sister. She is a not a

married lady. Aurobindo lived also at 48 Grey Street after 23, Scott's Lane. I can't say when he removed to 48, Grey Street. I never saw him after his removal to that house. I don't know whether Abhinash used to live in that house also. I heard that Abhinash hired 23, Scott's Lane for Aurobindo. I did not hear it either from Aurobindo or Abhinash. Herambo Babu was the principal of the City College. I drew a cheque for Rs.300 in favour of D.N. Bose. I did it at the request of Aurobindo Ghose I have the money to him. I did not ask why the money was wanted. He never told me that. I saw Aurobindo Ghose in the jail since my deposition before Mr. Birley. Mesho in the letter from Aurobindo Ghose in my father. The signature is my cousin's. Barindra, Aurobindo and M.M. Ghose, write similarly. I can't distinguish one handwriting form the other.

Who would be "Sejo Dada"? Aurobindo.

Mr. Das's objection with regard to the documents was over-ruled but noted down.

In the letter above referred to, written by Aurobindo Ghose to Babu Krishna Kumar Mitter from Jail. Aurobindo asked the addressee to send him some clean dhoties and shirts, some socks, amongst others being the "Geeta" and "Upanishad", "Life of Ramakrishna". He asked Krishna Babu to request his mejo dada for helping his mother. As for himself, by the grace of God, he would bear everything cheerfully. He asked his wife to the same. He asked Krishna Babu to request Hemendra Ghose to give Rs.50 from the "Bande Mataram" to Aurobindo's wife.

Continuing the witness said: I don't know whether my cousin Aurobindo was connected with the "Bande Mataram". I heard he contributed to the paper. I asked Subodh Mullick whether my cousin was in his house. I know him by sign. I know him to this extent. I spoke to him sometimes. After the Surat Congress, up to March, my cousin lived in 12, Wellington Square. I don't know how my cousin drew his means of subsistence when he lived in Calcutta permanently. I don't know whether he contributed to the "Bande Mataram" before it became a company. I don't know anything about the origin of the Calcutta "Chattro Bhandar" Limited. I have not heard the phrase – "For me thou Art Not", with reference. I did not ascertain from him what he wrote in the letter which Abhinash accidentally destroyed. I don't know whether it is characteristic of either Barindra or Aurobindo is to write letters separately as in print. I don't know the Bengali handwriting of Aurobindo Ghose.

Part V: The Alipore Sessions Trial—Evidence and Examination

The witness was next taken through some documents with reference to the handwriting of Aurobindo and Barindra.

The witness stated that he did not understand bombs by “Sweets” in the “Sweet Letter”.

Sukumar Mitra was further examined by Norton –

Has Aurobindo’s brother got a house of his own at Calcutta? Yes, at Elliot Road.

How long has he been living there?

Since he has come to Calcutta.

From where – From Purulia

What is he? – He is a Professor of the Presidency College.

What was he at Purulia – Inspector of Schools.

How long has he been Professor at Presidency College – 5 or 6 Years.

That will do. Has he ever lived at the garden, Scott’s Lane, 15 Gopi Mohan Dutt’s Lane or 48, Grey Street, to your knowledge of? No.

Do you know whether Aurobindo ever lived at the Moorani Pookur Garden, 15, Gopi Mohan Dutt’s Lane or 134, Harrison Road? No.

Is that where Aurobindo used to live? Yes at Chakku Khansama’s Lane.

Any other place? Wellington Square.

Is that also, while Aurobindo was there? Yes.

In 193 Chakku Khansama Lane, did Aurobindo rent the whole house? No, only a portion, only upstairs.

Cross-examined by Mr. C.R. Das

You referred to 19.3 Chakku Khansama’s Lane. It is not a fact that Aurobindo lived there only 15 or 16 days? Yes.

Is the month of October? Yes.

Do you know who lived there, after Aurobindo had left? No.

Aurobindo went to Baidyanath, with his family after that? Yes, with family.

You said in your examination you saw Barin at the house of Aurobindo. There were occasional visits? Yes.

Aurobindo and Barin never lived together at any time? No.

Part V: The Alipore Sessions Trial—Evidence and Examination

Barin was educated first at Deoghur? Yes, by his father.

Aurobindo was not there at that time? No.

Barin went to Baroda – he got a service there.

Can you tell me how long he stuck to that post? No, I cannot.

After sometime he gave up the post against the wish of Aurobindo? Yes.

That was some years before Aurobindo came away from Baroda? Yes, a year or two before.

You mean before Aurobindo finally left?

Witness: Yes, some years.

Judge: How many years? four or five.

Mr. C.R. Das: Generally speaking, Aurobindo used to complain that Barin was wayward and would not listen to anybody? that is the family trait.

Did not Aurobindo complain that he was wayward and would not listen to anybody? Yes.

Were you in Calcutta, when Aurobindo was married? Yes.

That was a Hindu Marriage? Yes.

And you people did not join the ceremony?

No, because it was a Hindu Ceremony.

Barin also did not join the ceremony? That I don't know.

Aurobindo, so far as you are aware, is a religious man? Yes.

Every morning he was engaged in religious devotion? Yes, some kind of Yoga (Pranayam)

When he was in Scott's Lane he was living on vegetables? Yes, on fruit and rice.

That is, what is called Habishya Yes

Judge: What is Habishya?

Assessors: Diet consisting boiled vegetables, rice and fruits.

The Judge then asked assessors about Pranayam Yoga.

Judge: The Lord is Bish i.e. poison?

Assessors: No Sir, Habi means ghee and the compound indicated rice with clarified butter.

Part V: The Alipore Sessions Trial—Evidence and Examination

Are you aware that Aurobindo was a Vedantist? – He was translating works on Vedanta, Philosophy. I don't know whether he was a Vedantist.

Do you know he took Mantras? I heard, he had a Guru.

He was initiated? Yes.

Are you aware that those who take mantras are not at liberty to communicate that to their wives? No, they don't.

Is it not a fact, that Aurobindo was always insisting his wife to take the same religious vows? Yes.

Judge – But she would not agree?

Witness – Yes, Sir.

Mr. C.R. Das – Your Honour will find that in the letters filed.

Judge – Yes, something to that effect.

Do you know where Aurobindo's Mother lives? Yes, at Rohini, near Deoghur.

Aurobindo used to support before his arrest? Yes.

Are you aware that Aurobindo used to spend his whole income after expenses, for charitable purposes? Yes.

With regard to 23, Scott's Lane, you told Aurobindo used to live upstairs and Abhinash downstairs, there are two entrances? Yes.

How many rooms were there upstairs? Three rooms.

You said Aurobindo, his wife and sister used to live there? Yes, an aunt also.

Judge – Aunt of Aurobindo?

Witness – Yes, Sir.

Did Aurobindo attend properly to family matters? No.

With regard to the National College you told us Aurobindo is Professor there?

Judge – Is or was?

Mr. C.R. Das – I think he still hold the place. Who is President?

Witness – Dr. Rash Behari Ghose.

Mr. Norton asked you talked of Aurobindo's habits? have you ever lived with him? - Yes, at Deoghar.

Part V: The Alipore Sessions Trial—Evidence and Examination

How long? - For about 10 or 15 days.

Every morning you saw him perform these religious devotions? Yes, he shut himself up.

Then he shut himself up and you could not see inside? No.

Mr. Norton – He used to shut himself up and write political articles for the “Bande Mataram” (To Witness) –Did you ever hear Aurobindo Chide Barin? No.

You said Barinder came down to Calcutta five years before Aurobindo? Can you give me the date ? No.

When did you leave the City College? in 1907.

Four or five years from when? Before Aurobindo came down finally.

You said Aurobindo used to spend his income for charitable purpose, when did you come to know? I saw in the papers, he made charitable requests.

That is the sum-total of your knowledge.

Do you know, what his income was? No

Did you ever speak to him about his charities? No

Judge – How do you know, Barin left service against the wish of Aurobind? He objected to Barin’s leaving service? Yes.

But how do you know that? His sister told me.

Sarojini?- Yes.

How do you know that he performed all these ceremonies? Because Aurobindo told me, he had a guru.

When did you stay with him at Deoghur? – Last year in December.

You mean 1907? Yes Sir.

What is this objection regarding your attending Aurobindo’s marriage? Because, these were idolatrous rites.

But Aurobindo’s wife is a Bramine? No Sir a Hindu.

January 12, 1909

THE ANARCHISTS

Sukumar Mitter, the witness said, Aurobindo Ghose is my Cousin, my father is Krishna Kumar Mitter, and he was editor of the “Sanjibani”. He was deported recently. I am 24 years old and had known Aurobindo for about 10 years. I saw Abinash once or twice, at my cousin’s house at 23, Scott’s Lane. To my knowledge he was living there. I knew Aurobindo’s sister Sarojini who is unmarried. Aurobindo lived at 48, Grey Street after 23, Scott’s Lane. I never saw him after he removed from the latter place. I don’t know if Abinash lived at 48, Grey Street with Aurobindo. I drew a cheque for Rs.300 in favour of Dr. Bose, Manager the “Samya” Press at the request of Aurobindo. I saw Aurobindo in Jail since I gave evidence before Mr. Birley, Barindra, Aurobindo and Mr. M. Ghose (another brother) write similarly and I can’t distinguish one handwriting from another.

Mr. Norton produced a letter written by Aurobindo after his arrest.

Mr. Das objected to the letter and other documents going in and the ground that my statement made on the accused after arrest was not evidence.

Witness continuing said: I don’t know Hemendra Ghose but I heard that he was on the “Bande Mataram” staff. Aurobindo’s eldest brother Benoy Bhusan Ghose, is in the service of the Maharaja of Cooch Behar. I don’t know what he is there. Mon Mohun, another brother, is a Professor of English in the Presidency College.

In the letter above referred and written from jail by Aurobindo to Krishna Kumar Mitter, Aurobindo asked for some clean dhoties, and shirts, and some books to be sent to him. He also asked that his elder brother be asked to help his mother. As for himself, by the grace of God, he would bear everything cheerfully. He asked his wife to do the same. He requested Krishna Kumar to ask Hemendra Ghose to give Rs.50 from the “Bande Mataram” to Aurobindo’s wife.

Continuing witness said: I don’t know whether Aurobindo was connected with the “Bande Mataram”. I heard he contributed to the paper. I asked Subodh Mullick whether my cousin was in his house after the Surat Congress. Up to March, my cousin lived at 12, Wellington Square. I don’t know how he obtained money to live while in Calcutta. I don’t know anything about the origin of the “Chatra Bhandar” Ltd., I have not heard the

phrase “for me thou art not” in reference to my cousin. I don’t know Aurobindo’s Bengali writing.

The witness was next taken through some documents with reference to the handwriting of Aurobindo and Barindra.

Shown the “Sweets” letter witness said he did not understand bombs to be meant by the word “Sweets” in the letter.

Further examined by Mr. Norton after lunch witness said: MonMohan Ghose has a house of his own at Elliot Road, and has lived there since he came to Calcutta from Purulia, where he was Inspector of Schools. I don’t know whether Aurobindo ever lived at this Mooraripukur Garden, No: 15, Gopee Mohan Dutt’s Lane or No:134, Harrison Road. I met Barin at Wellington Square.

Cross examined by Mr. Dass, witness said, Barindra and Aurobindo never lived together at any time. My father was a moderate in politics and his paper was a moderate paper. Barin went to Baroda, where Aurobindo was and took some employment there. I don’t know how long he was at Baroda but he came back just before Aurobindo came back finally. I was in Calcutta at the time of Aurobindo’s marriage but did not join the ceremony as it was Hindu marriage and I am a Brahmo. Aurobindo was a very religious man. Every morning, he spent several hours in prayer. His mother lies at Rohini near Baidyanath. Aurobindo used to support her before his arrest and used to devote almost his entire income to charitable purposes.

The next witness was Postmaster of the Harrison Post Office – Mathew Lawrence Bannerjee—deposed to certain money orders for Aurobindo Ghose. Bepin Behay Bose, who said that Aurobindo’s father’s sister was his mother-in-law was next called. He said that Mr. Ghose, Aurobindo’s father owned 32, Mooraripukur Road, witness then deposed in connection with the mutation of the names of Dr. K.D. Ghose as owner of this house, in favor of Aurobindo, his brother and sister Sarojini, Baring ae witness the paper to have the names mutated and Barin signed it.

January 13, 1909

State Trial at Alipore

59th Day’s Proceedings

Bepin Behari Bose cross examined by Babu Nirode Chandra Chatterjee,

Vakil said – The garden was in my charge from 1903 to the beginning of 1907. Barindra obtained the signature of Sarojini. Aurobindo Ghose asked me to sell the garden. I engaged brokers. Aurobindo put an advertisement in the Exchange Gazette to sell the garden. It was in 106. In September 1907 Aurobindo saw me in my house and asked me to secure purchasers. No one lived in the garden so long as it was in my charge. I have never seen Aurobindo in the garden. Aurobindo gave me no papers for the mutation. Barindra took the garden from me in March 1907. I had no talk with Aurobindo after September 1907 about selling the garden. I have not seen Aurobindo and Barindra living together as brothers. Barindra would not live at one place for any length of time. Aurobindo's mother lives at Rohini. I don't know who paid her expenses.

Re-examined by Mr. Norton, the witness said – I have never seen Aurobindo or Barindra since they were put into jail. I don't know where Aurobindo lived in 1907 in Calcutta nor do I know where Barin lived in 1908.

Monkey Pest

Examined by Court his witness said that he made over charge of the garden to Babu. Aurobindo wanted to sell the whole garden including the shares of his brothers. The price wanted was 70,000/- Rupees. The highest offer was Rs.5,000 and no one would offer a higher price for the garden was infected by monkeys. The party who offered Rs.5000 the offer has made in 1905.

The witness said Aurobindo Ghose was for sometimes the Managing Director of the paper. He took an action interest in the paper. Aurobindo was paid Rs.50 previous to the sedition case. The witness did not see Benoy when the people were playing a golmaal in the office over the arrest of Aurobindo Ghose.

January 13, 1909

AUROBINDO'S CONNECTION

Bepin Behari Bose said – The garden was in the charge from 1903 to 1907. Aurobindo asked me to obtain a purchase for the garden engaged brokers. Aurobindo put an advertisement in the Exchange Gazette in 1906. In September 1907 Aurobindo saw me again and asked me to obtain purchaser.

No one lived in the garden so long as it was in my charge. I have never seen Aurobindo in the Garden. Barindra took over the garden from me in March 1907. I have not seen Aurobindo and Barindra living together.

Re-examined witness said, I have never seen Barinder and Aurobindo since they have been in jail. I don't know where Aurobindo lived in 1907 or Barindra in 1908.

Examined by Court witness said; that Aurobindo wanted to sell the entire garden, and not only his share. The price was Rs.70,000 and the highest offer made was Rs.5,000. No one would offer anything higher as the garden was infested by monkeys. The offer of Rs.5,000 was made in 1905 by some Roys of Colootollah.

Nobo Jogendra Mitter witness identified handwriting in the cash book of the company. Witness knew Subodh Chandra Mullick who need to come to the “Bande Maratam” office. Arabindo was for some time the Managing Director of the company and took incentive interest in the paper.

Witness did not know if, Benoy Krishna Banerjee had sent a telegram to Mullick at Benaras after Aurobindo's arrest. He did not hear the phrase for me thou are not, applied to anyone in the office. He did not see Benoy when the people were making a “golmaal” in the office over Aurobindo's arrest.

January 13, 1909

THE BOMB CASE AT ALIPORE

59th day of hearing of the case –

Sukumar Mitter, the first witness called said: - Arabindo Ghose is my cousin. My father is Krishna Kumar Mitter, and he was the editor of the “Sanjibani”. I am 23 years old and have known Arabindo for about 10 years. I belonged to a Defense Association which was a club where young men used to meet and learn the art of Self-defense. I saw Abinash Chandr Bhattacharjee once or twice at my cousin's house at 23, Scott's Lane. To my knowledge he was living there. I know Arabindo's sister Sarojini who is unmarried. Arabindo lived at 48, Grey Street after 23, Scott's Lane. I never saw him after he removed from the latter place. I don't know if Abinash lived at 48, Grey Street, with Arabindo. I was not told what it was for I drew a cheque for Rs.300 in favour of Dr. Bose Manager, of the “Samyo” Press, at the request of Arabindo. I saw Arabindo in jail since I

gave evidence before Mr. Birley, Barindra, Arabindo and M.M. Ghose (another brother) write similarly, and I can't distinguish one handwriting from another. Mr. Norton produced a letter written by Arabindo after his arrest.

Mr. Dass objected to the letter and other documents going down on the ground that any statement made by the accused, after arrest was not evidence.

The court overruled the objection.

Witness said, I don't know Hemendra Ghose, but I heard that he was a "Bande Mataram" staff. Arabindo's eldest brother Benoy Bhusan Ghose, is in the service of the Maharaja of Cooch Behar. Another Brother, MonMohan, is a Professor of English in the Presidency College.

If the letter above referred to and written from jail by Arabindo to Krishna Kumar Mitter, Arabindo asked for some clean dhoties, and shirts and some books to be sent to him. He also asked that his eldest brother be asked to help his mother as for himself, by the grace of God, he would hear everything cheerfully. He asked his wife to do the same. He requested Krishna Kumar to ask Hemendra Ghose, to give Rs.50 from the "Bande Mataram" to Arabindo's wife.

Witness said I don't know whether Arabindo was connected with the "Bande Mataram". I heard he contributed to that paper. I asked Subodh Mullick whether my cousin was in his house. After the Surat Congress up to March, my cousin lived at 12, Wellington Square. I don't know how he obtained money to live while in Calcutta. I don't know anything about the origin of the Chattra Bhandar Ltd., I have not heard the phrases "For me thou art not" in defense to my cousin : I don't know Arabindo's Bengali writing.

The witness was next taken through some documents with reference to the handwriting of Arabindo and Barindra.

Show the "Sweets Letter" witness said he did not understand bombs to be meant by the word "Sweets" in the letter.

Witness said I don't know whether Barin went to the Surat Congress. I don't know whether Arabindo ever lived at the Muraripukur Garden, 15, Gopi Mohan Dutta's Lane or 134, Harrison Road.

Cross examined by Mr. Dass witness said, Surendro and Arabindo never lived together at any time. MonMohan Ghose went to Baroda where

Arabindo was and took some employments there. I don't know how long he was at Baroda, but he came back just before Arabindo came back finally. I was in Calcutta at the time of Arabindo's marriage but did not join the ceremony as it was a Hindu marriage, and I am a Brahmo. Arabindo is a very religious man. Every morning, he spent several hours in prayer.

His mother lives at Rohini, near Baidyanath. Arabindo used to support her before his arrest and used to devote almost his entire income for charitable purposes. I went to Babu Surendra Nath Banerjee's house near Barrackpore on 12th April last, with Abinash and some more friends, and we joined a procession there. After being briefly re-examined by Mr. Norton and examined by the court, the next witness was called.

Mathew Lawrence Banerjee, postmaster of the Harrison Road post office, deposed to certain money orders for Arabindo Ghose which went through his post office, 43, Scott's Lane, being within the jurisdiction of his post office. Witness also spoke to other mother orders sent to Dinesh Chandra Roy at Muzzufferpore.

Witness was briefly cross examined by Mr. Dass and said, he had no personal knowledge of the receipt and dispatch of these money orders. They passed through his office.

Bepin Behary Bose, who said that Arabindo's father's sister was his mother-in-law, was next called. He said that Dr. Ghose, Arabindo's father owned 32, Muraipukur Road. Witness then deposed in connection with the mutation of the name of Dr. K.D. Ghose, as owner of this house in favour of Arabindo, his brother's sister Sarojini. Barin gave witness the paper to have the names mutated and Barin signed it.

14.1.1909

January 14, 1909

Bepin Behari Bose cross examined by Babu Nirode Chandra Chatterjee said: The Garden where my charge from 1903 to 1907. Arabindo asked me to obtain a purchaser for the garden and to engage brokers. Arabindo put an advertisement in the Exchange Gazette in 1906. In September 1907, Arabindo saw me again and asked me to obtain purchaser. No one lived in the garden so long as it was in my possession. Barindra took over the garden

from me in March 1907. I have not seen Arabindo and Barindra living together.

Re-examined witness said: I have never seen Barindra or Arabindo since they have been in jail. I don't know where Arabindo lived in 1907 or Barindra in 1908.

Examined by Court witness said that Arabindo wanted to sell the entire garden, not only his share. The price asked was Rs.70,000 and the highest offer made was Rs.5,000. No one would offer anything higher as the garden was infested by monkeys. The offer of Rs.5,000 was made in 1905 by some Roys of Colootollah.

Nobo Jogendra Mitter examined said: I was the cashier of the "Bande Mataram" Ltd., and used to keep a petty cash book.

Witness identified his handwriting in the cash book of the company. Witness knew Subodh Chandra Mullick who used to come to the "Bande Mataram" office. Arabindo was for some time the Managing Director in the Company and took an active interest in the paper. Witness did not know if there was any editor of the paper. Witness knew Benoy Krishna Banerjee (formerly a reporter on the Bande Mataram and now on the "Statesman"), who was a general Assistant. He had a brother Bejoy Krishna Bannerjee who was a despatcher. Both the brothers lived in Behala, but witness did not know anyone in the office who was known as Behala. Benoy was friendly with Subodh Mullick, but witness did not know if Benoy had sent a telegram to Mullick, at Benaras after Arabindo's arrest. He did not hear the phrase "for all thou art not" applied to anyone in the office. He could not recognize the handwriting on the telegram sent to Benaras. He seldom saw Benoy's handwriting so he could not give any definite opinion on it. He did not see Benoy when the people were making a "golmaal" in the office over Arabindo's arrest. Witness knew Subodh Mullick's handwriting.

January 14, 1909

STATE TRIAL AT ALIPORE

60th Day's Proceedings

Sukumar Sen Witness

Part V: The Alipore Sessions Trial—Evidence and Examination

Witness said when he was appointed Subodh Chandra Mullick, Aurobindo Ghose, Bipin Chandra Pal, Shyam Sundar Chakraborty were present at the meeting.

Mr. Norton: Do you know the signature of Aurobindo Ghose ?- Yes, I have seen him sign ; but I don't remember the signature.

Who was Editor? Before the incorporation, Bepin Pal was the Editor. After the incorporation, we thought Aurobindo Ghose had better claims for being Editor and we did not like the idea that he should be subordinate to Bepin Pal.

Continuing, the witness said – The scheme that I formulated was not carried out.

Did you venture to correct Aurobindo Ghose's English? No.

You spoke of illness some time ago?

What was it? Aurobindo Ghose fell ill.

When was it? Sometime after the formulation of the company.

Did you go to see him? Yes, at Mott's Lane.

Had he house there? No, his father-in-law's house. I left Calcutta shortly afterwards.

Mr. Norton's question was whether Aurobindo was the editor or not? Yes.

You were examined on the point of the alleged editorship of Aurobindo? Yes.

Mr. Norton then spoke of the time, when Bepin Pal and Aurobindo were prosecuted for sedition.

J.N. Roy pointed out that Bepin Pal was not prosecuted.

Mr. Norton – I remember Aurobindo, Apurba and another man were prosecuted.

Did you expect that Aurobindo and Subodh Mullick would join you there? Yes I did.

Witness then explained the initials in the letter S.C. for Subodh Mullick, A.G. for Aurobindo Ghose and S.G. for Sailendra Ghose.

In your opinion, were Subodh and Aurobindo Close friends? They were.

Have you ever heard the words “for one thou are not” applied to Aurobindo? No.

January 14, 1909

ANARCHISTS

Sailendra Ghose witness said I have seen Aurobindo’s sign, but I don’t remember his signature. After Bepin Pal we thought that Aurobindo had a better claim to the Editorship, and we didn’t like the idea of his being subordinate to Bepin Pal. I did not venture to correct Aurobindo’s English.

Witness Sukumar Sen said I did not ask Subodh Mullick or Aurobindo who they were. I don’t know if they sent in claims as I suggested to them. I make no distinction between creditors and owners. I was examined as to the editorship of Aurobindo. Witness said I took the land for health. Subodh and Aurobindo were fast friends. I heard an Editor was appointed after the sedition.

January 14, 1909

PETITION BY ARABINDO GHOSE

Sukumar Sen formerly Managing Director of Bande Mataram, Limited, said, he had no practical knowledge of printing press. He was appointed managing Director at a meeting in which Subodh Chandra Mallick, Arabindo Ghose, Shyam Sundar Chakraborty, Bepin Chandra Pal, Sailendra Nath Ghose and others were present.

Girija Sundar Chakerbutty was the first manager of the paper. He was associated with the old Bande Mataram. Witness did not know Arabindo’s signature. The question of the editorship of the paper was discussed in Wellington Square and at the first meeting Bepin Chandra Pal and Arabindo Ghose were appointed joint editors of the paper. They accepted the post.

Witness said that neither of the editors attended office (laughter). The manager helped to edit the articles and witness had to write up the accounts himself (Laughter).

What became of the articles sent by Arabindo Ghose and Bepin Pal? Sometimes I edited then, sometimes Shyam Sundar Chuckerbutty and

sometimes Hemendra Prasad Ghose (Laughter). We used to see if the articles were worth printing and if the language was correct. (Laughter).

Did you direct the policy of the leading articles? – No.

Did ShyamSundar? – Yes, he did. I don't remember if ShyamSundar or Hemendra Prasad Ghose ever rejected articles.

Witness continuing said Bepin Babu and Arabindo sent a few articles during the seven weeks that witness was there.

Did you venture to correct Arabindo's English? – No.

Witness was then questioned regarding the original proprietary of Bande Mataram. He had said that Mr. C.R. Dass and Subodh Mullick were part owners of Bande Mataram. He did not know whether Mr. Dass was a shareholder in the new company. Arabindo Ghose became ill during the whole of December. It was witness's impression that Bepin Pal declined to act as joint editor of the paper.

Witness said he did not know who paid the expenses for the defence of Arabindo in the Police Court.

What was the object of your associating yourself with Nirode, Subodh, Sailendra and Arabindo in regard of taking lands in Bitnoti in Maurbhan?

Mr. J.N. Roy objected to the question on the ground that the answer would have no bearing on the case unless Mr. Norton had instruction to find out what the object was and wanted to suggest that lands were being acquired for a political purpose or the manufacture of bombs.

The judge overruled the objection.

Witness said, he had never heard of the words "for me thou art not" apply to Arabindo. If the words Choto Karta were used in connection with Subodh's family they would apply to Nirode, the younger brother. Nirode sometimes assisted in the business of 2-1 Creek Row. After Subodhu had left, Shyamsunder and Girija Sundar were the two responsible men in the Bande Mataram office. Witness could not say if Bande Mataram advertised for political missionaries.

15-01-1909

Bengal Anarchists

January 15, 1909

To Mr. Das Sukumar Sen witness said that so far as he knew there was no truth in the suggestion that Bande Mataram was a limb of the conspiracy or that it was connected with the Sandhya in the conspiracy. Neither was it connected with New India or the Yugantar. Brahmobhandab was not in good terms with Subodhu Mullick and Arabindo. He literally opposed the National Council of Education. He had nothing to do with Bande Mataram and Arabindo had nothing to do with the affairs of the Sandhya, the Navasakti, new India or Yugantar.

The Judge: (to Mr. Dass) I thought your case was that Arabindo was editor of the Nava Sakti.

Witness Said, No Sir, Bepin Chandra Pal was sometime editor, during which period he had nothing to do with Bande Mataram.

Witness said, he was in doubt as to the real nature of Bepin Pal's connection with Bande Mataram.

Arabindo and Bepin Pal were appointed joint editors of Bande Mataram because the shareholders did not wish the latter to have sole control preferring Arabindo. Arabindo was offered the sole editorship, but he declined it. His name was printed as editor once, but it was not repeated as Arabindo objected. He was never editor of the paper and when his names appeared as such he was lying in ill in Mott's Lane.

To Mr. J. Roy, witness said Arabindo told him that the Gaekwar of Baroda wanted him to return to Baroda, but the desired work in the cause of education and therefore did not go. Witness gathered that Arabindo was a Vedantist.

The Judge: And what is a Vedantist?

Mr. Roy: It is a school of philosophy.

Mr. Dass: Our case is that Arabindo applied the doctrine of Vedantism to individuals to society, and to humanity at large.

The Judge: What is the doctrine?

Mr. Dass: The vedantic doctrine is that an individual has the power of expanding himself into divinity. Vedantists advocate the monistic view.

The Judge: Something like Mrs. Besant?

Mr. Dass: No Sir.

Witness said Arabindo used to practice yoga, abstained from animal food, and could never advocated violence or murder in any shape.

After some discussion it was settled that Mr. Mitter could claim his prayer as a matter of indulgence and not as a matter of right.

The view held by Arabindo was that Upadaya was a humbug.

Mr. Norton read a paragraph from the Bande Mataram of February 13, 1908, in which Manabanendra Chatterjee, printer of the Sandhya, who had been convicted for sedition, was extolled for his courage like his guru Upadhaya. “Do you still say” he asked witness, “that he thought Upadhaya was a humbug”.

Mr. Roy objected to the question on the ground that it was not proved that Arabindo was the writer of that.

Mr. Norton said he only wanted to know if the paragraph upheld the view of Arabindo.

After some discussion the question was disallowed, and Mr. Norton drew the attention of the Court to the fact that some of the Counsel were laughing all day long. They could be heard at the other end of the table. Proceeding counsel read a passage from one of a series of articles on “Passive Resistance” which appeared in the Bande Mataram. The passage had reference to Vedantism as applied to politics, and Mr. Norton asked witness if that was the Sum and Substance of Arabindo’s view.

Mr. Dass said that was exactly the passage on which he would ease the political view of Arabindo.

Mr. Norton asked witness to read a document signed by Bepin Chandra Pal and found in 48, Grey Street, and when Mr. Roy objected quoted the case of king vs Bernard to show that he had a right to produce the document.

Mr. Roy: what is the case?

Mr. Norton: I am not going to teach.

Mr. Roy: He is supposed to know the case.

Mr. Roy replied that he was willing to learn and so should be taught. Mr. Norton asked witness what Arabindo meant when he said he had made a sacrifice for the national cause?

Mr. Roy: Witness did not say “National Cause”, but National Education.

Mr. Norton: To me they are one and the same. National education is the National cause.

Nabojogendra Mitra, cashier of the Bande Mataram Limited was the witness, he said Bande Mataram had lots of cheque – books on the Mercantile Bank. The cheque-books were kept either by witness or the Managing Director. Arabindo was the Managing Director in March 1908.

As a result of the refusal of the Judge to record the objection made by Mr. Dass on Wednesday to the accounts of Bande Mataram being handed to a witness to refresh his memory, a petition was submitted to Mr. Beachcroft yesterday on behalf of the accused Arabindo Ghose asking him to make a note of the objection.

Mr. Beachcroft passed the following order on the petition: - “This petition is not accurate. What happened is that Mr. Norton said, he proposed to ask the witness about some accounts of a company of which he was a Director. The accounts were passed to a date after the witness ceased to be Managing Director though he was still a Director. Mr. Dass objected that he would not be able to speak to the accounts and asked that the objection might be recorded. I said I would not record the objection, if the witness was unable to speak to the accounts, though he was a Director, he could say so. Mr. Norton then was proceeding to hand in the accounts of the witness. Before any question was framed, Mr. Das objected to the accounts being handed to him, saying the witness could not refresh his memory from them. I said there was no question of refreshing memory from the accounts and told witness to look at the paper. Mr. Dass then again objected that the paper could not be shown to the witness. Up to this time no question had been framed. I then remembered that the objection was non-sensical and when Mr. Dass objected to the term I added that it was frivolous.

17-01-1909

January 15, 1909

VEDANTISM

State Trial at Alipore

61st Day's Proceedings

The cross examination of Sukumar Sen was begun by Mr. C.R. Das. The witness said Upadhyaya wrote bitter articles in the “Sandhya” against the scheme of education adopted by the National College. Upadhyay was not liked by either Aurobindo or Subodh and he had no control over the “Bande Mataram” newspaper, Aurobindo had nothing to do with “Sandhya” , “Navasakti” or “New India”.

Witness said the shareholders appointed Bepin Pal and Aurobindo as joint Editors. The shareholders did not want sole control of Bepin Pal. Most of them wanted Aurobindo to be the Editor in preference to Bepin Pal. Most of those who were concerned with the new affairs wanted Aurobindo while some others wanted Bepin Pal. Aurobindo declined the honour of being the sole Editor though the control was offered by some individuals. In some issue, Aurobindo’s name was pointed as Editor and Aurobindo having objected to that, his name was taken out at the next issue. In fact, Aurobindo never acted as Editor. He was ill at Mott’s Lane and afterwards he went to Baidyanath.

Cross examined by J.N. Roy the witness said – I suggested that Aurobindo and Subodh Mullick should come at Bitnodi in the Central Provinces.

Aurobindo was in Baroda Service when he first came to the Mullicks and he continued Baroda service long afterwards. He gave that reason amongst others for his refusing to accept the sole Editorship of the “Bande Mataram”. When I left he was still in Baroda service. I understood from Mr. Ghose himself that His Highness the Gaekwar was anxious that Mr. Ghose should return to the service. I understood from conversation with Aurobindo that he preferred devoting himself to National Education. I visited Aurobindo Ghose frequently. The talks that I had with Aurobindo were on various subjects, religion, politics etc. These talks were in company Aurobindo called himself a Vedantist.

Judge – What is Vedantism?

Nr, Roy –That is more than what I can tell.

Judge – what is the point?

Mr. Roy – The point is that Mr. Ghose’s articles were based on the Vedantic doctrine and none who studied Vedantam could understand them thoroughly.

Mr. Roy – the “Vedantic” teaches that the individual is the only reality. According to it, each individual has got the power in him to disclose the

divinity within. It is absolute Monism, and each individual has got the power within him to get that divinity manifested and seek his salvation in that way. Salvation consists in the unity of the individual soul with the over-soul. Mr. Ghose wanted to apply the doctrine to the mankind and the society.

Continuing the witness said Aurobindo was a vegetarian and would not touch any animal food. He believed that abstention from animal food helped in the spiritual development. He was averse to destruction of life, and he had horror of bloodshed. He was a gentle and mild natured man. I myself was one of these who did not want Bepin Chandra Pal. Aurobindo was a loveable man and so far as I could observe everybody considered it as an honour to welcome and entertain him. The Late Lieutenant Governor of Bengal visited the house of Mullick. That happened when Aurobindo Ghose was there.

For the examination by Mr. Norton, the witness said that Aurobindo considered Upadhyay as a humbug.

Mr. Norton read out a leaderette in the “Bande Mataram” which admired Upadhyay and asked the witness if he still held that Aurobindo considered Upadhyay as a humbug.

Mr. Roy objected to the question on the ground that the witness did not know whether the leaderette was written by Aurobindo.

Continuing the witness said – I know that Aurobindo was getting here much less than what he used to get at Baroda.

Did he say that he made sacrifice? No.

Mr. Roy –The person who makes a sacrifice does not speak about it.

Did not the “Bande Mataram” advocate something more acute what mere passive resistance? I don’t know.

In March 1908, who was managing Director?—Aurobindo Ghose.

Mr. Norton – Did you say, in reply to Mr. Das that Mr. Aurobindo Ghose was the Managing Director on 9th March 1908? – Yes, I did.

January 15, 1909

ANARCHISTS

Sukumar Sen said Bharmo Upadhyay wrote bitter articles in the “Sandhya” against the scheme of education adopted by the National College. He was not liked by either Aurobindo or Subodh and had no control over the “Bande Mataram” nor had Aurobindo anything to do with the “Sandhya”, “New India” or “Nava Sakthi”. The shareholders appointed Bepin Pal and Aurobindo as joint Editors of the newspaper. Aurobindo declined the honor of being the Sole Editor. In one particular issue Aurobindo’s name was printed as Editor but he objected to this, and his name was then left out.

Cross examined by Mr. J.N. Roy witness said that he had some land at Bindo at the Central Provinces, which is considered a healthy spot and he suggested that Aurobindo and Subodh should go there but had no idea of forming a political party in a quasi-independent state. Witness understood from Aurobindo that the Gaekwad wanted him to return to Baroda, but that he preferred devoting himself to National Education. Witness visited Aurobindo frequently and conversed on various subjects, Aurobindo called himself a Vedantist.

Court –What is Vedantism?

Mr. Roy –That is more than I can tell.

Court – What is the point?

Mr. Roy –The point is that Aurobindo’s articles were based on the Vedantic doctrine and none but those who studied Vedantism could understand them thoroughly.

Mr. Roy – The Vedanta says that the individual is the only entity. According to it, each individual has got the power in him to disclose the divinity within him to get that divinity manifested and seek his salvation in that way. Salvation consists in the unity of the individual soul with over soul. Aurobindo wanted to apply the doctrine to mankind and society.

Continuing witness said: Aurobindo was a vegetarian and would not touch any animal food, as he believed that such abstinence helped in spiritual development. He was averse to the destruction of life and abhorred bloodshed. He was a gentle and mild natured man. The Mullick’s considered it an honor that he should stay with them. The Mullick’s house

is a famous house in Calcutta. The Late Lieutenant Governor of Bengal visited the house when Aurobindo was there.

In the examination by Mr. Norton witness said that Aurobindo considered Upadhyaya a humbug.

Mr. Norton read out a leaderette in the “Bande Mataram” which admired Upadhyaya and asked the witness if he still held that Aurobindo considered him a humbug.

Mr. Roy objected to the question on the ground that the witness did not know whether the leaderette was written by Aurobindo.

Witness said that in March 1908, Aurobindo was the Managing Director.

January 15, 1909

THE BOMB CASE AT ALIPORE

Girija Sundar Chakraborty was the first of the paper Bande Mataram. He is Sham Sundar’s brother. He said, I have seen Arabindo’s sign, but I don’t remember his signature. Subodh was a friend of mine and used to go to my house now and then. Bepin Pal was the Editor, but after that we thought that Arabindo had a better claim to the Editorship, and we didn’t like the ideas of his being subordinate to Bepin Pal. The scheme that I formulated was not carried out. Witness said I did not venture to correct Arabindo’s English, if I found any minor statement of fact I used to refer it to Sham Sunder.

Sukumar Sen as a witness said, I did not ascertain whether the money paid to the “Sandhya” by Bepin Pal, was said in cash or not Chitta Ranjan Das, whom I spoke of in my former deposition is Mr. C.R. Das. He was one of the owners of the old “Bande Mataram”. I don’t know who all the old proprietors were. I did not ask Subodh Mullick or Arabindo who they were. I don’t know if they sent in claims as I suggested to them. Norton asked – Have you ever in your experience as a merchant found annas and pies put down in the good will of a firm? – No, I don’t know why it was done in this case. I don’t know if Mr. Dass or Mr. Roy were shareholders in the new company. He used to pay Subodh rent for 2-1, Creek Row, where the office was.

Sometimes after the formation of the company Arabindo fell ill. I went to see him at his father-in-law’s house in MOH’s Lane. I went to Kamplee

shortly afterwards. I was examined in the Police Court when the “Bande Mataram” was prosecuted in 1907. I took an active interest, in the trial. I was examined as to the editorship of Arabindo. I don’t know Bepin Pal’s handwriting not his signature.

Mr. Norton to witness: You say in this letter “please ask Hiren Babu whether I should make myself scarce. Who is Hiren? Hirendra Nath Dutt, Subodh’s brother-in-law. I went to Bidnoti in the Mourbhanj State, where I had secured some land and built a house. I expected Arabindo and Subodh to join me there.

Mr. Norton: Suppose there were preparations for bomb making, then it is relevant. The witness is not friendly, and I had no instruction from him.

Witness: I took the land for health Subodh and Arabindo were fast friends. I heard an Editor was appointed after the sedition trial, a man named Das Gupta. No one advertised in our paper for political missionaries so far as I am aware. I am not aware of any correspondence between Mr. Dass and the directors regarding the Editorship. I understand Mr. Das wanted Bepin Pal to be appointed.

January 16, 1909

State Trial at Alipore

62nd Day’s Proceedings.

Suresh Ch. Ghose Inspector

Witness said Aurobindo Ghose used to live 23, Scott’s Lane. Witness knew Aurobindo by name and sight at that time. He had seen Aurobindo previously at that house.

Did you see Aurobindo on the 24th?- No.

I reported the matter to Biswas and came back to watch 15 Gopi Mohan.

January 16, 1909

THE BOMB CASE AT ALIPORE

Sukumar Sen was cross examined by Mr. Dass and said he didn’t know if Subodh Mullick and Brahmo Upadhyay were on speaking terms, as the

latter frequently wrote bitter articles in the “Sandhya” against the scheme of education, adopted by the National College. He was not liked by either Arabindo or Subodh and had no control over the Bande Mataram nor had Arabindo anything to do with the Sandhya, New India, or Nava Sakti. Witness was even now in doubt as to what connection if any Bepin Pal had with the old Bande Mataram. The shareholders appointed Bepin Pal and Arabindo as joint editors of the newspaper. Bepin Pal cut off all connections with the paper because he was refused sole control. Arabindo declined the honour of being the sole editor. In one particular issue Arabindo’s name was printed an editor, but he objected to this, and his name was then left out.

Cross examined by Mr. J.N. Roy witness said that he had some land at Bituadi in the Central Provinces which is considered a health spot, and he suggested that Arabindo and Subodh should go there but had no idea of forming a political party in a quasi-independent state. He knew Hem Chandra Mullick uncle of Subodh, H.H., the Gaekwar of Baroda attended at reception at Hem’s place and also at Subodhs. Among the guests were Mr. Amtruddin Tyabji, Chief Justice of Baroda, and brother of Mr. Justice Tyabji of the Bombay High Court. The reactions took place in 1905. Witness understood from Arabindo that the Gaekwar wanted him to return to Baroda, but that he preferred devoting himself to national education. Witness visited Arabindo frequently and conversed on various subjects, Arabindo called himself a vedantist.

Court: What is Vedantist?

Mr. Roy: That is more than I can tell.

Court: What is the point?

Mr. Roy: The point is that Arabindo’s articles were based on the Vedantic doctrine and none but those who studied Vedantism could understand them thoroughly.

Mr. Roy: The Vedanta says that the individual is the only entity. According to it, each individual has got the power in him to disclose the divinity within. It is about monism and each individual has got the power within him to get that divinity manifested and seek his salvation in that way. Salvation consists in the unity of the individual soul with the over-soul, Arabindo wanted to apply the doctrine to mankind and society.

Witness said: Arabindo was a vegetarian and would not touch any animal good, as he believed that such abstinence helped in spiritual development.

Part V: The Alipore Sessions Trial—Evidence and Examination

He was averse to the destruction of life and abhorred bloodshed. He was a gentle and mild-natured man.

The Mullick's considered it an honour that should stay with them.

The Mullick's house is a famous house in Calcutta. There is a famous portrait of George Washington there. The late Lieutenant Governor of Bengal visited the house when Arabindo was there.

In re-examination by Mr. Norton witness said that Arabindo considered Upadhyaya a humbug.

Mr. Norton read out a leaderette in the "Bande Mataram" which admired Upadhyaya and asked the witness if he still held that Arabindo consider him humbug.

Mr. Roy objected to the question on the ground that the witness did not know whether the leaderette was written by Arabindo.

The Court allowed the objection.

Nobo Jogendra Mitter Cashier of "Bande Mataram" was the witness said that in March 1908, Arabindo was the Managing Director.

Mr. Dass said: I got it from his cross examination.

January 17, 1909

VOLUNTEERS AND LATHIS

Sarat Palit was the witness, he said, I knew that Abinash used to mess with Arabindo and Sailendra at 23, Scott's Lane and book shop was generally kept by Abinash or Sailendra.

He said he first saw Arabindo between the 10th and 24th April in connection with the case either in his house or in Scott's Lane.

24-01-1909

BENGAL ANARCHISTS

January 24, 1909

MR. A.C. Banerji, barrister-at law was the witness. He said he knew Arabindo by sight and had seen him at the congress meetings.

The Judge: In company with Mr. Norton (Laughter).

Mr. Norton: I have not attended the congress since 1904.

Witness knew the political views of Mr. Arabindo Ghose.

What are they? – We had some points of differences.

Mr. Norton: That is personal. I meant the political views of Arabindo? – Arabindo's views were that we were losing our energy by co-operating with the Government and not learning how to help ourselves.

Will it be right to say that his view was to boycott the Government?- Yes.

Witness continuing said, he could not say if the Bande Mataram held the same views as Arabindo.

Cross-examined by Mr. Mitter witness said he preached the exclusion of foreign goods, and that was what he meant by boycott. Without boycott there could not be any Swadeshi and vice versa. The congress passed such a resolution.

Witness said he used to read Bande Mataram regularly but not New India, and Sandhya less frequently. Each of these used to preach doctrines difference from the other. The Sandhya was quite impartial in the matter of dealing out abuse to all the other papers (Laughter) The destruction of foreign goods by compensating the dealers was not a part of the Swadeshi propaganda. Witness had no personal knowledge of Arabindo's writings but he suspected some articles which appeared in Bande Mataram to be his from the style of writing.

Arabindo never advocated force in any shape or form for political ends. Force had never been a part of his politics. Continuing witness said the popular impression was government was fermenting the disturbances through the Mohomedans and the police. Witness first came to hear of bombs in connection with the Mozuferpore murders. He never heard of bombs from Arabindo or anyone else in connection with the partition, Agitation. He never heard it suggested publicly that the British Government should be subverted by force. He never heard it privately from Arabindo.

The Judge: Did Arabindo advocate Self-sacrifice ? His life has been on of self-sacrifice.

Continuing witness said, that literally speaking Arabindo did not fall under the three schools, extremists, moderates or self-seekers.

Part V: The Alipore Sessions Trial—Evidence and Examination

Mr. Norton: Do you advocate violence? I am for applying moral pressure.

26-01-1909

BENGAL ANARCHISTS

January 26, 1909

The witness was Sarat Chandra Das, Police informer and eating house-keeper. He worked under Inspector Biswas and in March last that officer instructed him to watch certain houses. When he first saw Arabindo Ghose in Calcutta, witness did not know where that accused lived. He saw him for the first time while watching 23, Scott's Lane.

Witness then identified several of the accused as having been seen by him at 23, Scott's Lane. Before witness gave evidence of Arabindo, Abinash, Sailendra, Barindra and Hem Das. Witness had learnt from the cook who lived in No: 23, the names of Sailendra, Abinash and Arabindo by the end of February last. Witness asked the cook who the owner of the house was and who lived there. He was told that Arabindo was the owner and that Abinash, Sailendra and Barindra lived in that house. Witness was asked to follow from No: 23, men carrying bags and travelling for the purpose of killing high officials.

29-01-1909

BENGAL ANARCHISTS

January 29, 1909

Balwant Krishna, head constable, Nagpur, was the witness.

He identified Arabindo as having been seen in Nagpur lecturing on three or four occasions in the later part of December, 1907, and in January 1908.

Witness had some difficulty in identifying Arabindo, and Mr. Norton remarked that Arabindo looked ill, and was very much changed.

Witness said he took notes of Arabindo's speeches and reported them to the Nagpur city Superintendent. Shyam Sundar Chuckerburty was with Arabindo on each occasion. Besides Arabindo he saw on the railway platform, Keshab Gopal Gokhale, a Nagpur Pleader, Akbhar, a pleader, Dr.

Munji, an occultist and other people. Kolhat Kar was not present at the first meeting on December 22nd. The gentleman named above were all extremists. About 300 to 400 students were on the platform and they dragged Arabindo's carriage to the Railway Bridge. A large number of persons were present in the Raghubir Theatre, where the meeting was held. Arabindo was introduced by Gadre and Gokhale as the editor of *Bande Mataram*. Arabindo did not say he was not the editor. Dr. Munji's full name was Balkrishna Sivaram Munji, and he lived in Sitabaddi. Witness knew N.K. Damle, headmaster of the Nagpur City School, who was an extremist.

Mr. Norton here asked the permission of the court to tender the original notes taken in Hindi by the witness of Arabindo's speeches. Mr. Norton said that a translation had already been supplied to the defense counsel. Counsel further submitted the speeches collected by Kolhather, a witness in this case who had been convicted of Sedition. If Mr. Dass did not object, he would put in that publication as it would save a good deal of time.

Mr. Dass submitted that the publication could be no proof of Arabindo's speeches.

The Judge held that witness could refresh his memory from the notes taken by him was then the notes could be tendered as evidence.

Witness then read the speech delivered by Arabindo on the 22nd. The speech was an exhortation for co-operation between the several communities in the matter of establishing mills and schools.

Mr. Norton wished to read the speeches delivered by Shyamsundar at Nagpur on the ground that he was one of the conspirators, and whatever he said at the meeting would, be evidence against him, but the Judge would not allow this.

Witness next read out the second speech of Arabindo delivered at Nagpur on 30th January 1908, in which he vindicated Tilak and himself against the attack of the Moderate Party in connection with the Congress fiasco at Surat.

The Judge remarked that the speeches did not seem to be very damaging.

The third speech delivered by Arabindo at Nagpur on 31st January, 1908, describing how the first national school came into existence in Bengal, was read by witness, who said that songs were sung in honour of Lajpat Rai and Arabindo. The fourth speech describing the decline of indigenous trade and the efficacy of national education was read by witness. Witness said that on the last occasion Arabindo was driven in a carriage – and – four and a

torch-light procession followed him. Shouts were raised in honour of Arabindo, ShyamSundar, Lajpat Rai, Tilak and Khapardey, and twenty-five bombs were fired in their honour. Arabindo was accorded a reception befitting a raja (Laughter). Two photographs of Arabindo were presented to him. After the meeting Arabindo received presents of a dhoti, a shawl and a ring.

Re-examined by Norton witness said, he put Arabindo as the editor of the Bande Mataram, because people called him so. Witness identified the photograph and Mr. Norton pointed out in the group. Gokhale, Mr. Munji and Elekar to the Judge.

The photographs of Arabindo, bearing his name, as editor of the Bande Mataram was next identified and tendered. Witness said the photograph presented to Arabindo was not like the one tendered.

To the Judge witness said he asked the people present in the meeting who told him that Arabindo was editor of the Bande Mataram. Nobody said that publicly.

Mr. A.C. Bapat prosecuting Police Inspector, Poona, called. Mr. Norton said he was a prosecuting sub-inspector of Police in Dhulia, West Khandesh last year. Witness first saw Arabindo in December 1907, at the Nandorwa Station on his way to Surat. Witness again saw him in Dhulia.

January 1908, Arabindo stayed on that occasion with Shankar Sri Krishna Deo, a pleader. Witness knew Arabindo was coming, and volunteers came to the station to receive him. Witness was on the platform under orders. Arabindo was garlanded by Mr. Gadre, a local pleader and Garal, a rich man. On 26th January 1908 there was a large meeting at the Bejoyananda Theatre, at which Arabindo made speeches. Witness took notes and made a fair copy of the notes he took on the spot the same night. Where witness could not follow the original notes, he had made some alterations in the fair copy, which was substantially correct.

The report which was read out by Mr. Norton, was long and well written, and the Judge complimented witness on it.

Witness further said the meeting was engineered by Mr. Das.

Witness was examined as to the calling of the meeting by Mr. Das, and said that some of the 34 Signatories of the handbill announcing Arabindo's coming to Dhulia were moderates in politics. Witness further said he knew from personal knowledge that the meeting was engineered by the

extremists, but the majority of the signatories by the hand bill were either moderates or had no political opinions.

30-01-1909

January 30, 1909

The cross examination and Re-examination of the witness Mr. M.C. Bapat was concluded yesterday, and Deputy Superintendent Nama Aboji of Dhulia was also called and disposed of. His evidence covered the ground of the previous witness whom he corroborated as to the reports of speeches delivered by Arabindo Ghose.

The next witness, head constable Dattre Luekaman of Nasik, identified Arabindo Ghose, whom he saw at Nasik on the 24th of January 1908. Describing a meeting which the accused attended. Witness said Arabindo spoke in “English” and that his speech was translated on the spot into Maharatta, and from the latter the witness made his notes.

Witness was then asked by Mr. Norton whether Arabindo’s speech was the same as the translation.

The Judge said that the substance of the speech would not only be necessary, but also the words. He pointed out that there were only a few objectionable words in the Dhulia Speech.

Gopal Rao, inspector of Police Amraoti said: Arabindo came to Amraoti on the 28th of January 1908. There was a procession, which started from Khaparde’s house. Witness identified the photograph of Khaparde which Mr. Norton pointed out, was found in Hemchandra Das’s house.

Witness put down what he remembered of the speech, immediately after it was delivered, and sent his report to the D.S.P. The original report submitted by witness could not be found. Arabindo spoke of Swadesh, Boycott, national education and Swaraj as being the principal fortes of the Nationalist party. From what Arabindo said witness understood him to mean “Self-Government” by Swaraj.’

Mr. Norton: What Sort of Self-Government?

Mr. Dass: Objected to the question, but was overruled.

Witness said he understood Arabindo to mean that the people of India should have a free hand in the administration of their country.

Continuing witness said that on the 29th Arabindo made another speech in which he gave the history of the Bande Mataram song and said that its author had said that twenty years from the date on which he wrote the song it would be a national song. In connection with the song Arabindo had explained how a body of Sanyasis took a vow to keep Bengal from the Bengalis.

Witness said, V.B. Lele, formerly a clerk in the commissioner's office, was present at the meeting. Pulekar, a practicing pleader, was also present. Khaparde was personal friend of Tilak's and held his politics views.

Cross-examined by Mr. C.R. Dass, witness said, with regard to his own political views, that he was a government servant – (Laughter)- witness derived his knowledge of the political parties by reading newspapers. Witness had read his own evidence in newspapers after he disposed before Mr. Birley. He did not exactly remember how Arabindo defined Swaraj. He remembered Arabindo referring to a Bengal novel named AnandaMath in connection with Bande Mataram song. A printed document was put into the hands of the witness in the lower court from which he refreshed his memory.

Re-examined by Mr. Norton witness said the documents was not the report he had submitted.

To the Judge: The document was a confidential report of the C.I.D.

Mr. K.B. Dutt, bar-at-law, of Midnapore, witness, said he received a letter from Mr. Goode on the day previous to the Midnapore Conference which sat on 7th December, 1907. Mr. Goode informed witness that it was reported that the volunteers would parade the town with lathis.

The volunteers were all young men. Witness saw absolutely no reason why they should be armed with lathis. Witness saw some of the volunteers armed with lathis at the conference at which Arabindo was present. Witness had never seen him before. There was some opposition to his being elected president of the conference. The volunteers and some delegates from the mofussil asked witness to speak on Swaraj and Boycott according to their view. Witness, objected to deal with Swaraj as most of the people present there did not understand what the word meant. Three or four days before the 7th in a meeting of the executive committee, witness was asked by some boys to speak on Swaraj as Self-government free from British control. Witness declined to give such an undertaking. The same question was

raised on the 7th, by at least some of those who were present in the previous meeting. Witness also refused to deal with the question of Boycott. Witness had explained in the meeting of the executive committee that boycott meant the improvement of Swadeshi articles to be introduced by out casting people who happened to buy foreign articles. The oppositionists meant by boycott Bahiskhar.

The Judge: That was the moral pressure mentioned by Mr. A.C. Banerji.

Continuing witness said that Satyendra Nath Bose, Kailash Mahapatra, and Trailakya Nath Pal were present at the meeting of the Executive Committee and were prominent by their objections. Witness anticipated that there would be a row about his election. Mr. Surendra Nath Banerjee spoke in support of the witness, and he was elected. Witness had a written speech and there was a good deal of opposition against its being read out. The boys were taking a prominent part in the row.

Witness introduced himself to Arabindo and asked him to use his influence to put that Arabindo had influence over the boys. Arabindo said and did nothing. Witness also appealed to ShyamSundar Chuckerbutty, Lalit Mohan Dass, and Surendra Nath Banerjee to use their influence to put a stop to the differences. Surendra Nath sent for Arabindo on the morning of the 7th, but he did not come to witness's house, where the meeting was arranged. Arabindo, Troilakya, Shyam Sundar and Lalit Mohan were not for co-operating with any movement in which there was government co-operation. The doctrine of the rejecting government co-operation was known as an Extremist doctrine.

At least a hundred people raised the objection to the speech, prominent amongst them, being Satyendra Nath Bose, Kailash Dass, and Khired Chandra Bhiriya. Sticks were flourished during the confusion that followed, and Mr. Cornish, the D.S.P. asked witness if he would arrest some of the people, witness asked him to wait. The other party wanted to put a large number of men with extreme views on the subjects committee. Witness could not say if Arabindo was present during the confusion, but he was present at the beginning. Witness did not see him trying to stop the row at any stage. Kailash having said that although he was Surendra Babu's pupil, still if Surendra went wrong he was not bound to obey him. He did not hear Arabindo make any remark of that sort. Witness had no personal knowledge of the Midnapore Chatra Bhandar. Arabindo was sent for as a representative of the other side.

Cross-examined by Mr. Dass, witness said the quarrel in connection with the conference really began at the meeting of the Executive Committee. Arabindo had nothing to do with that meeting, and he was not in Midnapore then. Practically the same quarrel was revived at the conference. Witness had heard at the meeting of the 7th that Troilakya Nath Pal wanted to be the President. Witness could not say that there would have been no quarrel but for Troilakya Nath Pal. Witness knew of the Swaraj resolution being passed at the Calcutta Congress in 1906, but no Swaraj resolution was passed at the Midnapore Conference, as it was disallowed by witness. Witness was opposed to the resolution and the form of Swaraj in which the opposition wanted to put in. Witness proposed that for the Swaraj the resolution should be substituted one advocating local self-government with the co-operation of the British. Some of those present suggested that the conference should not have gone back upon the Congress resolution on Swaraj. There was no discussion in the conference in connection with boycott and Swaraj, as witness gave the members of the Executive Committee to understand that he did not want the resolution. Even Mr. Surendra Nath Banerjee was for passing the boycott resolution. Witness was for dropping the words Swaraj and boycott once and for all, as all the quarrels had arisen out of the different interpretations of the words.

Continuing witness said Arabindo did not speak a single word during the occasion. Witness had no direct knowledge of what view Arabindo held. He could not say why Aurobindo was not present at the meeting on the second day. Before the conference met the squabble was confined to the Midnapore people. Witness believed that the quarrel was of a purely local character, and that other people should not be allowed to take part in it. Arabindo did not take any part in the row, and he did not incite the people to disturbance.

Replying to Babu Bijoy Krishna Bose, witness said he had attended congress meetings in and outside Bengal before the Midnapore Conference. Witness was present at the Midnapore Conference about eight years ago, at which Mr. N.N. Ghose presided. There were volunteers in connection with that conference. Witness was not prepared to say that they required lathis for carrying out their multifarious duties – (Laughter).

Mr. Dass: Were the volunteers in Midnapore armed with lathis for the same purpose as the police batons ?

Part V: The Alipore Sessions Trial—Evidence and Examination

The Judge: The police are supposed to use their batons against malefactors (Laughter).

Continuing witness said Mr. P.K. Bose, barrister-at-law, and an extreme moderate was the Secretary of the volunteers. There was some difference as to the use of the badges in the Midnapore exhibitions.

The difference was about the use of a Bande Mataram badge designed by Mr. Duval, the then District Judge.

Maniklal, a postal peon attached to the Bag Bazar Post Office was the witness. He said he had delivered letters at 15, Gopi Mohan Dutt's Lane about the end of April last. Ten or fifteen men lived there. Witness remembered having delivered letters in the names of Upendra Nath Mazumdar and Birendra Nath Ghosh. He never delivered letters to Upendra Nath Banerjee. Witness identified Narendra Nath Baksi and Arabindo Ghose as persons to whom he delivered letters at No: 15.

The Judge: Who? Arabindo? (Laughter).

Continuing witness said he had seen Arabindo there four or five times.

Cross-examined by Mr. Dass, witness said he was not told by any man to identify the man sitting at the corner (Arabindo).

04-02-1909

January 02, 1909

State Trial at Alipore

65th Day's Proceedings.

Witness – Narendra Nath Mullick Inspector C.I.D.

Mr. C.R. Das asked was Aurobindo present in the room upstairs of 23, Scott's Lane? Yes.

What did Inspector Gupta do in the room upstairs? He was talking to Aurobindo. He also looked through some letters.

Did Aurobindo ask any question in reference to any of the letters there? – I can't say.

Straight to the room upstairs where Aurobindo was? Yes,

Part V: The Alipore Sessions Trial—Evidence and Examination

Was the name of Aurobindo Ghose mentioned to you in connection with the watches? – Yes.

Did you know him before that? – No.

Who gave you his name first of all? Inspector Purna Chandra Biswas.

Where did you see Aurobindo? – I saw him at the door of 23, Scott's Lane, going in.

What time you saw Aurobindo?—At about 6 pm, I saw him when I passed by the street, I was not following anybody at that time. I was there from 5-15 to 7 pm.

You saw Aurobindo again? Yes

When – 8 or 9 days after.

At what hour you saw Aurobindo? – Between 3 and 4 pm

How did you make out that it was Aurobindo Ghose whom you saw? I was told by the informer.

The informer identified Aurobindo? No.

No, did anybody else? No.

Then how did you make out that this person you saw was Aurobindo Ghose? As I saw the informer, after that I had first seen Aurobindo, the informer, upon my description of the man said that it was Aurobindo.

Mr. Das – The witness saw a glimpse of the back of Aurobindo and described the person before the informer, who told him from events that description that it was Aurobindo ?

Mr. Norton – Back, why?

Mr. Das -- Yes, he saw the person going in. Are you prepared to swear that you saw Aurobindo on the 18th? Yes.

Are you aware that Aurobindo Ghose was present at Kishoreganj on the 18th and till the 21st in Mymensingh? I would be surprised to hear this.

Mr. Das – I shall prove this from newspaper reports.

Are you sure you were not misled by the informer? – Yes, I am sure. After the arrest of Aurobindo, I found out that the informer was correct.

Re-examined by Mr. Norton the witness said – I saw the face also of Aurobindo Ghose when I first saw him. I saw the same face subsequently at 23, Scott’s Lane.

January 20, 1909

THE ANARCHISTS

B.K. Gupta said I do not remember any specific instance. I have heard of the “Sweets” letter. I cannot say if Aurobindo was asked any question regarding any letter. I went upstairs straight I cannot recollect if the letters were still being searched for when I went upstairs. During the time I was there I did not hear the Bhupendra Nath Bose wanted to come in. I did not hear of any disturbance in the street while I was upstairs. From that room all went to another room. Documents were examined there also as in the other room. Initialed and entered in the search list in the same way as in the other room and counted in the same way we remained there up to a quarter past 10. After that I came downstairs so did the other police officers and the accused. We entered rather a dark room downstairs. That room is in the front of the entrance to the house. It is a little towards the East. There is a door opening on the courtyard. Documents were found in that room also. The search of that room was continuing when I left. I did watch 27, Scott’s Lane, before 14th April Purna Biswas did not take any notice of my report. I do not know whether he takes any note of not. I saw Aurobindo going in the house. At the time I was engaged to watch the house. As I passed the street, I saw him. I was walking up and down the lane.

I was there up to 7 A.M. commenced walking up and down at 5 P.M. I saw Aurobindo again eight or nine days after. This was on the 18th. The one I was speaking about was on the 10th. Somebody was with me. Chandicharan Mukherjee was with me. I have not read his evidence. I noticed Aurobindo between there and four on the 18th. I made my report at about 7 or 8 p.m. I went to 32 Muraripukur Road with Chandicharan between the intervals. I saw Sarat Palit at the junction of Scott’s Lane and Baitanakhana Bazar Road. This was between 1 and 3 p.m. I did not talk to him. I do not know whether he was also watching. That’s the only occasion when I saw Sarat Palit. I was at the Sealdah station till 12 on the 18th. From there I came to 23, Scott’s Lane, I saw Chandi there. I did not see Sarat Palit at any time on the morning of the 18th. I had no talk with

Part V: The Alipore Sessions Trial—Evidence and Examination

Chandicharan Mukherjee at the time I saw Aurobindo. The informer had told me about Aurobindo. The informer never identified Aurobindo Ghose to me, nor did anybody else. I got to know that this was Aurobindo Ghose from a description given by the informer. Barring 18th and 10th I do not recollect any date of any detail of any watch that I kept during these dates. I did make a report to inspector Biswas before the 18th, and if I saw anything I must have described it to him. I am preparing to swear that I saw Aurobindo Ghose at 23, Scott's Lane on the 18th. I will be surprised to hear if Aurobindo Ghose was at Kishore in Mymensingh to attend a conference. The informer has not misled me with regard to his identity. Afterwards when Aurobindo was arrested, I found the informer's evidence was quite correct. Between 8th and 10th, I knew Abinash by name. I did not report to Purna Biswas every day. I shall not be able to swear having seen Abinash either on the 8th or the 9th. It may have been on the 10th of April. I was in Calcutta on the 10th. I reported to Biswas sometimes at night, sometimes the next morning. I am now positive if I saw Abinash at 23, Muraripukur Road, I did not give the name of Abinash in the Lower Court. I could not identify him.

January 21, 1909

State Trial at Alipore

66th Day's Proceedings

Witness – Mohammed Ali Aktar Osman formerly sub-inspector.

Examined by Norton –Cross examined by P. Mitter

Mr. Norton – He is a Midnapore witness who stated that Aurobindo and Shyam Sunder Chakraborty were the guests of Hem Das at that place.

Nagendra Nath Sen, who speaks about the visit of Aurobindo to Khulna would not be cited.

January 21, 1909

THE BOMB CASE AT ALIPORE

Narendra Nath Mullick – witness.

He said, I was not present through the search 48, Grey Street. I did go upstairs, Mr. Creagan there, also Kedareswar Chakraborty and B.K. Gupta. I was present during the time when the search was going on. Arabindo was in that room, also other accused persons, Sailen and Abinash. During the search in that room some letters were read I saw them arranging and counting letters. There was another Police Officer, and Indian Officer. I have heard of the sweets letter. I do not recollect if any reference was made then about that letter. I cannot say if Arabindo was asked any question regarding any letter. I did not do any work on the ground floor. The room is in front of the entrance of the house. Documents were found in that room also. The search of that room was continuing when I left. I watched 23, Scott's Lane before the 11th April. I saw Arabindo going into the house. At that time, I was engaged to watch the house. As I passed by the street, I saw him I was walking up and down the lane, I was there up to 7 p.m. I saw Arabindo again eight or nine days after. This was on the 18th. I was there for four or five hours. Chandi Charan Mukherji was with me. I have not read his evidence. I noticed Arabindo between 3 and 4 on the 18th at about 7 or 8 p.m. I went to 32, Muraripukur Road with Chandi Charam in the interval. I saw Sarat Palit. I had not talked with Chandi Charam Mukerji at the time I saw Arabindo. The informer never identified Arabindo Ghose to me, nor did anybody else. I got to know that this was Arabindo Ghose from a description given by the informer. I am prepared to swear that I saw Arabindo Ghose at 23, Scott's Lane on the 18th. I will be surprised to hear if Arabindo Ghose was at Kishoregung in Mymensingh to attend a conference. The informer has not misled with regard to this identity. Afterwards when Arabindo was arrested I found the informer's evidence was quite correct.

January 24, 1909

69th Day's Proceedings

Witness – Bhagabat Ch. Giri

Witness said that he had seen Aurobindo Ghose only in Congress meeting. He did not remember seeing him at any other meeting.

Witness continuing said that he and Aurobindo were agreed on certain points.

Part V: The Alipore Sessions Trial—Evidence and Examination

On what were you not agreed? He did not like that I should join the Corporation of Calcutta (Laughter)

I ask you about your political views? That also formed a part of politics : for he considered it a waste of my energies.

He advocated that the energies should be employed in improving ourselves ? I accept the general tremor of his political views.

Do you remember any controversy in these papers? Yes, “Sandhya” used to abuse “Bande Mataram”. It was very impartial in distributing discourtesies (Laughter) I remember attaching Bepin Pal and Aurobindo Ghose as regards “Yugantar” I am not positive, but I believe it did.

Have you read any book by Aurobindo Ghose? No, but some articles of the “Bande Mataram”. I suspected to be his composition.

Witness said that he was on friendly terms with Mr. Aurobindo Ghose and met him at various places and discussed with him various political questions.

Did he ever suggest any recourses to physical violence to subvert the Government – Not only he did not do so but he is constitutionally unfit for such acts.

May I take it, he never suggested that? Never, he was more of a philosopher than a politician.

January 25, 1909

AUROBINDO’S POLITICS

Witness Mr. A.C. Banerjee barrister-at-law. He said, he knew Aurobindo by sight and had seen him at the Congress Meetings.

The Judge: In company with Mr. Norton (Laughter)

Mr. Norton: I have not attended the congress since 1894.

Witness know the political view of Mr. Aurobindo Ghose, what were they?—We had some points of difference. What was the difference? He was against my joining the Corporation (Laughter).

Mr. Norton: That is personal. I meant the political views. What were the political views of Aurobindo? Aurobindo’s views were that we were losing

our energy by co-operating with the Government and not learning how to help ourselves.

Will it be right to any that his view was to boycott the Government? Yes.

Witness, continuing said, he could not say if the “Bande Mataram” held the same views as Aurobindo. Cross examined by Mr. Mitter witness said he preached the exclusion of foreign goods and that was what he meant by boycott. Without boycott there could not be any Swadeshi and vice-versa. The cross passed such a resolution.

Witness had no personal knowledge of Aurobindo’s writings, but he suspected some articles which appeared in the “Bande Mataram” to be his from the style of writing.

Aurobindo never advocated force in any shape or form for political ends. Force had never been a part of his politics. He never heard of bombs from Aurobindo or anyone else in connection with the Partition Agitation. He never heard it suggested publicly that the British Government should be subverted by force. He never heard it privately from Aurobindo.

The Judge – Did Aurobindo advocate self-sacrifice? His life has been one of self-sacrifice.

Continuing witness said that literally speaking Aurobindo did not fall under the three Schools, extremists, moderates or self-seeker.

Mr. Norton: Do you advocate violence? I am for applying moral pressure.

January 25, 1909

BOMB CASE AT ALIPORE

Mr. A.C. Banerjee-barrister-at-law witness. He said he knew Arabindo by sight and had seen him at the Congress meetings.

Witness knew the political views of Mr. Arabindo Ghose.

What were there? we had some points of difference. What was the difference? He was against my joining the corporation.

Mr. Norton: That is personal. I meant the political views. What were the political views of Arabindo? Arabindo’s views that he was losing our energy by co-operating with the Government and not learning how to help ourselves.

Will it be right to say that this view was to boycott the Government? Yes, witness continuing said he could not say if the Bande Mataram held the same views as Arabindo.

Witness said, he preached the exclusion of foreign goods and that was what he meant by boycott. Without boycott there could not be any Swadeshi and Vice-versa the Congress passed such a resolution.

Mr. Norton: He is modest.

Continuing witness said he knew Debabrata before the Swadeshi agitation. Witness had no personal knowledge of Arabindo's writings, but he suspected some articles which appeared in Bande Mataram to be his from the style of writing.

Arabindo never advocated force in any shape of or form for political ends. Force had never been a part of his politics. Witness said the popular impression was Government was fermenting the disturbances through the Mohamadan and the police. Witness first came to hear to bombs in connection with the Mozufferpore murder. He never heard of bombs from Arabindo or any other else in connection with the partition Agitation. He never hears it suggested publicly that the British Government should be subverted by force. He never heard it privately from Arabindo.

When there were acts of injustice by Magistrates and judicial officers, the Sandhya preached taking the law into one's own hands.

The Judge said that witness had better say the executive officers (Laughter).

Witness said that there were some who would not be satisfied with undoing of partition. Since the partition agitation many people had undertaken the regeneration of their country on lines other than mere politics which occupied a subsidiary place in the scheme. Witness knew Rabindra Nath Tagore. He was one of the greatest literary exponents of the new agitation in the country.

The Judge: Did Arabindo advocate self-sacrifice? His life has been one of self-sacrifice.

Witness said that literally speaking Arabindo did not fall under the three schools: extremists, moderates on self-seekers.

January 29, 1909

State Trial at Alipore

71st Day's Proceedings.

Witness Sarat Chandra Das – the Informer

At the time of the watches, we know that some boys had combined to kill big English Officials with revolvers and daggers. It was Soshee Babu, who first gave us this information. Because Soshee Babu was watching Aurobindo Babu first and I, therefore, learnt it from him.

Balwant Rao (Witness No: 197)

Mr. Norton – were you Head Constable in Nagpur city for fifteen years?
Yes

Judge – He is now.

Do you know Aurobindo Ghose, by name and sight? Yes,

Witness walked up to the desk to identify Babu Aurobindo Ghose, which he did with difficulty.

Mr. Norton – I must say, he is much changed. He looks ill.

Did you see him at Nagpur? Yes, On 5th December, 1907 and 30th and 31st January 1907.

Did he speak on these occasions? Yes. He delivered lectures. I was present. I made reports of the speeches. I submitted the reports to the City Superintendent.

Do you report official?—Yes, verbally

Did you know Shyam Sundar Chackraborty?—Yes, I have seen him with Aurobindo Ghose.

On the 27th December, did you go to the station?—Yes, I saw Aurobindo at the station. There was also Keshab Gopal Gokhale, a Nagpur Pleader and Nairon Rao Alkar on the platform. Mr. Muje was also there.

What did the students did with Mr. Aurobindo Ghosh's carriage? They dragged it for some distance.

Where was the lecture delivered? At the Raghubir Theatre – There were three or four thousand people present. Aurobindo Ghose was introduced by Dr. Ghadrie and Keshab Gopal Ghokhale, Pleader, Aurobindo was introduced as the Editor of 'Bande Mataram' while he was going to the

Surat Congress. Aurobindo did not contradict that statement. He spoke in English.

Mr. Norton—I submit that this is the evidence I have given a book to my friend, Mr. C.R. Das printed not by us, but by a Bombay Pleader, who, I understand, has been convicted of sedition. It contains speeches of Aurobindo Ghose. If my learned friend accepts them to be true reports of the speeches of Aurobindo, it would shorten matters, and I can finish the Bombay witness in half an hour.

Mr. C.R. Das—I had no time to look into the Book. I undertake to do so, to simplify matters. I want to read through the book.

Judge – In criminal cases, it cannot be done, unless Aurobindo signifies his acceptance of the correctness of the reports in writing.

Mr. Norton – It take it, that there would be no objection in the witness reading the notes.

Judge – He is entitled to refresh his memory by that.

Mr. C.R. Das – I don't object to that, but my difficulty is, that no copy was furnished to me, and it is difficult for me to cross examine without knowing the contents.

Mr. Norton then read the speech of Mr. Aurobindo Ghose which exhorted the Bengali's and Marathas to unite and push the boycott. Learned Counsel was beginning to read the speech of Babu Shyam Sunder Chakraborty.

Witness said he followed Aurobindo to the railway station, where the students gave him a grand ovation, when he left.

How did you report Aurobindo's speech ---After I heard the speech I verbally reported it to my superior office, who took it down in writing

Is there anything in your report to how that Aurobindo Ghose was introduced as the Editor of Bande Mataram, because the people were saying that.

The next witness was Mr. C. Bapat, prosecuting Police Inspector of Poona, Examined by Mr. Norton, the witness said --- I prosecuted a Sub-Inspector of Police at Dhulia last year. I knew Aurobindo Ghose. I first saw him in December 1907, at Nandarwa Station. He was going to Surat. I saw him on 25th January 1908 at Dhulia.

Aurobindo Ghose stopped at the place as a guest of Shankar Sri Krishna Deo, a Pleader volunteers came to the station to receive him. About a

thousand people gathered at the station. There was a meeting on the 16th at the local theatre attended by over one thousand people. I was present at the meeting. I took notes of Aurobindo's speech, I made a fair copy of the notes the same night.

Is the fair copy a reproduction of your notes?—Yes, I only filled in the gaps that I had left at places in my note.

Mr. Norton read out Aurobindo Ghose's speech in English.

January 29, 1909

THE ANARCHISTS

Bulwat Rao, an inhabitant of Nagpur, was called. He was a head constable in Nagpur City. He knew Aurobindo by name and sight. He saw Aurobindo at Nagpur on 5th December 1907 and 30th and 31st January 1908 when he delivered address. Witness was present and made reports of the speeches. His superior officers recorded what he said verbally. Witness had seen Sham Sunder Chakraborty with Aurobindo. These men and also others of local residence whose names, witness gave were Extremists. Some 300 or 400 students dragged Aurobindo's carriage from the station. The lecture was delivered at the Raghubir Theatre, where there 3 or 4 thousand people present. Aurobindo was introduced as Editor of the "Bande Mataram", who going to Surat for the Congress. Aurobindo did not contradict that statement. He spoke in English.

Witness produced the report he made.

Mr. Norton read Aurobindo's speech which exhorted the Bengalis and Maharattas unite and to push the boycott.

Witness said he followed Aurobindo to the Railway station where the students gave him a grand ovation when he left.

Witness read out his Hindi report of a speech in English delivered by Aurobindo at Nagpur. Songs singing the praise of Aurobindo were sung at Nagpur. Another report in Hindi describing the visit of Aurobindo accompanied by Sham Sundar was also read and contained the substance of Aurobindo Speech. These speeches were an exhortation to the people in favour of the Swadeshi movement and National Education. Aurobindo was driven from Sitabari to the temple of Namapti in a four-in-hand, followed by 4 forces and a musical party. The carriage was afterwards drawn by

boys. Songs were sung, “Bande Mataram” shouted. This sort of pomp and pageantry is displayed on the occasion of Raja’s visits. On the way the carriage was stopped, and the party garlanded.

Witness: After I heard Aurobindo’s speeches I verbally reported them to my superior officer who took them down in my writing. I never wrote any report. Reports were usually written on Saturdays. There is nothing in my report to show that Aurobindo was introduced as Editor of the “Bande Mataram”.

Re-examined by Mr. Norton witness said that people were saying that Aurobindo was Editor of the “Bande Mataram”.

The court witness said it was in answer to his enquiries that he was told that Aurobindo was Editor of the “Bande Mataram”.

The next witness M.C. Bapat, prosecuting Inspecting of Police, Poona. He said he was prosecuting inspector at Dhulia, last year and knew Aurobindo Ghose. Witness saw him in December 1907 at the Nundavar station on his way to Surat. He next saw him on 25th January at Dhulia where Aurobindo broke journey on his return from Surat and stayed with a pleader. Decorations were put up for him and volunteers were present at the station.

The remainder of witness evidence on Thursday was similar to that of the previous witness and dealt with the speeches made by Aurobindo and the reports which witness made of them.

January 30, 1909

State Trial at Alipore

72nd Day’s Proceedings.

Dattatraya Laxman, head constable of Nasik Police, was the next witness. Being called and examined, he described the meeting held in Nasik on 24th January 1908, of which Aurobindo made a speech in English which was translated into Marathi and explained to the audience by one Pradhan. The Mahratti translation contained the subscribe of the speech of Mr. Aurobindo Ghose.

The Judge remarked that substances of a speech did not represent all the thoughts of the speaker and could not be accepted as its substitute.

Part V: The Alipore Sessions Trial—Evidence and Examination

Did Aurobindo Ghose explain Swaraj? —Yes, but I don't remember, what he said :

Did Aurobindo say in your hearing “we must try to attain Swaraj; the fight must begin for Swaraj” – I don't remember.

Mr. Norton said that one Sarkar was convicted for assaulting a police constable. That showed the cartage, which followed Mr. Aurobindo Ghose in his triumphal progress.

Mr. Das maintained that conviction could not be proved by word of mouth.

Mr. Norton said that it was a ridiculous proposition. He was entitled to prove the character of persons, who drew Aurobindo's carriage.

His Honour said that the question was irrelevant. How could Aurobindo be responsible for the conduct of other persons?-- His Honour then went through the notes of the witness.

Cross-examined by Mr. C.R. Das.

You don't remember now, what Aurobindo said or what he said not say?—something I remember, not all.

The other speeches were in English or in Marathi? In Marathi all of them.

Gopal Rao – Inspector of Police of Aamraoti – was examined by Norton.

Mr. Norton – Do you know Aurobindo Ghose?—Yes.

Mr. Norton – Mr. Aurobindo Ghose, will you kindly stand up.

Babu Aurobindo Ghose stood up and was identified by the witness.

In January, 1908, did you see Aurobindo at Amraoti? —Yes, on the evening of the 28th he went there and there was a procession, consisting of students and some shopkeepers.

Do you know, where Aurobindo came from? —Yes, from Akhola, via Dhulia. I was not present at the reception. I don't know, whether any songs were sung there.

Have you any recollection of what Aurobindo said? —Yes, he spoke of Swadeshi, Boycott, national education, and Swaraj. There were the four planks of Nationalism.

Do you remember what he said about Swaraj –I think he meant self-government. That is the impression which he left upon me.

What did he mean by self-government? apart from what?

Mr. C.R. Das objected – Mr. Norton had no right to suggest anything.

Judge – what kind of self-government?

Witness – I think he said that the Indian people should have a free hand in the administration. On the second meeting, Aurobindo expounded the significance of the Bande Mataram song. Aurobindo also said that the author of the song had predicted that it would be a national song twenty years hence.

Aurobindo also said that a band of Sanyasis would come forward to take a vow to liberate Bengal.

Judge – That is the story; Is it not?

Mr. C.R. Das to witness – You don't exactly remember how Aurobindo Ghose, defined Swaraj?—No, I don't.

He made a reference to the Bande Mataram, Was Aurobindo relating the story of a Bengali Novel?—Yes, I remember, Annanda Math.

He was relating the plot of the Novel?—Yes.

The witness saw Mr. Aurobindo Ghose at the beginning of the subjects committee meeting in the Midnapur. In the second meeting Mr. Aurobindo Ghose was not there. Cross examined by C.R. Das, the witness said – Aurobindo Ghose had nothing to do with the quarrel at the earlier meetings. I heard that Troilokyo Pal wanted to be the President.

I have read some of Aurobindo speeches in newspapers. This is subsequent to the Conference. I had not up to that time listened to any of his speeches or read any of his writings. I did not know his views; I can't say why he did not attend the 2nd days meeting.

Before the Conference, met the quarrel was confined to the people of Midnapore. I believe it was suggested that to delegate hailing from outside Midnapur should join the quarrel. Aurobindo did not attend the subjects committee meeting, nor did he incite the people not to create disturbances. Mr. Das concluded the cross examination with the submission that the rest of Mr. Dutt's evidence was irrelevant.

Witness pointed to Narendra Nath Bakshi as one, he had delivered letters to at the garden. He pointed to Aurobindo Ghose also.

January 30, 1909

ARABINDO AT POONA

Balwant Krishna, head constable, Nupur.

Witness – Mr. Norton said, identified Arabindo as having been seen in Nagpur lecturing on three or four occasions in the latter part of December 1907, and in January 1908.

Witness had some difficulty in identifying Arabindo and Mr. Norton remarked that Arabindo looked ill and was very much changed.

Witness said he took notes of Arabindo's speeches and reported them to the Nagpur city superintendent Shyamsundar Chakraborty was with Arabindo on each occasion. Besides Arabindo he saw on the railway platform Keshab Gopal Gokhale, a Nupur pleader, Akbar, pleader Dr. Munje, an occultist, and other people Kolhatkar was not present at the first meeting on December 22nd. The gentlemen named above were all extremists. About 300 to 400 students were on the platform and they dragged Arabindo's carriage to the Railway Bridge. A large number of persons were present in the Raghbir Theatre, where the meeting was held. Arabindo was introduced by Gadre and Ghokhale as the editor of Bande Mataram. Arabindo did not say he was not the editor. Dr. Munji's full name was Balkrishna Sivaram Munji, and he lived in Sitabaldi. Witness knew N.K. Damle headmaster of the Nagpur City School who was an extremist.

Mr. Norton asked the permission of the Court to tender the signal notes taken in Hindi by the witness of Arabindo's speeches Mr. Norton said that a translation had already been supplied to the defence Counsel. Counsel further submitted the speeches collected by Kolhatkar, a witness in this case who had been convicted of sedition. If Mr. Dass did not object, he would put in that publication as it would save a good deal of time.

Mr. Dass submitted that the publication could be no proof of Arabindo's speeches.

The Judge held that witness could refresh his memory from the notes taken by him and then the notes could be tendered as evidence.

Witness then read the speech delivered by Arabindo on the 22nd. The speech was an exhortation for co-operation between the several communities in the matter of establishing mills and schools.

Mr. Norton wished to read the speeches delivered by Shyamsundar at Nagpur on the ground that he was one of the conspiracy, and whatever he said at the meeting would be evidence against him, but the Judge would not allow this.

Witness next read out the second speech of Arabindo delivered at Nagpur on 30th January, 1908, in which he vindicated Tilak and himself against the attack of the Congress fiasco at Surat.

The Judge remarked that the speeches did not seem to be very damaging.

The third speech delivered by Arabindo at Nagpur on 31st January, 1908, describing how the first National School came into existence in Bengal, was read by witness who said that songs were sung in honour of Lajpat Rai and Arabindo. The fourth speech describing the decline indigenous trade and the efficacy of national education was read by witness. Witness said that on the last occasion Arabindo was driven in a carriage and four and a torch light procession followed him. Shouts were raised in honour of Arabindo, Sugam Sundar, Lajpat Rai, Tilak and Khaparde and twenty-five bombs were fired in their honour. Arabindo was accorded a reception befitting raja (Laughter). Two photographs of Arabindo were presented to him. After the meeting Arabindo received presents of a dhoti, a shawl and a ring.

In his report of the meeting of 30th January 1908, witness had mentioned the name of Mrs. Besant, who lectured that day on Theosophy. The City Superintendent made some alterations in his report.

Re-examined by Mr. Norton witness said, he put Arabindo as the editor of the Bande Mataram, because people called him so. Witness identified the photograph.

The photograph of Arabindo bearing his name as editor of the Bande Mataram was next identified and tendered. Witness said the photograph presented to Arabindo was not like the one tendered.

To the Judge witness said, he asked the people in the meeting who told him that Arabindo was editor of the Bande Mataram. Nobody said that publicly.

Mr. C. Bapat prosecuting police inspector, Poona, called and examined by Mr. Norton said he was a prosecuting sub-inspector of Police in Dhulia, West Khandesh, last year. Witness first saw Arabindo in December 1907 at the Nahdorwa Station on his way to Surat. Witness again saw him in Dhulia on 25th January 1908. Arabindo stayed on the occasion with

Shankar Sri Krishna Deo, a pleader. Witness knew Arabindo was coming, and volunteers came to the station to receive him. Witness was on the platform under order. Arabindo was garlanded by Mr. Godre, a local pleader, and Garul, a rich man. On the 26th January, 1908, there was a large meeting at the Bejoyanarla Theatre, at which Arabindo made speeches. Witness took notes and made a fair copy of the notes he took on the spot the same night. Where witness could not follow the original notes, he had made some alterations in the fair copy, which was substantially correct.

The report which was read out by Mr. Norton was long and well-written and the Judge complimented witness on it.

Witness was examined as to the calling of the meeting by Mr. Deo and said that some of the 34 signatories of the handbill announcing Arabindo's coming to Dhulia were moderates in politics. Witness further said he knew from personal knowledge that the meeting was engineered by the extremists but the majority of the signatories of the handbill were either moderates or had no political opinion.

February 4, 1909

State Trial at Alipur

74th Day's Proceedings

Witness – Methu Pashi

Mr. Norton – Did Aurobindo teach political economy in the National College? – Yes, after he was re-appointed.

Babu Satish Chandra Mukherjee further examined by Mr. Norton identified certain hand writings of Aurobindo Ghose. One signature being pointed out to the witness he stated that Mr. Ghose had signed his name there.

As Professor of History what subjects did Aurobindo Lecture on?—Histories of Greece, Rome, Modern Europe and Mohamedian period of Indian History. As Professor he used to teach seven or eight hours every week. Aurobindo was both Principal and Professor.

Witness then identified the first prospectus of the National Council of Education. It was modified afterwards. But a letter dated 17th December

1907, Aurobindo was formally appointed lecturer in History and Political Science.

Judge – But he was appointed earlier? Yes he was appointed Principal, in the Prospectus; it was mentioned that Aurobindo was to teach Political Science if my student were forthcoming.

Judge – You mean that there were no students in the beginning? Yes, not even now.

Judge – You mean never? There was no class of Political Science.

Witness – Yes, Sir.

Mr. Norton – I want to show what Aurobindo was doing. His name is put down as a member of the Council? Yes.

The Prospectus was admitted as evidence against Aurobindo to show his occupation.

Mr. Norton said that the name of Aurobindo was among the members of the Council.

Do you know Aurobindo's Bengali hand writing? No.

Several specimens of writings were then shown to the witness.

He identified some of them as those of Mr. Aurobindo Ghose, others he could not identify.

Do you know Aurobindo Ghose's wife's name? I don't know.

A letter being produced witness was asked whether his belief was that it was the handwriting of Aurobindo. Witness replied in the negative, as he had never seen Aurobindo write in such detached manner.

But you said it was so before Mr. Birley? What made you alter your opinion? I don't remember what I said in the Lower Court.

Witness said he believed that to be in Aurobindo's handwriting. With regard to another document witness said, that the upper portion was in Aurobindo's handwriting. He was not sure about the lower portion.

Ex. 40.15 being produced witness identified it to be the handwriting Aurobindo Ghose.

Ex. 299.3 being produced, witness believed that to be in Aurobindo's handwriting.

Ex. 299.4 was handed over to the witness, who said, he was inclined to believe that to be Aurobindo's handwriting.

Part V: The Alipore Sessions Trial—Evidence and Examination

Ex. 299.5 was also identified by the witness to be in Aurobindo's writing.

Ex. 299.6 was not according to the witness, in the handwriting of Mr. Ghose. He was certain that somebody else wrote it.

The Judge – What is that?

Mr. Norton – It is a memorandum of the “Bande Mataram”, Sir.

Ex. 299.7 was identified by the witness to be in Aurobindo's writing except some scribbling about which he could not form an opinion.

Witness was then again asked his opinion about other specimens of Aurobindo's writings. Some of them he identified to be his, about others he had doubts. The letters appeared more detached.

Mr. Norton – Perhaps he got tired. Witness said that he was sure he had never seen Mr. Aurobindo Ghose write in such a detached manner.

Ex. 300.4 was identified by the witness to be in Aurobindo's writing. Ex. 300.5 was also in the handwriting of Aurobindo Ghose. It was a letter from Deoghur. Ex. 300.6, 300.7 were also identified to be in Aurobindo's writing. There were letters to his father-in-law. Ex.300.9 did not appear to be in the handwriting of Mr. Ghose. He was unable to make up his mind.

Ex.300.12 was then produced. Witness could not make up his mind regarding the handwriting when Ex.300.14 was identified by the witness to be in the handwriting of Aurobindo Ghose. Mr. Norton claimed that he was happier now as he had got a solid foundation. Witness was inclined to believe that Ex.300.35 was in Aurobindo's handwriting.

February 4, 1909

THE ANARCHISTS

Satish Chandra Mukherjee was sometimes officiated as Principal of the Bengal National College, spoke to Aurobindo's terms of office as Principal. Aurobindo taught Political Economy, History and English Poetry. The scheme of Education there is prescribed by the National Council of Education an incorporated body.

Further examined witness identified several specimens of handwriting shown him as being that of Aurobindo. As Professor of History Aurobindo lectured in the Histories of Greece, Rome, Modern Europe and the Mahomedan period of Indian History. Witness also identified the first

prospectus of the National Council of Education which was modified afterwards. In the prospectus it was mentioned that Aurobindo was to teach Political Science if any students were forthcoming. No students for Political Science ever presented themselves for Aurobindo to teach. Aurobindo was one of the members of the National Council of Education.

The prospectus was admitted as evidence to show Aurobindo's occupation.

Mr. Norton said that the name of Aurobindo was among the members of Council.

Several specimens of handwriting were then shown to witness, who identified many of them as being in Aurobindo's handwriting, while there were others in which he could pass no opinion.

In one instance witness replied in the negative as to whether a document shown him was in Aurobindo's handwriting.

February 4, 1909

ARABINDO'S HANDWRITING

Babu Satish Chandra Mukherjee, Principal of the Bengal National college, was the witness and Mr. Norton's questions dealt largely with the connection with the institution of Arabindo Ghose.

In the course of his evidence, the witness identified among the accused Sachindra Kumar Sen, and Bibhuti Bhushan Sircar as former students of the National College.

Witness was then examined at some length in regard to the handwriting of Arabindo Ghose covering practically the same ground as in the lower court. In the case of one document the witness said he did not believe it was in Arabindo's handwriting.

Did you not say before Mr. Birley that you thought it was? – I do not remember.

Witness said he had not a very wide experience of Arabindo's handwriting.

The Judge: Is that your only explanation as to the alteration in your statements? – I cannot suggest any other.

Part V: The Alipore Sessions Trial—Evidence and Examination

A document was put to the witness containing the words “Selections, A. Ghose, correspondence, Editor, telegrams, S. Chuckerbutty,” and he said he believed they were in Arabindo’s handwriting.

As to the scribblings about some of the accused in Exhibit 299-7.

Witness said they were not in Arabindo’s handwriting. A large number of documents were then shown to the witness, some of which he was inclined to think were in Arabindo’s handwriting.

A document being shown to witness, he said he believed it to be in Arabindo’s handwriting.

Mr. Norton: Ah, I am happier now. I have a solid foundation.

In reply to a similar question, witness said he was inclined to believe it to be Arabindo’s handwriting.

The Judge: (To Mr. Norton) : He has shaken your foundation (Laughter)

05-02-1909

February 5, 1909

75th Day’s Proceedings

Witness Satish Chandra Mukherjee

Mr. Norton – Is this Mr. Aurobindo’s Ghose’s writing? Yes, it is (it was the petition of Mr. Ghose, in connection with the sedition prosecution. Witness identified the signatures of Mr. Ghose)

Ex.56 I was the Vakalatnama in the mutation case. Witness was asked to identify the signature of Aurobindo Ghose. He could not do so as he had doubt about it.

Judge – Why have you got doubts about this signature?—This spelling is different. He signs “Arabindo” and not Aravind, as it is here.

I suppose you know about Aurobindo’s University qualification?—Yes, he is a Cambridge graduate.

Did you ask him? No, I know it from other sources.

Mr. Norton said to Mr. C.R. Das “Political Science” was a formidable engine in the hands of Aurobindo. I said nothing against the Council.

Part V: The Alipore Sessions Trial—Evidence and Examination

Your knowledge of Aurobindo's writing may I take it, is very very insufficient.

I can't say that it is very very insufficient.

Judge – You said Mr. Aurobindo Ghose never preached violence. Have you ever heard Mr. Ghose's speech?—Yes, he used to deliver lectures in the college.

When he could speak? Yes.

Do you know whether he was connected with Bande Mataram? I have heard of it, I don't know personally.

Did you ever read "Bande Mataram"?—Yes

Were any of the articles, pointed out to you as being contribution from Aurobindo Ghose? – No.

Judge – How can he connect Aurobindo with that?

Mr. Norton: But I can. I know him better,

Witness further said that that article in question was attributed to Aurobindo. Witness had read in the newspapers that Aurobindo used to take part in political affairs. He never questioned Aurobindo. When he said Aurobindo hardly spoke, he meant that Aurobindo was reticent, hardly communicative.

Mr. Norton: I thought , he was dumb.

Judge: Everybody, except yourself understood it in that way.

Witness further stated that there was no similarity in the signatures of Aurobindo and Arabindo Prakash. He did not know that Arabindo Prakash was connected with NavaSakti.

Do you know, Aurobindo was connected with the NavaSakti – Not to my knowledge.

Have you any reason to suppose up to the present moment that Aurobindo Prakash, Ghosh was connected with "Navasakti" at 48, Grey Street? – I had no opportunities of knowing that.

February 5, 1909

AUROBINDO AS A TEACHER

Satish Chandra Mookerjee identified the signature of Aurobindo to the petition put in connection with the sedition prosecution. Witness knew that Aurobindo was a graduate from Cambridge.

Mr. Norton said that he had held that Political Science was a formidable engine in the hands of Aurobindo and said nothing against the Council.

Witness also said that Aurobindo used to deliver lectures in the college. Witness had heard, but had not personal knowledge of Aurobindo's connecting with the "Bande Mataram". Witness had read in the newspapers that Aurobindo used to take part in political affairs but never questioned Aurobindo about it. Witness did not know that Aurobindo was connected with the "NavaSakti".

Witness said that Aurobindo was frequently ill.

February 5, 1909

BOMB CASE AT ALIPORE

Satish Chandra Mookerjee who for some time officiated at Principal of the Bengal National College, spoke to Arabindo's terms of office as Principal. Arabindo taught Political Economy, History and English poetry. The scheme of education there is prescribed by the National Council of Education, an incorporate body.

Witness identified several specimens of handwriting shown him as being that of Arabindo. As Professor of History Arabindo lectured in the History of Greece, Rome, Modern Europe and the Mahomedan period of Indian History. Witness also identified the first prospectus of the National Council of Education which was modified afterwards. In the prospectus it was mentioned that Arabindo was to teach Political Science if any students were forthcoming. No students by Political Science ever presented themselves for Arabindo to teach. Arabindo was one of the members of the National Council of Education.

Counsel then read out the prospects of the Council, the chief features of which were that in the lower forms, education was imparted in the vernacular, and there was no multiplicity of subjects in the advanced

classes. Thus, the students were able to specialize in those subjects for which they had any particular aptitude.

The prospectus was admitted as evidence to show Arabindo's occupation.

Mr. Dass objected as it was only a statement made by Mr. A Chauduri and Babu Hirendra Nath Dutt, as Secretaries.

Mr. Norton said that the name of Arabindo was among the members of Council.

Several specimens of handwriting were then shown to witness, who identified many of them as being in Arabindo's handwriting, while there were others in which he could pass no opinion.

In one instance witness replied in the negative as to whether a document shown him was Arabindo's handwriting.

Mr. Norton: But you said it was so before.

Mr. Birley: What made you alter your opinion? I don't remember what I said in the Lower Court. Besides opinion on handwriting depending upon the impression of the moment.

Do you consider that a satisfactory explanation? Yes.

The witness had not concluded identifying the handwriting in documents shown him.

February 5, 1909

BENGAL ANARCHISTS.

The examination of Babu Satish Chandra Mukherjee was continued by Mr. Norton and was again directed, in the main, to an identification of the handwriting of Arabindo Ghose, one of the accused. The petition for the mutation of names in connection with the ownership of the Muraripukur Garden was shown to the witness, who replying to Mr. Norton said he had some doubt as to the signature in question being that of Arabindo, and in reply to a question by the Judge said the reason he was in doubt was that the spelling of the name was different to that usually adopted by Arabindo.

07-02-1909

February 6, 1909

State Trial at Alipore

76th Day's Proceedings

Witness -- Biseswar Prasanna Sen.

Mr. Norton—Did you ever read Bande Mataram?—Yes

Were any of the articles pointed out to you as being contribution from Aurobindo? No.

Judge – How can he connect Aurobindo with that?

Witness said one article struck him as being violent.

Mr. C.R. Das objected as his cross examination was directed to the National College.

Witness to the Judge – Shall I answer the question?

Judge – Yes.

Witness – I do not know that the article was written by Mr. Aurobindo Ghose

Mr. Norton – Did you enquire?

Witness – No.

February 7, 1909

State Trial at Alipore

77th Day's Proceedings.

Basiruddin Postman, Harrison Road Post Office, examined by the Crown Counsel said that he knew both Aurobindo and Barindra. He identified them both.

Witness next spoke about the delivery of some money orders and parcels at 23, Scott's Lane.

It was found that two money orders that were to have been delivered to Aurobindo Ghose on the 20th and 21st April were not delivered on those 2 days. But no explanation was put in. The witness said that it was his duty

to put in an explanation for non-delivery in each case and the omission must have been by mistake.

The money-order which was not signed by the witness thought he made payment of the order to Aurobindo Ghose for the signature of somebody which the witness could not read. The money order was not delivered to Aurobindo Ghose on 20th April, because the Babu was not at home. I made an enquiry and was told that Babu had gone out. I was told this on the 20th of April. I took the money-order to the house again in the afternoon of the same day. I was told the same thing that the Babu had gone out. At about 10 A.M. on the 22nd, I called at the home again. This time I saw the Babu sitting downstairs. I did not tell him that I had called there on the last 2 days, twice each day, nor did the Babu told me where he had been.

February 7, 1909

BENGAL ANARCHISTS.

Basihruddin, a postal peon employed at the Harrison Road, Post Office – was the witness.

He said he knew Arabindo Ghose, who lived at 23, Scott's Lane in March and April 1908. He also knew Barindra Ghose. He identified former, but only succeeded in pointing out Barindra when the latter put on his spectacle.

Mr. Dass asked the Judge whether he had noted the fact that Mr. Norton called the accused Barindra by name in telling him to put on his spectacles and the Judge replied that he had done so.

The witness was then cross-examined by Mr. Dass with regard to signatures on certain money order forms.

The witness was questioned particularly regarding a money order signed as paid by comrade Bhagan Sha. The witness inquired on April 20th and was told that Arabindo had “gone out”, further that he had not gone out of Calcutta. On the 21st witness was told that Arabindo went out on the 20th and had not returned by the 21st.

Mr. Norton: This statement is not proof of the fact that Arabindo was not at 23, Scott's Lane, on those two days.

Continuing the witness said he had been in court on the previous days up to 4.30 p.m. When Inspector Alum told him to go away.

Part V: The Alipore Sessions Trial—Evidence and Examination

Replying to an observation by Mr. Biswas, Mr. Dass said the witness had been tampered with elsewhere.

11-02-1909

February 8, 1909

THE ANARCHISTS

Before Mr. C.P. Beachcroft the first witness was Bahiruddin, a postal peon at the Harrison Road Post Office. He said he knew Aurobindo Ghose, who lived at 23, Scott's Lane in March and April 1908. He identified him.

February 11, 1909

THE ANARCHISTS

Rakhal Das Gupta head Clerk Government Post Office said, in May last he came to the Bow Bazar Post office, he identified a money order which came to the Bow Bazar Post Office addressed to Aurobindo Ghose.

Satyendranath Ghose was examined by Mr. Borton said Aurobindo Ghose was married to Bhopal Bose's daughter. Bhopal Base was witness's cousin.

February 11, 1909

BENGAL ANARCHISTS

Satyendra Nath Ghosh, one of the brothers of the accused Birendra Nath Ghosh, examined by Mr. Barton, deposed to having brothers of whom accused was one, Bhupal Chandra Bose, was his cousin. Arabindo married Bhopal's daughter. He was present at Arabindo's marriage. Witness was not known to Barindra.

14-02-1909

February 14, 1909

State Trial at Alipore

81st Day's Proceedings.

SatyendraNath Ghose – Witness

He said Sandhya wrote against the National College of which Aurobindo was the Principal.

Witness remembered the last Good Friday. The Mymensingh Conference was then being held. Aurobindo left Calcutta on Good Friday and witness saw him off at the Sealdah station. Aurobindo's Kishoregunge speech was published in the Bande Mataram the next day after he came back to Calcutta.

February 14, 1909

THE CONSPIRACY TRIAL

Sub-Inspector Suresh Chandra Mukherjee, spoke to attending a meeting in April held for the purpose of raising subscriptions for Leakut Hossein. Volunteers were present, and were armed with Lathis and blew bugles. Arabindo Ghose spoke in English, but all other speeches were in Bengalee. The speakers included Bepin Chandra Pal, Lalit Mohan Ghosal, Abdul Kasem "a middle aged political speaker and Shyam Sundar Chuckerbutty.

Another "middle-aged" man Premtosh Bose, addressed the meeting-Leakut Hossein was liked by women because he loved children, like Sashti Buri, the goddess of children, (Laughter). Arabindo moved a resolution sympathizing with Chidambaram Pillay. Bepin Chandra Pal warmed the Government not to interfere with the people's rights.

To Mr. Dass witness said, he made no special note of the resolutions. That on which Arabindo spoke had reference to Chidambaram Pillay and Subramanya Iyer, who were referred to as "fighting for the Swadeshi Cause". He could not take down Arabindo's speech word for word.

To the Judge: He was sure that Arabindo used the expression "the hand for fighting the country's cause".

Part V: The Alipore Sessions Trial—Evidence and Examination

Sarada Charan Sen – once Manager of the Sandhya, now teacher in Jessore Zilla school was the witness.

To Mr. Dass he said, to his knowledge the Sandhya was not connected with any other paper. Arabindo, the accused and Subodh Mullick believed that Brahma Bandhab, Editor of Sandhya, was a police Spy, and did not trust him. They changed their opinion after the man made his statement in court.

Was it possible that Subodh Mullick, Brahman Bandhab, and Arabindo could have been engaged together in one conspiracy?

Mr. Norton: Objected to the question, but was overruled.

Continuing witness said he saw Arabindo at the Kishoreganj conference and lodged in the same house for one night. He had mentioned to friends the fact that he met Arabindo at Kishoreganj.

The Judge asked: Whether these statements contradicted that of a “Shadowing” witness, who said he saw Arabindo at the 18th.

Mr. Dass: Yes Sir.

Mr. Norton: His instruction were the “showing” witness’s story was true, and he would show that this witness’s story was true, and he would show that this witness’s evidence was false.

Mr. Dass said his learned friend’s instructions were false.

16-02-1909

BENGAL ANARCHISTS

February 16, 1909

The hearing of the charges against Barindra Kumar Ghose, Arabindo Ghose and others on charges of conspiring to wage war against the king – Emperor was resumed on Monday before Mr. C.P. Beachcroft, sitting with two assessors, at Alipore Mr. Eardley Norton and Mr. W. Barton again appeared for the Crown Messrs.

Jug Singh, our ex sub-inspector of the Criminal Investigation Department at Nasik, gave evidence regarding the presence of Arabindo Ghose, and a speech by him, at a meeting there on January 24th last. Arabindo’s speech dealt with the definition of “Swaraj”, which the Speaker said, had no political meaning. It meant mukti (emancipation).

Part V: The Alipore Sessions Trial—Evidence and Examination

Witness was cross examined regarding his notes of the speech, and the Judge asked him why he had been dismissed. Witness replied that he was dismissed for not keeping a horse although he drew an allowance for one. “I really did keep one” added the witness, but somebody prejudiced the superintendent of Police against me (Laughter)

05-03-1909

February 15, 1909

State Trial at Alipore

82nd Day’s Proceedings.

Witness – Suresh Chandra Mukherjee

Witness could not report Aurobindo’s speech verbatim but only gave the substance, as far as he could remember.

His Honour asked whether the exact words written by the witness were used by Aurobindo.

Witness said that as far as he could remember Aurobindo used these words:

Are you sure he said, “hands for fighting” – Yes, I am, quite sure.

Witness –The Manager of Sandhya

He said I remember that time when the National Council of Education was started Upadhyaya opposed the Calcutta Council, Aurobindo and Subodh Mullick supported it. There was a considerable bitterness of feeling between Upadhyaya, Aurobindo, Subodh Mullick and others. Subodh had a very bad opinion of Upadhyaya and took him for a policy spy. Aurobindo and Subodh never trusted Upadhyaya.

Having regard to all these facts do you think it possible that Aurobindo, Subodh and Upadhyaya could be engaged in the same conspiracy?

Witness said it was impossible because they were not on good terms and had no connection with each other. Aurobindo arrived at Kishoregunj on Saturday, the day after witness arrived.

Witness lived in the same house with Aurobindo at Kishoregunj. He was sure that he had seen Aurobindo the next day. Witness did not hear

Aurobindo speak. Before giving his evidence, he was not asked by any defence pleader about seeing Aurobindo at Kishoregunj. But he had stated it to many of his friends.

Witness said that he had told Rakhal Chandra Chakraborty, one of his friends at Jessore, that he had seen Aurobindo at the Kishoregunj Conference.

Judge - Is it to prove that the shadowing was false?

Mr. C.R. Das – Yes, it is said that Aurobindo was here on the 18th.

Mr. Norton suggested that the evidence of the witness might be false.

Witness said he put up at the house of Rajendra Babu, Taluqdar at Kishoregunj, Aurobindo arrived on Saturday evening. Witness left on Sunday at 1 P.M. Witness spoke to Aurobindo.

Do you know that Aurobindo went there to preside over the conference? I don't know that.

Mr. C.R. Das asked the Judge to take down the question as he understood that was the case for prosecution. Witness identified Sushil Chandra Sen. Bepin Pal was prosecuted for contempt of Court for not giving evidence against Aurobindo.

February 15, 1909

THE ANARCHISTS

The witness is Dirubada Kole, a Police Officer of the Chandernagore Government. The Next witness was Saroda Charan Sen, once manager of the Sandhya, now a teacher in the Jessore Zilla School.

To Mr. Das witness said to his knowledge the Sandhya was not connected with any other paper. Aurobindo, the accused, the Subodh Mullick believed that Brahma Bandhab, Editor of Sandhya, was a policy spy, and did not trust him. They changed their opinion after the man made his statement in court. It was not possible that Subodh Mullick, Brahma Bandhab and Aurobindo could have been engaged together in one conspiracy.

February 15, 1909 — *HINDOO PATRIOT*

BOMB CASE AT ALIPORE

Girija Sundar Chakraborty – manager of the defined Bande Mataram, brother of the deportee Shyam Sundar Chakraborty, he said Arabindo Ghosh was one of the directors of Bande Mataram before August 1908.

Show the telegram sent to Benares about the arrest of Arabindo witness said that he did not know in whose handwriting it was. He had often seen Bepin Pal's Bengali handwriting but would not be unable to identify it. Witness remembered Arabindo leaving on the last Good Friday for Kishoregunge where he made a speech, which was published in the "Bande Mataram".

Re-examined by Mr. Norton, witness said he handed over the file of the "Bengalee" from the file in the "Bande Mataram" office, to Messers Manual and Agarwallah, who were appearing for Arabindo. Witness could not remember the name of anyone in the office, who was present where Arabindo said he was leaving that same night for Kishoregunge, witness alone went to the station to see Arabindo off.

Court: What is the use of all this ?

Mr. Norton: I went to show that it is all false, that he went to see Arabindo off, and I will prove that Arabindo did not go that day.

Witness further said that he met Arabindo at the Station and waited these till the train left.

February 16, 1909

83rd Day's Proceedings.

Jug Singh formerly S.I. of C.I.D. was the witness –

He said that he attended a political meeting at Nashik on 24th January last. From 500 to 700 people attended, including about 100 students, Babu Aurobindo Ghose was on the platform and gave a lecture.

Was Aurobindo garlanded? Yes

By whom? By Mr. Khare.

Part V: The Alipore Sessions Trial—Evidence and Examination

Witness continued that he made a report from the notes that he took of the meeting. He did not know where he kept the notices, that is Aurobindo Ghose, identified.

Cross Examined by Mr. Das, witness said that he took down Aurobindo's speech as much as he could. Aurobindo spoke for 3 hours. The witness read up to the speech of Aurobindo.

February 16, 1909

THE ANARCHISTS

The witness was Jung Singh acting sub-inspector in the C.I.D. who spoke to attending a political meeting at Nasik on the 24th of January last. From 5 to 7000 people attended including about 100 students. Aurobindo Ghose spoke at the meeting, and along with a number of local pleaders. Mr. Pradhan, Mr. Khare, Mr. Patankar and Mr. Dishit, a money lender sat on the platform.

Were the pleaders present. Moderates or Extremist?—Extremists.

Mr. Das objected to the question on the ground of irrelevancy but was overruled.

Witness further said that Aurobindo was garlanded by Mr. Khare. He made a report from the notes to look at the meeting, but he did not know what had become of the notes.

Cross-examined by Mr. Dass witness said that he recorded as much as he was able of Aurobindo's speech, which lasted for three hours. Witness had read up to the F.A. Class. Extremists are those whose object is to establish Swaraj without the help of the British, Moderates are those who don't join in political meetings.

February 18, 1909

85th Day's Proceedings.

Turner – Inspector

Sub-Inspector Satish Chandra Roy witness

Some amusement was caused in the course of the Crown Counsel reading out the items of the detailed list with reference to a letter to Aurobindo Ghose, Counsel read out the Salutation which was “To your lotus-like feet”.

The witness said smiling by that the original salutation was Sri Charan Kamalesh.

February 19, 1909

86th Day’s Proceedings

Witness- Inspector Priya Nath Mukherjee

He said I took notes of an extremist meeting held in Beadon Square on 16-12-1907 in which Shyam Sundar Chakraborty made a speech suggesting that the Surat Congress of 1907 should be broken up. Aurobindo Ghose approved of the suggestion.

Further cross-examined witness said – Aurobindo remained silent for all the time and that was why I thought that Aurobindo approved of the proposal of breaking up Congress.

February 19, 1909

THE ANARCHISTS

Priya Nath Mukherjee, wub-inspector in the Muchipara Thana was witness said-to having attended in Extremist meeting held on the 15th of December 1907, in College Square. Witness took notes at the meeting at which Shyam Sundar Chakraborty suggested that the Surat Congress should be broken up and Aurobindo approved by the suggestion.

Witness had taken no notes whatsoever of Aurobindo’s speech. From this he inferred that Aurobindo approved of the proposal.

Mr. Norton re-examined the witness briefly and witness said that by breaking up the Congress he did not mean breaking it up with sticks, but by breaking up the organization.

To Court: Aurobindo made a speech in English and that was reported by some other officer.

February 20, 1909

ARABINDO AND THE SURAT CONGRESS

The hearing of the Charges against Barindra Kumar Ghose, Arabindo Ghose and others of the conspiring to wage war against the king – Emperor who resumed on Thursday before Mr. C.P. Beachcroft sitting with two assessors, at Alipore Mr. Eardley Norton and Mr. W. Barton again appeared for the crown.

Inspector Premnath Mukherjee of Muchipara Thana, examined by Mr. Norton, deposed to having attended an Extremist meeting on 15th December, 1907, at which Shyam Sundar Chakraborty suggested that the Surat Congress should be broken up, Arabindo approving the suggestion. In another meeting at which he took notes, Provas Chandra De made a seditious speech.

Witness Provas De admitted he could not take full notes. He (witness) was a Bengali writer and had published detective stories. Witness could not say whether it was suggested at the meeting that these presents should go to Surat in a body and stand firm against the unconstitutional transfer of the Congress from Nagpur to Surat. He took no note of Arabindo's speech from whose silence witness inferred he approved of the proposal. Witness did not know what charge was set out in the search warrant against Chatra Bhandar.

February 23, 1909

89th Day's Proceedings

Inspector Genode Kumar Gupta was the witness – Examined by the Crown Counsel. The witness said – I was present at the search of 48, Grey Street at which Abhinash, Sailendra and Aurobindo were arrested. I was actually present when Aurobindo was arrested.

Mr. Clarke S.P. – continued the witness – S.P. 24, Parganas and Mr. Creagan were the European officers in charge. I was sometimes present upstairs during the search of Aurobindo's room. I saw what is known as the "Sweet Letter".

Mr. Das objected to the exhibits of the search of 10th May going in on the ground that Aurobindo or any of the alleged conspirators were not present at the search when the articles were seized.

Part V: The Alipore Sessions Trial—Evidence and Examination

Mr. Gupta was further examined by Norton said – some letters and telegrams produced, were found in the search of 48, Grey Street. They were made exhibits in the case. Mr. Norton read two letters to Mr. Aurobindo Ghose, from his wife, in which she enquired, whether Abhinash (one of the accused) still lived with him, one letter further adds, that if Abhinash has married, could not be able to do the work of Aurobindo.

Judge – It was a letter from Madras gentleman, found in the search of the “Bande Mataram” office at 2 Creech Row. The writer, Mr. Iyengar expressed surprises that Mr. Aurobindo should be suspected of complicity with the Bomb outrage. He also expresses a sincere hope, that Mr. Ghose would be able to clear himself of the charge. The letter was from Gunthur.

Mr. C.R. Das said to Gupta – You did arrive at 48, Grey Street was to arrest Aurobindo? —I was downstairs then, when I came up, I found he had been arrested.

Did you see anyone pointing a pistol to Aurobindo? No did not see.

Where was Mr. Clarke then?—In the same room.

In what condition was he?—I saw him in handcuffs.

Judge – You mean hands tied?—Yes Sir

Was he not tied by a rope? No

As long as he was there, he was in the same state?—Yes.

How long were you in Aurobindo’s room – for an hour or so.

Did you see Bhupendra Nath Bose any time?—I did not see him.

February 23, 1909

THE ANARCHISTS

Inspector Benode Kumar Gupta – witness – said I was present at the search of No:48, Grey Street, when Abinash, Sailendra and Aurobindo were arrested. I was actually present when Aurobindo was arrested. Witness identified these three men. He said during the search of Aurobindo’s room and saw what is known as the “Sweets” letter for the first time at 25, Royd Street, either on the 4th or 5th of May, when the papers and documents found at 48, Grey Street were examined. They were also examined at the Park Street Thana. I myself went through them, and read the papers and

letters to Mr. Denham, who used to take notes in my presence. As soon as we finished the articles found at one search, we went on to those to another. Mr. Denham made a note of the “Sweets” letter as soon as it was found.

Mr. Das objected to the exhibits dealing with the search of Mullick’s house on the 10th of May going in as neither Aurobindo nor any of the other alleged conspirations was present when the search was made, and the articles found.

Inspector Gupta on further examination said that several letters and telegrams were found at 48 Grey street and were made exhibits in this case. Mr. Norton read two of the letters which were from Aurobindo’s wife to him. Another letter from a Madrassi Krishna Ram Iyengar and found in the Bande Mataram office was then read. The writer expressed surprise that Aurobindo should be suspected of complicity in the bomb outrage, and also expressed the hope that he would soon clear himself. The letter was from Guntur. A piece of paper found in a book at the garden was produced. It was from Ramesh Chandra Chowdhury to Satyendra Nath Bose of Midnapore.

Witness also said, I did not see anyone pointing a pistol at Aurobindo when he was arrested. He was handcuffed. I was ordered to take the accused to the thana. I don’t follow the case in the newspapers. I did not attend the Court when Mr. Creagan gave evidence.

February 24, 1909

THE ANARCHISTS

Inspector Gupta called the documents of 48, Grey Street, “temporary documents” because he was in charge of them for a time till they were handed over to Mr. Denham. The English letters were read by Mr. Denham and the Bengalee ones by witness and Inspector Kundu. Mr. Denham knows Bengali, and witness simply read out the letters to him and after particular letter was read, Mr. Denham took notes. The exhibits of 48, Grey Street were examined at 25, Royd Street after the 4th and before the 10th of May. Creagan, Mr. Denham and Inspector Kundu were present when the “Sweets” letter was first discovered. So far as 48, Grey Street is concerned the search list was with me while Mr. Creagan was in charge of the documents. When he found Bengali letters in any particular bundle, he

passed it on to me or Inspector Kundu, I then read the letter or letters and Mr. Denham took notes. I distinctly remember that Superintendent Creagan was present when the “Sweets” letter was discovered and that it was on the first day Mr. Denham read the letter. It is not true that I took charge of the documents found at 48, Grey Street immediately after the search. After the “Sweets” letter was read Mr. Creagan took a portion of the documents back to his house. I was not in charge of the 48, Grey Street documents before the trial commenced.

Mr. Norton re-examined the witness and confined himself most to the point relative to the “Sweets” letter and also to another letter written by Barindra to Aurobindo.

February 24, 1909

BOMB CASE AT ALIPORE

Mr. Berode Kumar Gupta examined and said, I was present at the search of No: 48, Grey Street when Abinash, Sailendra and Arabindo was arrested. I was actually present when Arabindo was arrested.

Witness identified these men. Witness said, Mr. Clarke, D.S.P. of Alipore and Mr. Creagan of the Calcutta Police, were present and were in charge of the search Mr. Creagan being the senior officer. I was sometimes present upstairs during the search of Arabindo’s room and saw what is known as the “Sweets” letter for the first time at 25th, Royd Street, either on the 4th or 5th of May when the papers and documents found at 48, Grey Street, were examined they were also examined at the Park Street Thana. I myself went through them, and read the papers and letters to Mr. Denham, who used to take notes in my presence. As soon as we finished the articles found at once search, we went on to those of another. Mr. Denham made a note of the “Sweets” letter as soon as it was found. Neither myself nor any other police office inserted any paper or documents. Mr. Denham took the principal part in the examination of the documents. The documents were locked up in a box and the box kept in a closed room.

Mr. Das objected to the exhibits dealing with the search of Mullick’s house on the 10th of May going in, as neither Arabindo nor any of the other alleged conspirators were present when the search was made, and the articles found.

Mr. Gupta in further examination said that several letters and telegrams were found at 48, Grey Street and were made exhibits in this case. Mr. Norton read two of the letters which were from Arabindo's wife to him. Another letter from a Madrassi Krishna Ram Iyengar and found in the Bande Mataram Office was then read. The writer expressed surprise that Arabindo should be suspected of complicity in the Bomb outrage and also expressed the hope that he would soon clear himself. The letter was from Guntur.

Cross examined by Mr. Dass witness said I first came to be connected with the investigation of this case on the 4th of May last. Sham Lall Lahiri one of the search witness of 48, Grey Street is not a Police spy so far as my knowledge goes. I don't know how the search witness came to the Thana. I had nothing to do with them. I knew Shyam Lall Lahiri before as a gentleman at large (Laughter). I first met him at an enquiry when he knew the complaint. He never gave me any information about political meetings. I don't know what his profession is. It was a mistake on Mr. Creagan's part to say that I got the search witness. I did not see anyone pointing a pistol at Arabindo when he was arrested. He was hand cuffed. I was ordered to take the accused to the Thana. I don't follow the case in the newspapers. I did not attend the Court when Mr. Creagan gave evidence, I made a statement to Mr. Withall before giving evidence in the Lower court. I did not tell him particularly about the "Sweets" letter, when I saw the letter, I thought it is important. I heard from Alum that there was much discussion about that letter. There is nothing in my previous letter to show when I first saw that letter. The documents found at 48, Grey Street till produced in Court. I was in charge of them Mr. Creagan produced them in Court. The examination of the documents lasted till the 8th for 9th. I know that during their examination the documents found about the different places got mixed up.

February 25, 1909

91st Day's Proceedings

Witness – Narayan Ch. Bhattacharya

Mr. Norton read some of the letters, the contents of which had appeared before one letter addressed to Mr. Aurobindo as Editor of the Bande Mataram being tendered by Mr. Norton. Mr. Das objects.

Did you see the letter?—Yes, among the exhibits of 48 Grey Street it came out from the bundle numbered 300. The letter was addressed to Mr. Aurobindo Ghose by Abhinash Chakraborty. The writer said that Nikhil was a fool to have disobeyed Aurobindo, but he should be brought back to his former state of submission. Another letter to Aurobindo from Khapaarde, in which the writer advised the Nationalists to muster strong at the Surat Congress. Mr. Norton tendered the letter. Mr. Das objected on the ground of irrelevancy.

Another letter tendered by Norton was addressed to Aurobindo Ghose as the Editor of the *Bande Mataram*. The writer, a Madrasi gentleman, wanted to act as a canvasser for advertisements for that newspaper. He wanted to know what remuneration Mr. Ghose was prepared to give him for his troubles.

Mr. Das objected but Judge disallowed it.

February 25, 1909

THE ANARCHISTS

Witness – Mr. Denham – dealing with the exhibits of 48, Grey Street Mr. Norton asked witness about a particular letter. Mr. Norton said that he had read all the letters from the bundle in Court. Mr. Norton read several of the letters one of which referred to Aurobindo as Editor of the *Bande Mataram*.

Witness said that the letter came out of a bundle numbered 300 and was to Aurobindo from Abinash Chakraborty and bore the names of some of the accused.

Another letter found at Aurobindo's house and written to him by Mr. Khaparde was produced. The writer advised the Nationalists to muster strong of the Surat Congress.

Mr. Das objected to the letter going in on the score of irrelevancy.

Mr. Norton observed that according to Mr. Das's opinion even the "Sweets" letter was irrelevant.

Another letter addressed to Aurobindo by a Madrassi, addressed Aurobindo as Editor of the *Bande Mataram*. The writer wanted to act as a

canvasser for advertisements for the paper. He wanted to know what remuneration he would receive.

February 26, 1909

THE ANARCHISTS

Mr. Denham was witness. He found an unopened letter in a pocket among the articles found at No:48, Grey Street. This was either on the first or second day of the examination. There was nothing in his note-book to show how many days were taken in the examination of the articles of No:48, Grey Street, or when witness came across the unopened letter. There was nothing to show who among the officers, were present at the examination of the No:48, Grey Street documents. Witness believed that Mr. Creagan was present. There was a break of ten leaves in the memorandum book, as regards the examination of the documents of No:48, Grey Street. These pages were filled up with notes as regards the examination of the articles.

Witness said that when he made the entry with regard to the “Sweets” letter, it was the first time that he had seen it.

February 26, 1909

BOMB CASE AT ALIPORE

Dealing with the exhibits of 48, Grey Street, Mr. Norton asked witness about a particular letter.

Mr. Dass objected as this was a new document that had not been tendered before inspector Percy did not speak of that letter but of others in the bundle from which it came. Some 20 letters out of that particular bundle had been cross-examined upon them. Mr. Dass said he did not know that the whole bundle had been tendered. Had he known this he would have cross examined on the others.

A similar objection was made by Mr. Dass as regards a letter from among another bundle of 48, Grey Street, when His Honour remarked that they had all been marked by the Magistrate in the Lower Court for identification.

Mr. Dass submitted that it was not sufficient to make the letters a part of the records in this case.

Mr. Dass submitted that Mr. Creagan was more competent to speak as regards these letters than Mr. Denham, as Mr. Creagan was present when they were found.

Court: Very possible. If a man comes and gives another a large bundle of letters saying that they were from 48, Grey Street, he might remember some of them.

Mr. Creagan's search list being handed to the witness he said that Mr. Creagan gave it to him with the exhibits and death with 48, Grey Street.

Mr. Norton then read several of the letters, one of which referred to Arabindo as editor of the "Bande Mataram".

Mr. Das objected to its giving in, but was overruled.

Another letter found at Arabindo's house and written to him by Mr. Khaparde was produced. The writer advised the nationalists to muster strong at the Surat Congress.

Mr. Dass objected to the letter going in on the score of irrelevancies.

Mr. Norton observed that according to Mr. Dass opinion even the "Sweets" letter was irrelevant.

Another letter addressed to Arabindo by a Madrassi, addressed Arabindo as editor of the "Bande Mataram". The writer wanted to as a Canvasser for advertisements for the paper. He wanted to know what remuneration he would receive.

Witness next spoke to having received the "Sweets" letter among others from Mr. Creagan and he made a full copy of it. Witness read the copy he made and said that he did so because he thought the letter was most important. He also made notes of another document which he considered important.

Part VI: The Defence, Closing Arguments and Verdict

March—May 1909

March 1, 1909

THE ANARCHISTS

Nalini Kanto Sircar – accused.

The Judge asked you know the Aurobindo and Abinash?—I only heard Aurobindo's name. I never went to 4, Harrison Road.

Concerning Aurobindo Ghose, Mr. Das said, I have advised my client not to make any statement and I file a written statement on his behalf.

The Judge then took the written statement and read it carefully. On making asked by the Judge Aurobindo denied to make any oral statement. The Judge said that inference might be drawn against him to which the accused said: I have given full instructions to my counsel. I will not say anything.

Provas, the accused said that he had to contention with the documents put to him. He knew Aurobindo, a teacher of the Bengal National College, and not the accused Aurobindo.

March 2, 1909

Bomb Case at Alipur

Written Statement of Aurobindo Ghose

His contemplation A universal religion

His All-absorbing Religious Prosperity

His total ignorance of any conspiracy

In the course of the Bomb Case at Alipur before Mr. C.P. Beachcroft, Additional Sessions Judge the Court calling Aurobindo Ghose to make a

verbal statement. In his answer to his question on the facts alleged against the accused, Mr. C.R. Das submitted that his client was in a very weak state of health, so he advised him not to make a verbal statement. Counsel further requested the Judge not to put any question to him. Mr. Das filed the following written statement on behalf of Aurobindo Ghose:

I made a statement in the proceedings against me in connection with the Bande Mataram which has been put in by the prosecution (Ex.950) and I adopt the same as part of my written statement and in continuation thereof I say as follows:

That I am not guilty of any of the offences charged against me.

That while I was at Baroda I used to help my deserving pupils to complete their education in Europe and I used to take no part in the politics in Bengal and I used also to spend money in local religious and industrial movement as would appear from some of my letters to my wife and I say that at one time I contemplated a large religious movement based on the Vedanta and spreading over India, England and America as I firmly believed and still believe that Vedantism is the future religion of the world. In that view I worked hard for a few months and approached many of friend and acquaintances.

That I fully explained to my wife the courses of life I intended to following a letter dated 30th August 1905 (Ex.286) and any that from any final departure from Baroda up to the time of my arrest I never deviated from the principles enunciated there in matters social political or religious.

That I, while admitting that I became one of the joint owners of the 32, Morrari-pukur road on the death of my father. I say that I never exercised any right of possession of ownership in respect the reef and during my whole stay in Calcutta I never for a single occasion paid a visit to the said garden.

That on the contrary owing to some debts left by my father I made repeated requests to my relations and friends in 1907 and 1908 to find out a purchaser for it.

That is one of my letters to my father-in-law (Ex.292) I expressed my own views about my brother Barindra Kumar Ghose, and I say since I left the Gaekwar's service and came to Calcutta my brother Barindra Kumar Ghose never lived with me, anywhere in Calcutta, though occasionally he came to see me in the same way as he used to see my other brothers.

That in October 1907, I took up a house No: 193 Chaku Khansama's Lane in Calcutta when I feel very ill, and I say that on account of my ill health I had to give up the said house and go to Deoghur.

That I used to occupy the first floor of 23, Scott's Lane with my wife and other relations I used to sit or do any work on the ground floor and had no connection with it and I say that I never saw any person coming into my house as has been deposed to by the various which witnesses and I further say that I left Calcutta on the evening of the 17th April for the Kishoreganj Conference.

That my religious preachings and literary pursuits made me on fit from looking after house hold affairs when I intended to set up a house at Calcutta I engaged the services of an accused Abhinash Chandra Bhattacharjee for that purpose.

That I was not acquainted with the accused Sailedendra Kumar Bose but I saw him came to Abhinash on some occasions and I was told that he was Co-villager of his.

That either while residing at Calcutta or at Deoghur never knew the existence of a house known as Seal's Lodge and I say that the Bazar accounts exhibited in this case containing the expenses for "raids" were lists of articles sent to my mother who has been residing at Raids for the last 15 years.

That I know one "Lele" a distinguished member of theosophical society, a gentleman who has practiced "Yoga", and is a deep religious thinker, I do not know what his political views were or are and I never heard him giving expressions to any political views in my presence and I believe he has none.

That I never knew a man by the name of Birkuma Mitra and no person bearing that name to my knowledge ever came to or resided at 23, Scott's Lane while I was there.

That I never knew any person by the name of "Gobin". The address or the addressee of Ex.385 are not known to me nor did I every bear of them.

That I never knew accused Purna Chandra Sen and I say that he never lived at 193 Chhaku Khansama Lane, while I was there.

That sometime ago, long before the Midnapur Conference, I was once invited to my cousin's house there on a festive occasion. When I went there, I found many friends and relatives had also come there on an invitation, and I was asked to stay for a night for want of accommodation in a neighbour's

house who was there for the first time introduced to me as Hem Chandra Das. From that time and until my arrest I never saw him nor did every hear of him anyway whatsoever.

That I never knew accused Sudhir Kumar Sircar and say that he never lived at 193 Chhaku Khansama Lane during the time I was there. Surdhir mentioned in Ex.294, is not the accused. Sudhir who is a relation of my wife. I further say that subsequently to my arrest I learned that the father of the accused Sudhir used to serve under any further and in that connection, his people came to know my grandfather's people at Deoghur and he stayed for a short time in my grandfather's house there. I never noticed the unopened letter. (Ex 00.21) and I certainly do not run before me arrest.

That I have heard that the accused Hemendra Nath Ghosh, Birendra Nath Ghose and Sisir Kumar Ghose, are distant relatives of my wife, but I never saw them or anyone of them before my arrest.

That I never saw, nor did I ever hear of the post card. Ex CLXXXO and I say that I was not personally acquainted with the accused other than those mentioned above.

I further say that I never received the letter Ex.112.

That the pencil scribblings Ex 299-1 are not in my handwriting, and I say they were never in that book as long as it was in my possession.

That I emphatically deny having received any letter purporting to have been written by Barindra Kumar Ghose about "Sweets" and I say that the letter produced in Court. (Ex 295) was not and could not have been written by my said brother and I say further that I never received any letter from my said brother addressing me as "My Dear Brother" or in which he signed his full name as "orphan" in that letter.

That on the evening of 28th April I removed to 48 Grey Street from 23, Scott's Lane.

That with reference to the various reports of my speeches put in by the prosecution in this case I say that it is impossible for me to recall every word that I might have said, but I emphatically state that I never said anything or intended to say anything to incite or encourage the application of force or violence in any share or form as I have all along been opposed to the same.

That I further say that I never wrote or published anything by which I intended to encourage or did, as a matter of fact, encourage the application of force or violence in any shape or form.

That I have absolutely no connection with Jugantar, Sandhya, NavaSakti or the New India. My connection with Bande Mataram up to September 1907 was fully explained in statement Ex.950. Since then, I became for a short period, the Managing Director of the company but I was never its Editor and so far as I knew this paper never advocated the application of physical force, nor was in any way connected with any conspiracy of any kind or with any other newspaper whatsoever.

That I have never been aware of the existence of any Secret Society, nor did I ever take part in any conspiracy against the British Government nor in any conspiracy for the purpose of committing any crime.

March 2, 1909

AFFIRALD INNOCENCE

The following is the text of the written statement submitted by Aurobindo Ghose in the Alipore bomb Conspiracy case – I made a statement in the proceeding against me in connection with the Bande Mataram which has been put in by the prosecution (Ex.950) and I adopt the same as part of the written statement and in continuation, thereof I say as follows:

That I am not guilty of any of the offences charged against me.

That while I was at Baroda I used to Help my deserving pupils to complete their education in Europe and I used to take no part in the politics of Bengal and I used also to spend money in local religious and industrial movements as would appear from some of my letters to my wife and I say that at the time I contemplated a large religious movement based on the Vedanta spreading over India. England and America, as I firmly believe and still believe that Vedantism, is the future religion of the world. In that view I worked hard for a few months and approached many of my friends and acquaintances.

That I fully explained to my wife the course of life. I intended to follow in a letter dated 30th August 1908 (Ex.285) and say that from departure from Baroda up to the time of my arrest. I never deviated from the principles enunciated there in to matters social, political or religious.

That while admitting that I became one of the joint owners of 32, Mooraripukur Road on the death of my father. I say that I never exercised

any act of possession or ownership in respect thereof, and during my whole stay in Calcutta I never on a single occasion paid a visit to the said garden.

That on the contrary owing to some debts left by my father, I made repented request to my relations and friends in 1907 and 1908 to find out a purchase for it.

That in one of my letters to my father-in-law (Ex.292) I expressed my own views about my brother, Barindra Kumar Ghose and I say that since I left the Gaekwar's service and came to Calcutta my brother Brindra Kumar Ghose never lived with me anywhere in Calcutta though occasionally he came to see me in the same way as he used to see my other brothers.

That in October 1907, I took up house No:19-3, Chaku Khansama's Lane in Calcutta where I felt very ill health, I had to give up the said house and to go Deoghur.

That I used to occupy the first floor of 23, Scott's Lane with my wife and other relations. I never used to sit or do any work on the ground floor and had no connection with it and I say that I never saw any such persons coming into my house as has been deposed to by the various watch witnesses and I further say that I left Calcutta on the evening of 17th April for the Kescorgunj Conference.

That my religious preaching and literary pursuits might be unfit for looking after household affairs duty when I intended to set up a house at Calcutta I engaged the services of the accused Abinash Chandra Bhattacharjee for that people.

That I was not acquainted with the accused Sailendra Kumar Bose, but I saw him come to Abinash on some occasion and I was told that he was a village of his.

That either while residing at Calcutta or at Deoghur, I never know the existence of a house known as "Seal's Lodge", and I say that the bazar accounts exhibited in this case containing the expenses for "Raids" were lists of articles sent to my mother who has been residing at Raidy for the last 15 years.

What I know one "Lala" a distinguished member of the Theosophical Society, a gentleman who has practiced "Yoga" and is a deep religious thinker. I do not know what his political views were or are and I never heard him giving expression to any political views in my presence and I believe he has none.

Part VI: The Defence, Closing Arguments and Verdict

That I never knew a man by the name of “Bir Kumar Mitter” and no person bearing that name to my knowledge ever came or resided at 23, Scott’s Lane, while I was there.

That I never knew any person by the name of “Gobin”. The addressor and addressees of Ex.385 are not known to me, nor did I ever hear of them.

That I never knew Purno Chandra Sen, and I say that he never lived at 19/3 Chaku Kansama Lane, while I was there.

That some time ago, long before the Midnapore Conference I was one invited to my cousin’s house there on a festive occasion. When I went there, I found many friends and relatives had also come there on an invitation, and I was asked to stay for a night for want of accommodation in a neighbour’s house who was there for the first time introduced to me as “Hem Chandra Dass”. From that time and until my arrest I never saw him, nor did I ever hear of him in any way whatsoever.

That I never knew accused Sudhir Kumar Sirkar and say that he never lived at 19/3 Chaku Khansama’s home during the time I was there. Sudhir mentioned in Ex.294 is not the accused Sudhir who is a relative of his wife. I further say that subsequently to my arrest. I learnt that the further of the accused Sudhir used to serve under my father and in that convention his people came to know my grandfather’s house there. I never signed the unopened letter (Ex.300/21) and I certainly do not remember ever caring seen it.

That I have heard that the said Hemendra Nath Ghose, Birendra Nath Bose, and Sishir Kumar Ghose are distant relatives of my wife but, I never saw them or any one of them before my arrest.

That I never saw, nor did I ever hear of the Post Card (EX. C.L. XXXII) and I say that I was not personally acquainted with the accused other than those mentioned above.

I further say that I never received the letter Ex.1128.

That the pencil scribbings Ex.299-1 are not in my handwriting, and I say they were never in that book as long as it was in my possession.

That I emphatically deny having received any letter purporting to have been written by Barindra Kumar Ghose, about “Sweets” and I say that the letter produced in Court Ex.295 was not and could not have been written by my said brother and I say further that I never received any letters from my

Part VI: The Defence, Closing Arguments and Verdict

said brother addressing me as “My dear brother” or in which he signed his full name as orphan in that letter.

That on the evening of 28th April 1908, I removed to 48, Grey Street from, Scott’s lane.

That with reference to the various reports of my speeches put in by the prosecution in this case I say that it is impossible for me to recall every word that I might have used but I emphatically state that I never said anything or intended to say anything to incite or encourage the application of force or violence in any shape or force as I have all along been opposed to the same.

That I further say that I never wrote or published anything by which I intended to encourage or did as a matter of fact encourage the application of force or violence in any shape or form.

That I have absolutely no connection with the “Yugantar”, “Sandhya” or “NavaSakti” or “Bande Mataram” up to September 1907 was fully explained in my statement Ex.950. Since then, I became for a short period the Managing Director of the Company, but I was never its Editor and so far as I know this paper never advocated the application of physical force nor was in any way connected with any conspiracy of any kind or with any other newspaper whatsoever.

That I have never been aware of the existence of any Secret Society, nor did I ever take part in any conspiracy against the British Government nor in any conspiracy for the purpose of committing any crime.

March 3, 1909

MAGISTRATE INTERVIEWED

There was a strong rumour afloat in the Alipore Courts to the effect that Aurobindo Ghose, an accused in the Alipore Central Jail on Wednesday, morning, and consequently there was a great deal of sensation –everybody enquiring as to how and under what circumstances Aurobindo could die suddenly. Our representative interviewed the District Magistrate, Mr. C.H. Bompas and was assured that the rumour was unfounded, as otherwise he would have been informed of it.

March 3, 1909

ALIPORE ANARCHIST TRIAL

The statement filed by Arabindo Ghose in the Alipore bomb trial is published. Accused denies he was in any way implicated in the conspiracy or had knowledge of it, and emphatically denotes having received the “Sweets” letter. This letter, he says, was not and could not have been written by his brother, Barindra. He cannot recall every word he might have used in his speeches, but he emphatically states he never said anything or intended to say anything to incite or encourage the application of force or violence in any shape or form, as he was always opposed to the same. He was never editor of Bande Mataram but was managing director of that paper. He never advocated the application of physical force, nor was he in any way connected with any conspiracy. He concludes “I have never been aware of the existence of any Secret Society, nor did I ever take part in any conspiracy against the British Government nor for the purpose of committing any

March 5, 1909

THE ANARCHISTS

Mr. Narayana, Sub-Inspector C.I.D., Bombay said that he was in the Criminal Investigation Department of Bombay for the last 5 or 6 years. He knew Aurobindo Ghose. It was his duty to report Aurobindo’s speeches. The accused stayed in Bombay in January of the last year for 4 or 5 days. He stayed with Ram Chandra Probhir, who was an extremist. Ram Chandra Probhir was under police surveillance. Aurobindo delivered a speech at Girgan near the post office. Mahadele Rajaram Bodas was present in the meeting. He was a High Court Vakil and an Extremist. There was no Chairman on the occasion. Mr. Deshmook, who was to have presided was not present and there was no Chairman at all. About 5,000 people attended the meeting. The gathering consisted principally of students belonging to the Daccani Brahmanical Caste. I here was an ovation of “Bande Mataram”

Mr. Norton read the report prepared by the witness of the speech delivered by Aurobindo.

Witness then deposed to another speech made by the accused which he had reported. This speech urged the nationalism should be accepted and

practiced as a religious creed and that prosecution and persecution should be received as materials to fortify their faith with. Witness knew a newsletter named “Indu-Prokash” which was an “Anglo-Vernacular paper. Ram Chandra Prabhu was a Sub-Editor of the paper. The paper was published at Girgaon, Bombay. Witness knew Mr. Khaparde and Mr. Swamiji Krishna Verma.

Narain, C.I.D. Sub-Inspector, Bombay cross examined by Mr. C.R. Das said he spoke about Aurobindo’s speech from memory. He remembered some typical words which Aurobindo used such as “nationalism”, “persecution”, “religious creed” etc., Witness remembered that Aurobindo spoke about Government not granting sufficient money for education. Witness did not think “Nationalism” and a religious creed” was specially preached by Aurobindo.

Mr. Norton dwelt at length on Barin’s confession which he said was a document of strong evidential value. In as much as it was voluntarily made, it was made under no fear, no promise, threat or compulsion. Counsel went on to say that Barin with the intention of organizing a far-off revolution was collecting arms. Barin was seen at Baroda at the time when Aurobindo was a profession there and Barin had the intention of organizing a far-off revolution since that time. He then came back to Bengal to preach the cult of independence.

Referring to the political education which these young men received, Mr. Norton said they were inculcated with a feeling of hatred against British rule. These young men became fanatically sufficient to lose all balance of mind and self-control. Two things served to mislead these young men, first religious fanaticism which was preached by means of the “Geeta”, secondly political education through the press.

March 5, 1909 — *The Times of India*

ARABINDO’S MYSTERIOUS PROJECT

The Alipore Conspiracy

Aurobindo Ghose’s Statement

The following is the full text of the written statement put in by Aurobindo Ghose:

I made a statement in the proceedings against me in connection with the “Bande Mataram” which has been put in by the prosecution (Ex.950) and I adapt the same as part of the written statement and in continuation thereof, I say as follows –

That I am not guilty of any of the offences charged against me.

That while was at Baroda, I used to help my deserving pupils to complete their education in Europe, and I used to take no part in the politics of Bengal, and I used also to spend money in local religious and industrial movements, as would appear from some of my letters to my wife, and I say that at one time. I contemplated a large religious movement based on the Vedanta and spreading over India, England and America, as I firmly believed and still believe, that vedantism is the future religion of the world. In that view, I worked hard for a few months, and approached many of my friends and acquaintances.

That I fully explained to my wife, the course of life I intend to follow in a letter dated 30th August 1905 (Ex.286-1) and say that from my final departure from Baroda up to the time of my arrest, I never deviated from the principles enunciated there in matters Social, Political or religious.

That I while admitting that I became one of the joint owners of 32, Murraripukur Road, on the death of my father, I say that I never experienced any act of possession or ownership in respect thereof and during my whole stay in Calcutta. I never for a single occasion paid a visit to the said garden.

That on the contrary, owing to some debts left by my father, I made repeated request to my relatives and friends in 1907 and 1908 to find out a purchaser for it.

That in one of letters to my father-in-law (Ex.292), I expressed my own views about my brother Barindra Kumar Ghose, and I say that since I left the Gaekwar’s service and came to Calcutta, my brother Barindra Kumar Ghose never lived with me anywhere in Calcutta though occasionally he came to see me in the same way as he used to see my other brothers.

Effect of Preaching

That in October 1907, Iupa house No.9-3, Chaku Khansama’s Lane in Calcutta, when I fell very ill and I say that on account of my ill health, I had to give up the said house and go to Deoghur.

That I used to occupy the first floor of 23, Scott’s Lane with my wife and other relatives, I never used to sit or do any work on the ground floor and

had no connection with it, and I say that I never saw any such persons coming into my house, as has been deposed by the various watch witnesses; and I further say that I left Calcutta on the evening of 17th April for the Kishoregunge Conference.

That my religious preaching and literary pursuits made me unfit for looking after household affairs, and when I intended to set up a house at Calcutta, I engaged the services of the accused Abinash Chander Bhattacharji for that purpose.

That I was not acquainted with the accused Sailendra Kumar Bose, but I saw him come to Abinash on some occasions, and I was told that he was a co-villager of his.

That either while residing at Calcutta or at Deoghur, I never knew the existence of a house known as “Seal’s Lodge”, and I say that Bazar account exhibited in this case containing the expenses for “Raids” were lists of articles sent to my mother who has been residing at Raidy for the last 15 years.

That I know one “Lele” a distinguished member of the Theosophical Society, a gentleman who has practiced “Yoga” and is a deep religious thinker, I do not know what his political views were or are, and I never heard him giving expression to any political views in my presence, and I believe has none.

That I never knew a man by the name “Bir Kumar Mitter”, and to my knowledge no person bearing that name ever came or resided at 23, Scott’s Lane while I was there.

That I never knew any person by the name of “Gobin” The addressor and the addressee of Ex.385 are not known to me, nor did I ever hear of them.

That I never knew accused Purna Chandra Sen, and I say that he never lived at 19-3, Chaku Khansama’s Lane, while I was there.

That sometime ago, long before the Midnapore Conference, I was once invited to my cousin’s house there on a festive occasion. When I went there, I found many friends and relatives had also come there on an invitation, and I was asked to stay for a night for want of accommodation in a neighbour’s house, who was there for the first time introduced to me as “Hari Chander Das”. From that time and until my arrest, I never saw him, nor did I ever hear of him in any way whatever.

That I never knew accused Sudhir Kumar Sircar and say that he never lived at 19-3, Chaku Khansama's Lane, during the time I was there. Sudhir mentioned in Ex.294 is not the accused Sudhir, who is a relative of my wife. I further say that subsequent to my arrest, I learnt that the father of the accused Sudhir used to serve under my father and in that connection his people came to know my grandfather's people at Deoghur, and that he stayed for a short time in my grandfather's house there. I never noticed the un-opened letter (Ex.300-21), and I certainly do not remember ever having seen it.

That I have heard that the accused Hemendra Nath Ghose, Birendro Nath Ghose and Sisir Kumar Ghose are distant relatives of my wife, but I never saw them or anyone of them before my arrest.

That I never saw, nor did I ever hear of the post card (Ex. CL XXXII) and I say that I was not personally acquainted with the accused other than those mentioned above.

I further say that I never received the letter (Ex.1128)

That the pencil scribbles (Ex.299-1), are not in my handwriting, and I say they were never in that book as long as it was in my possession.

That I emphatically deny having received any letter purporting to have been written by Barindra Kumar Ghose about "sweets" and I say that letter produced in Ex.295 was not, and could not have been written by my said Brother and I say further that I never received any letters from my said brother addressing me as "my dear brother", or in which he signed his full name as "Orphan" in that letter.

That on the evening of 28th April 1908, I moved to 18, Grey Street from 23, Scott's Lane.

That with reference to the various reports of my speeches put in by the prosecution in this case, I say that it is impossible for me to recall every word that I might have used, but I emphatically state that I never said anything to incite or encourage the application of force or violence in any shape or form as I have all along been opposed to the same.

That I further say that I never wrote or published anything by which I intended to enforce or did as a matter of fact enforce the application of force or violence in any shape or form.

That I have absolutely no connection with the "Yugantar", "Sandhya" or "Navasakti" or "New India" My connection with "Bande Mataram" up to

September 1907, was fully explained in statement Ex.950. Since then, I became for a short period, the Managing Director of the Company. But I was never its editor, the application of physical force, nor was in any way connected with any conspiracy of any kind or with any other newspaper whatsoever.

That I have never been aware of the existence of any Secret Society, nor did I ever take part in any conspiracy against the British Government, nor in any conspiracy for the purpose of committing any crime.

06-03-1909

BENGAL ANARCHISTS

March 6, 1909

Mr. Norton said, in the written statement of Arabindo that he had no connection with Abinash until he introduced him as a servant in his house when he first set up house in Calcutta. Norton said to the Judge I would particularly call your attention to the book “Where lies Salvation”? The connection of which with Abinash has been conclusively proved, and will remove any doubts there might be that Arabindo did not know with what class of men he was associating or that he did not know what was the trend of his political views from his contribution to this library of Nihilistic literature in the garden.

Norton said, I am merely pointing out now that copies of this book (which is marked Ex. 931) have been found elsewhere. Copies of the book were found at 48 Grey Street (Arabindo’s house), in the portion of the house, and in those apartments, which were more particularly occupied by Arabindo and his wife.

Mukti Kon Pathay and Rananiti these two books are the outcome of Abhinash’s brain, and they link up Arabindo with the conspiracy.

Arabindo says that he first took Abinash in as a sort of assistance to help him in keeping his house. I shall ask you to reject that excuse as untenable. It is wholly opposed to the history of Abinash who is taken into the garden as a revolutionary leader. The correspondence which I shall open presently links him up both with Arabindo and Arabindo’s wife, and shows the intimacy which existed, between them, and which repelled once for all the

suggestion that Abinash's presence at 23, Scott's Lane is in the capacity of a subordinate or clerk and nothing else. You will remember what class of literature he has made himself responsible for and then the production of these two books will become of paramount importance. Arabindo says that he took that house in Chakku Khansama's Lane in October 1907; but he is very careful not to tell you when he left it, because the fact is of material importance. He says he went to Deoghar on account of ill-health, but he avoids telling us with the utmost care when he went there.

Then he says he had nothing to do with Abinash and set up house on his account. The only evidence we have got is that of 23, Scott's Lane and our evidence is that he paid rent for February and March. His case is that he left 23, Scott's Lane on April 28th, we know now from Arabindo's own statement that it was on April 28th.

I pass now to another phase of the case. I am still upon this question of the very close complicity between Arabindo and Abinash. I take for the purpose of my argument a large triangle which I drew with its apex at the garden and the other two angles one at 30-2 Harrison Road and the other at Seal's Lodge. In dealing with the document which have reference to these two places, the garden and 30-2, Harrison Road you will find frequent mention of the names of Prokash Chandra Bose, Abinash, Sisir, Upendra Banerjee, Barindra Kumar Ghose, Bidhu Bhusan, Mannacha Nath, the two Ganguly Brothers, Prafulla Chaki, Sudhir, Lele (Bombay man) Indrabushan Roy, and Arabindo Ghose. I will deal them individually in the first place and couple them afterwards.

Norton said, it is very important to recollect the new address, because 12, Wellington Square was the house of Subodh Chandra Mallick, and the house in which, according to the evidence, Arabindo was constantly residing. The house has another interest in this case because it was next door to 2-1 Creek Raw, the office of the Bande Mataram, as well as being the home of the person who had a very large interest in this newspaper, Subodh Mallick himself.

Exhibit 774, dated March 11, 1908 was a letter from Sudhir to Upendra Nath Bannerjee at Seal's Lodge from the Garden. This is the famous "Monkey" letter. Proceeding the letter says, "I have explained to Barakorta (Arabindo) what are the others I ask you to come". Thus, there was a distinct connection between Upen and Barin and Arabindo and Deoghar. The letter goes on: "This is my prayer. Not mentally good". I don't know

what he meant by that – “the condition in the Garden is equally bad; the monkeys are entering, and the boys are like that ? You have a connection between Sudhir and Upendra Nath Banerjee, a reference to Barindra and Arabindo, and also the connection between Seal’s Lodge and Calcutta.

Exhibit No:76 is an important letter because it introduces us as early as March into the garden. The evidence is that there was no other garden but this one at 32, Mooraripukur Road. You find this coming from Sudhir. It is very important, so important that Arabindo has found it necessary in his written statement to repudiate him altogether. He absolutely washes his hand by his written statement, which is demonstrably false, when he says that Sudhir is not his nephew. You will see how this matter crept in and how it gave him an opportunity for making the suggestion. I will deal with this later on.

Mr. Norton: In his written statement Arabindo admits his acquaintance with someone named Lele ; but he carefully affirms that it is B.B. Lele. He does not know anything about any Lele who has any political tendency. It is this sort of differentiation which throws a curious light upon Arabindo’s statement. I will refer afterwards to the reference to the garden which is the property of two brothers, and the others who are not parties in this case, when I deal with Arabindo’s explanation about the garden. You have got the two brothers named here. I mention that because it helps to drive on our view that it is not improbable that all these doings in the garden should have been going on under these circumstances without Arabindo knowing all about it. Barin certainly knew about it. Did Barin abstain from imparting that knowledge to his brother especially when Arabindo was so anxious to sell the garden and pay his father’s debt. I submit that it is a very legitimate inference to ask you to hold that so long ago as March Arabindo was fixed with the knowledge of what was going on in the garden. There is no evidence that he was ever seen there, but it is not necessary that he should be seen there to bring him within the purview of the conspiracy. If he did not go there, it was probably from prudential motives. His association with the conspiracy is proved by other documents, but I will deal with this here after.

Then I pass on to Exhibit 321, which is an unopened letter to Sudhir. That letter was found in the search at No: 48, Grey Street, in the apartments of Arabindo Ghose. It is dated 24-11-07 and is addressed to Sudhir Kumar Sarkar, and remained unopened till Mr. Denham opened it on the 2nd of May. I think Arabindo’s exploration is that he knows nothing about it.

What he has not explained is, how came it to be found in his house and in his room? How was it that a letter dated 24-11-07 addressed to Sudhir at Deoghur was found in his room? It is important to remember the evidence on this point, given by Sudhir's brother. It is proved to be addressed to this man in the duck by his friend Mohendra. It gives the contradiction direct to Arabindo's statement, that he knew nothing about Sudhir.

Exhibit 30-2 is printed at page 64 and the next letter to that is dated the 18th of November whilst the unopened letter is dated the 24th of November. It is written by Abinash to Sejdada, by which is meant Arabindo. This is important for many reasons, but I am referring to it now only for one reason. It is dated about six days before the unopened letter. On 18th November, Sudhir was in Calcutta. He had left Deoghur. Therefore, Sudhir had left Deoghur before the letter of the 24th November reached there. That will account for the letter not being opened. It also throws a very singular light upon the identify of Sudhir, and it is also absolutely destructive of the defense set up by Arabindo that he knew nothing about Sudhir, and that only Sudhir he knows anything about is some relative of his wife.

Exhibit 767 is a post card dated 9th March and found at Seal's Lodge. It was addressed to 23, Scott's Lane. How and why did it get there? Of course, it may have got there in half a dozen different ways, but my point is that it connects 23, Scott's Lane where Arabindo and Abinash were living, with this place and the persons who were there. It is exceedingly strange that you find a letter addressed to that house in the search at Seal's Lodge many miles away.

There is the document, 1416, found in the garden with the name of Barindra Kumar Ghose, Baidyanath, Debendra Nath Seal, the 60th witness. Hera Lall, the postmaster of Rohini, the 46th witness. Tarini Rao, Postal Peon, the 47th witness, Tewari, the witnesses all speak to these facts. Sudhir in my view is the most important link which joins Arabindo in the conspiracy (Reads evidence). You have connection between all these places and 23, Scott's Lane, Arabindo and the garden.

There may be some doubt whether the connection 23, Scott's Lane can be attributed to Arabindo, because there were two other persons staying there, and there is evidence to show that Abinash was at that time in that place, and it may be that the letter addressed to No. 23 found its way to Seal's Lodge through the instrumentality of Abinash. But that will not affect my

argument because the connection between Abinash and Arabindo is for all practical purposes complete.

Then there is a letter addressed to Arabindo himself found there. That stands on a different footing and it connects him directly with Seal's Lodge as well as the garden.

The Judge: Don't be importing matters.

Mr. Norton continuing said: There is no evidence to show that Arabindo at that time lived at any particular place. It does not impair the face of the argument. But this matter does not rest upon the particular document alone, but upon evidence which I shall deal with later on as regards Abinash and Arabindo.

Exhibit-1, 083 is also a letter by Indra Nath Nandi to Tara Nath Roy Chowdhury and it dated 13th August, 1906. (Reads) "A.G.", is I say, Arabindo Ghose himself. (Reads) I regard this as a very important letter. It is an attempt on the part of Indra Nath Nandi to get work of Taranath Roy Chowdhury. He gets and sees Arabindo Ghose and then he writes back to Tara Nath Roy Chowdhury and say: "If you come you must stand on your own legs: I cannot get you employment from Arabindo Ghose". Does that show a very remarkable association between Indra Nath Nandi and Arabindo Ghose? Does not that show that they were on sufficiently intimate terms for him to go and ask for employment for his friend; and is it likely that Arabindo Ghose was not aware of the sort of association which existed between Indra Nath Nandi, Tara Nath Roy Chowdhury and the Yugantar? Is it like that Arabindo was not aware of the Character of both Tara Nath? Is it likely that he had his eyes shut to all these things? would he have abstained from enquiring if he did not know? There is nothing to suggest that he did not know, and so far, as one can judge from reading this letter. Arabindo seems to have known this man quite well enough to have abstained from asking questions. He does not say "who is this man?" He says "what work can I give him? We have the letter, Ex.1,083, written by this man.

No, The case is that Arabindo is connected both with the Chattra Bhandar and the Banda Mataram. In the same month, and within three days of each other both these institutions came into being. We have a letter from Indra Nath Nandi which shows that he is sufficiently connected with the Chattra Bhandar, and in this letter Arabindo's name appeared as I have stated, and that letter is written by him to a person closely connected with the Yugantar,

and that comes a few days after the birth of the Chatra Bhandar, and the first declaration of the Bande Mataram. It is a very significant letter, and in that letter, there is a reference to Arabindo.

The Judge: Taranath was not connected with the Jugantar then?

Mr. Norton: Not at that time, but very shortly afterwards obviously he was known to Arabindo. Norton said Indra Nath Nandi was concerned and that he had been easily converted from a mere onlooker into a first class leader himself in that particular system which can adumbrated so carefully in “Mukti Kon Pathe” and even more eloquently and pithily in the passages which emanate from the pen of Arabindo Ghose.

09-03-1909

BENGAL ANARCHISTS

March 9, 1909

Mr. Norton: It was addressed to him, care of Abinash and my argument is that Tara Nath was hand-in-glove with the men, who ran the Yugantar, and also with the men who were running this association. Bearing, then, all these documents in mind, I shall later on have to call your attention to Arabindo's written statement in which the repudiates all acquaintanceship with Abinash until he (Arabindo) arranged to take a house when he tells us, it was found necessary for him to have a servant, and it was in that capacity that he introduced Abinash in to his house hold. That was, according to his own statement, in February 1908, when he took the house at 23, Scott's Lane. Later when dealing more particularly with Arabindo, I shall argue that this is a false statement. Then as men do not make false statements without some reason, I shall suggest that Arabindo was fully acquainted with the character and actions of Abinash and being oppressed by that knowledge and its danger to him, he tried, right throughout 1907, to make his relations with Abinash appear as perfectly innocent as he now suggests them to have been. Well in his document (exhibit No: 1082) this man writing to Abinash is asking for copies of that man's book. I do not desire to read this letter, but it is important because it refers to Abinash and his connection with the Yugantar and his book with which we have dealt. When Arabindo's house was searched, we found another book written by Abinash. I, therefore, submit that Arabindo, with his knowledge and of

Abinash, and knowing that he was the author of books found in his house, is now trying to dissociate himself from the author of the *Rananaiti*.

In 1904 we have a statement of a new movement, and remember Barindra Kumar Ghose, has told us that for five years before the partition of Bengal he was a peripatetic missionary going about the country stirring up political agitation. That was the New Movement to which the partition of Bengal only gave a new impetus. There was a spirit of unrest being displayed in Bengal before the partition. Dissatisfied with the effects of the teaching in Bengal he goes away for two years, to cogitate with Arabindo in Baroda. That was where the New Movement originated.

Passing on to exhibit 286-3, which I take, although out of its chronological order, as throwing some light on the New Movement, which is a letter from Arabindo to his wife, dated October 1905. In that letter, written under cover of that privacy attaching to a man's letters to his wife, he says that he wishes to carry on a New Movement, which will require unlimited money. That, too, was before the Partition.

Now, there is no doubt that Arabindo had mixed himself up with that movement, one result of which is that he is to be represented by counsel here. This is sufficient for the purpose of showing that there were two powerful brains at work. No one will deny that Arabindo and Debabrata are two men of great intellectual power and considerable force of thought, and both these men concentrated their minds on this great movement which they both had at heart. Arabindo says that he wanted money, an unlimited amount of money, for the purpose of carrying on something which meant passing under the shadow of death. Some zealot more mad than they had put it in to these men's heads, in consequence of this antagonism between might and right, black and white, English and Indian, that the only termination of the trouble could be by recourse of revolutionary means ; and it is in consequence of that view being promulgated in 1906, and the early part of 1907, that the position first took the shape of a resolution and the accumulation of the arms which have been used in the commission of overt acts for the attainment of these ends which they had in view. At this time, they were in want of presses and a newspaper. They wanted a staff, they wanted money, they wanted people to give them the weight of their influence, they wanted people in England to help them in carrying on the agitation. It may also be that at that time I do not wish to make that suggestion unnecessarily, Arabindo had it in his mind that if a triumph could not be achieved through the press and their political organizations in

England, it might be necessary to have recourse to violence in the shape of a revolution. It is clear from his own language in his letters to his wife that there was a very large movement in contemplation; but it was a matter with regard to which it was necessary to maintain great secrecy. What is the reason for this great secrecy? You will see that when I come to deal with his letters to his wife; You will see the curious character of this man Arabindo. He was inflamed by religious zeal, in all sincerity; it may be but he evidently thought it is his duty to devote himself to the inculcation of views with regard to civic duties.

It may be perfectly proper; but I wish to put it to you that such views, coming from a man of his turn of mind, who had a great prophetic vision before his eyes, and who thought it is his duty to give fifteen annas of his possessions to the country and to keep the other one-sixteenth for himself—the indications of such spiritual intoxication—would make a man much more amenable to wrong. Whatever the movement was in 1905 Arabindo was curtailing his ways and means, so far as his wife was concerned, for the purpose of pouring his money into other channels. What channel could there be, other than political ones, for carrying out political views—views which ultimately resulted in procuring arms and ammunition some of which have been used for illegal and improper purposes?

A question arises, what could have been the reason for Arabindo and Subodh witnessing their man's signature? What necessity for them to affix their signatures by way of attestation? This was not an appeal to the viceroy then why was Arabindo consulted for this? Was not there some hidden meaning for these names to be put there? Although Arabindo, may have preferred to associate himself with it as manager or director for some reason his interest from the very start was so complete that it became absolutely necessary to put his name down because there was in truth, secret connection between Arabindo and Subodh and the Chattra Bhandar and perhaps for purposes of security or for some other motive it was not considered desirable to disclose how intimate their connection was.

The Judge: - If they wanted to conceal their connection why did they do it ?

Mr. Norton: Because they were merely attesting as witnesses. You could not take them to court. They could say they had no connection with it.

All these witnesses have not spoken the entire truth in this matter. They have not stated all that they could have told us. You cannot read this part

of the evidence without coming to the conclusion that they have tried to keep back a great deal. They did not wish to say anything which would incriminate Arabindo for whom they have a very high personal regard. This is not the first or the only instance where you have this difficulty. Wherever you are getting evidence and wherever you came to a point where there may be something to incriminate or throw suspicion upon Arabindo these witnesses have failed. Arabindo and Subodh Mullick I say directed the whole of the Chattra Bhandar from behind the scenes. It was one of the instruments used by them for appealing to the public. This is Subodh who has been deported. (Reads). This witness who holds the second largest number of shares was unable to say who got the papers printed, who were the solicitors, who drew up the articles of association, or anything of that kind. Is this at all likely? The only conclusion that you can come to is that he will not say anything which will incriminate Arabindo.

Mr. Norton proceeded, I will now call your attention to documents in connection with New India. The evidence shows that Bepin Chandra Pal was editor of New India, a director of the Bande Mataram and also connected with Nava-Sakti. He, as certainly a contributor to the Bande Mataram, and I suggest that he was there associated with Arabindo. Thus, there is a connection between New India, the Bande Mataram and the Nava Sakti and between Bepin Chandra Pal and Arabindo. The subscribers to the memorandum included Subodh Chandra Mallick and Arabindo Ghose. The company was formed to print any book, magazine, newspaper or Pamphlet, and also to publish pictures. That does not appear in the prospectus of New India; my friends were more modest when that company was started. Amongst the original subscribers were Subodh Chandra Mallick, Arabindo, Shyam Sundar Chuckerbutty, Nirode Chuckerbutty and Sukumar Sen.

Norton said, as I said this morning I cannot fix definitely when Arabindo came down to Calcutta, but he was certainly here in August 1906, and it appears from his letters that he came to Calcutta around June or July – it certainly was not later than July. It is rather singular that synchronous with his arrival in Calcutta is the birth of all this activity – the sudden genesis of the Chattra Bhandar, followed up by the Bande Mataram and the other papers.

After reading original prospectus of the Chattra Bhandar said the reason he had endeavoured to connect the Midnapore Chatta Bhandar with the one in Calcutta was that there was direct provision for them all to be affiliated,

and in a letter, he would read presently it was stated that same trouble, which had arisen in the Midnapore society was to be settled by Arabindo Ghose.

In June 1906, we get a letter from Indra Nath to Tara Nath, written from 113, Harrison Road, which refers to Char, Ban and Tar, which we say are contractions for the Chattra Bhandar and the Yugantar. The letter also refers to Bari, which I say is Barin. I will read later Arabindo's letter which shows that there was a name by which his brother Barin was known. In this letter the doctrine of "an eye for an eye" and "a tooth for a tooth" is applied to all Feringhees. The letters of 13th August 1906, from Indra Nath to Tara Nath, contain the words "I have written to Arabindo Ghose, asking him for work, for you, but he said". Where can I place him now? "We know that a year later Taranath was employed by the Nava Sakti.

Mr. Norton said I find an order from Mr. Mallick for the payment of Rs.50 to Abinash and that enables me to say that there is a connection between Abinash and Subodh, and in that way, I get a connection again with Arabindo. This is important for another reason. I am going to use this for contradicting Arabindo when he says that he never had any occasion to accept the services of Abinash until he set up a house in Calcutta. My case is that Arabindo is also a part of the Chattra Bhandar. The case is so involved that one has to go back over and over again to show this connection.

The Judge: It seems to me that you are going around and round in a circle. You are using this to show Arabindo's connection with the Chattra Bhandar and you are using it also to show Abinash's connection with it.

Mr. Norton: It means that Abinash is connected here directly with Subodh Chandra Mallick and the Chattra Bhandar and as Arabindo is also connected with the Chattra Bhandar they are all connected. This is only one of the links to establish the connection between Arabindo and Abinash and I wish to use this evidence to contradict Arabindo, when he says that he had no connection with Abinash until he took him up in Calcutta as a servant.

There was a peon book Ex.990. In that peon book there are four entries, two by Indra Nath Nandi and two by Arabindo Ghose. That isolated by itself, would not afford much room for argument. As regards a letter coming from the Yugantar office, there would be nothing. Criminal in it by itself, but taken along with many other things, all of which point in the same direction, it becomes important to recollect that in June 1907 Arabindo

Part VI: The Defence, Closing Arguments and Verdict

Ghose and Indra Nath Nandi were both of them receiving papers from the Yugantar for which they were certifying by their initials.

The Judge: Are the initials clear ?

Mr. Norton: Are not Arabindo's initials clear?

The Judge: One is clear.

Mr. Norton: One is enough for my purpose.

10-03-1909

BENGAL ANARCHISTS

March 10, 1909

One letter is addressed to Nikhileswar from the Sakti Press Midnapur. It is addressed to him at 175 Cornwallis Street. He is asking to have the matters remedied in consultation with Arabindo Ghose and Barin and others.

This man was a witness. He says that he did give Rs.600 mentioned in the letter to Satyendra by way of advance, and when Satyendra would not pay, he made a trust deed and appointed trustees and provided that on collection the money was to be handed over to the National Council of Education.

Now can you say why he denies the letters. It is because it affects Arabindo very seriously. It was found at the Manicktolla Garden, and it refers to his connection with the Chattra Bhandar.

Exhibit 1030 is a deed of gift in respect of this Rs.600 and the appointment of six trustees. The names of three persons are prominent in it and two of them are most prominent. It would also have affected a third man, had he not already taken the law into his own hands by committing a murder. He rather considered the matters of sufficient importance to refer the dispute to the arbitration of Barin and Arabindo. Does it not bring Satyendra the executed murderer in the close connect with both Barin and Arabindo? Arabindo in his written statement has denied any connection between himself and Satyendra. But as a matter of fact, there is blood relationship between them. It is reasonable to believe that it was thought desirable that his dispute should be settled by the intervention of the two brothers Barin

and Arabindo. Exhibits 1095 are Bengalee prints of the prospectus and I have already dealt with them,

Norton said then, I come to the search at the Bande Mataram office, 2-1 Creek Row on 30th July 1907. Exhibit 1096 is a letter from Arabindo Ghose to Bepin Chandra Pal Messrs. John Dickenson and Co. and has also a reference to Subodh Chandra Mallick. The date must be 1906 as it appears from its internal contents. (Reads). Is not that very strong evidence that Arabindo Ghose from the outset of the very information of the Bande Mataram as a matter of fact concerned himself deeply with that newspaper? – He has not only concerned himself with the question of finance, but he also concerned himself with many other things. I regard the exhibit as very important for the reason that it contradicts the statement made by Arabindo and put it on his behalf by counsel, that he never had any connection with political work and that he was merely a Spiritual Missionary. I say that this is false, absolutely false and I will prove it to the hilt when I come to deal with the series of leading articles which appeared in the Bande Mataram. I say that this paper was in his Supreme control, whether he was its editor or not. These articles were specially noted in this Diary, which was found in the Grey Street search, and which showed the leading articles which he wrote himself. Then you have that from the very commence that Arabindo Ghose was supervising the general concerns of Bande Mataram and he was flooding the column of this newspaper with articles which carried extra weight from the fact that it emanated from so high authority on questions of politics and questions of English Grammar as Arabindo Ghosh himself. By the light of these one feels constrained to speculate as to how he could give utterance to statements such as those in paragraph two of his written statements (Reads). You will see whether it is all true. As I said before when you find a person unnecessarily contradicting a statement which can be demonstrated to be true, when you find man unnecessarily contradicting a statement, a fact, to remove himself outside the inference which a man would ordinarily draw, you have to ask yourself why is this man seeking to make the statement which is false. The only answer is that he knows and fears that his political connection with the newspaper has put him in a position to impartial him seriously. If he denies that connection, and we prove that connection, then the fact of its existence detracts from the value, not of one statement in his defense, but it also throws a considerable amount of doubt upon all other points upon which he has not been able to produce any evidence.

Shortly after he returns from Baroda, he comes into contact with Bande Mataram and we find him interesting himself with matters concerning the paper and trying to induce Subodh to finance it.

If you look into the accounts of Bande Mataram you will find how they have been trying to juggle with figures. I am not going into that matter now. If I recollect aright there was a guarantee or assurance of some sort by which Subodh facilitates this question of the difficulty in regard to Dickinson's bills.

Then there is the letter and envelope of 27th April 1908. It is marked 1097 and 1097- 1 (reads). We have some evidence of this "national union", from the policeman who came from Bombay. I submit that this statement is a valuable one as showing Arabindo's connection with the political propaganda of the extremists. The "National Union" was started as a political association by the extremists. We find that Arabindo had gone there and had met this gentleman in the rooms of the "National Union". He was in the same premises.

About an association run by the extremists Mr. Norton said, the new spirit is the spirit of the Extremist. The old spirit is the spirit of moderates and possibly the indifferences. But it was the new movement which is here meant. The new movement is not the moderates and possibly of the indifferences. But Congress. The new movement is the movement of the rising generation among the youthful population of Bengal and elsewhere. This man says so (reads). He does not mean the moderates. But it is the nationalists by which he means extremists.

This youth writes: We have collected the money to defray Bepin Chandra Pal's expenses as you have desired us to do (reads). I say that this is exactly the class of thing which you would have to expect to emanate from the heart of a boy who has been approached with those extra-ordinary powers which unquestionably Arabindo possesses. You will see what result that one conversation has had upon this youth. His mind was absolutely diseased, and he wants immediately to get into contact with Bepin. You will recollect what the Bombay Policeman told us here about Ramprobhu who figures in the letters signed R (Reads). The Police mam's evidence was important as it throws a considerable light upon the movement as a whole and upon the energy of Arabindo Ghose in Particular.

Then there is a book (Ex. 1098) "Human Bullets". It is a story of the Japanese country, and its value lies in the terms of its presentation to

Arabindo Ghose. It is sent from Tokio on 10th April last, and one thing what it shows is the danger of this class of agitation which has spread so far as Tokio in the East. You have letters which show that it spread from Vancouver in the West to Tokio in the East. It is extremely important as showing that the ramification of this conspiracy is to be found in places so far apart as Vancouver and Tokio, and you have letters to show in what high esteem Arabindo Ghose was held by these persons. They held him up like some sort of Devine effigy. When you find letters addressed in these terms and coming from all parts of the world, focusing themselves, upon Bengal and upon Calcutta in particular and upon the person of Arabindo Ghose, then there is reason to believe that these proceedings provide evidence that this prosecution has not been started one minute too soon, (Reads Superscription on the book), “this book of valour and patriotism is presented to Arabindo Ghose in deep appreciation of all that he has done and is doing in furtherance of the cause of Nationalism in India by Suresh Chandra Banerjee a humble brother Nationalist now residing in Tokio, Japan. “Ex. 121 is a pocket book. There in was found among other things Notin’s Imperial Library Card (Reads). The Court: Is not that book what you call Upendra’s pocket book.

Mr. Norton: No. That is Ex.76.

Mr. Norton: It may be, but at any rate inside the book found in the garden there is the reference to “Human Bullets”. There is nothing to show that “Human Bullets” was received by anyone else here but Arabindo Ghose. Does not that form association between Arabindo Ghose and someone inside the garden? I don’t say that this argument is convincing. It would not be convincing in the absence of any other evidence but there is a large body of evidence which all point in the same direction. The book was sent on the 10th April and it must have arrived in Calcutta before or by the 2nd of May. There is strong evidence to show if not that Arabindo Ghose went to the Garden, at any rate that someone else in touch with him went there from whom those in the garden could acquire the information which was with him and was embodied inside this book.

Exhibit 123 is the one in which there is this long printed letter from Vancouver.

The Judge: You will not read that again, I hope.

Mr. Norton: No, No, No. I will only refer to one part of it. The matter is important (reads). Arabindo received his book from a man in Japan whose

name appeared in this letter from Vancouver, and the information with regard to the book is to be found in the document found inside the garden. I do not wish to be unfair to Arabindo in this matter. For if there was this point alone there would not be much but there is a great deal more evidence all of which must be taken together. Norton said we say that by “for me thou art not” Arabindo is meant, and it is perfectly immaterial to me whether this is so or not. That this telegram is for Subodh Chandra Mullick there can be no doubt. At any rate it is found to be of sufficient importance to the Bande Mataram, to send within a few hours of Arabindo’s arrest this mysterious message to Subodh. I wish to show that someone in the Bande Mataram office thought that the news of the arrest of Arabindo was of sufficient importance to be conveyed to Subodh by telegram at Benares and to ask him to send his cousin. This is what the telegram says: “Choto Karta’s presence necessary “. It is not an unfair inference to say that the Bande Mataram was very much put out by the arrest of someone on that date, and they thought it necessary to have the absence of someone was arrested filled up by Subodh’s own cousin, Nirode. It is not even unfair to say that this was in consequence of Arabindo’s arrest. To see if this is a correct inference you have to see first of all whether anyone was arrested on 2nd May, who was connected with the Bande Mataram.

There was one man, and only one man who was arrested and that was Arabindo Ghose. There was only one man whose arrest would cause serious inconvenience to the Bande Mataram. Arabindo’s connection with the Bande Mataram has been established to the hilt, and his connection with Subodh and Nirode has also been established. You have the fact that Arabindo was arrested here, you have the fact of his past connection with the Bande Mataram, you have the facts of his writing articles to that paper, and you have also the evidence before you; and the letter which I have laid before you, where by Arabindo is trying to put pressure to bear upon Subodh to adjust the difference between the Bande Mataram and John Dickenson and Co. There is no doubt that these two persons-Arabindo and Subodh were allied together for good or bad. Arabindo is arrested and his connection with the Bande Mataram is so close that same one in that office telegraphs immediately. His absence is so greatly felt that it is necessary for Subodh’s cousin to come down. From these facts, it is unfair to infer that the person arrested is Arabindo, that the person referred to in the mysterious telegram by “for me thou art not” was Arabindo? The fact at his named is not mentioned goes on long way to show that he was the man.

There is no doubt that Arabindo was the man. A very considerable amount can be made against Arabindo from the very fact of his name being omitted. You remember the old-fashioned man who came into the witness-box and told us all about this. There is no doubt that the old gentleman spoke the truth. The singular thing is that there is apparently no one in the Bande Mataram office who can tell us who sent this telegram. I say this is very singular, and you see what you have seen with regard to most of the witnesses that wherever there is a matter which affects Arabindo no one can speak to it, and that there is not only this additional suspicion that there had been something worse in Arabindo's connection not only with this institution, Bande Mataram but through that institution with the conspiracy. I have omitted to put before you something which I ought to have laid before you already. It is with reference to July in the year previous and his connection with the prosecution of the Bande Mataram in that year. At the search at 2/1 Creek Row, on the 30th July or he was found Mr. Chuckerbutty's opinion which was stated on the 1st of July 1907 and it is Ex.1099. There was a notification by the Government warning the press in Calcutta with regard to their general attitude about their political publication.

Norton said, I say that, at the time, Arabindo Ghose did make up his mind to go to the whole hog. I say that Arabindo Ghose intended to attack all along the line. And eventually he went so far as to advocate direct recourse to violence. If they had an editor who was a quasi-editor and there were a series of attacks inciting people to violence, then his incarceration would only be a question of time. It was therefore necessary to shroud his name in mystery. This is proved by the fact that Arabindo Ghose was prosecuted as editor of the Bande Mataram and escaped. In that view the opinion of Mr. Chuckerbutty must have given considerable confidence to persons who were shareholders and directors, and who had embarked upon this scheme with a full knowledge of the aims and methods by which these views were first of all defined and ultimately reached. This opinion stated that whether a man was managing director, or one of the directors or the Secretaries, or an individual shareholder, he could not be held liable unless he personally took part in an objectionable matter. The great thing is to prevent the prosecution being able to establish between a given man and a given publication, and in that view the conduct of the Bande Mataram at the later stage becomes extremely interesting.

Norton said, when I came to read Arabindo's contributions – the articles which have been proved to be from his pen- to the Bande Mataram you will see that he declared himself in terms that were to say that least, pretty strong probably that was one of the reasons why Government interfered. They knew quite as well as anybody else that the Bande Mataram was in the hands of persons to whom special attention should be devoted, seeing that the intelligence and intellect behind the Bande Mataram was so much superior to that behind the Yugantar for instance. The Bande Mataram appeared to a higher and more educated class than did the Yugantar and it was, therefore, held to be the more dangerous of the two.

The Bande Mataram was started in August 1906, within a month or two months certainly, of Arabindo's appearance on the scene from Baroda. Then in October it was formed into a limited liability company and between October and the proclamation by the Government Arabindo had irretrievably committed himself to declarations which placed his personal liberty in danger.

It is important to recollect that the prosecution against Arabindo, which failed as far as he was concerned, was with regard to utterance of June 27, 1907. That was after the date of the Government proclamation and the article in question was headed "Politics for Indians" while on 26th July 1907, there was another article headed "The Yuganter Case". These two dates -26th July was long after Mr. Chuckerbutty's opinion – go to fortify the suggestion I make that the opinion was wanted not with regard to the past, but to the future it was worthy of remembrance, too that the opinion was headed Bande Mataram Limited and not Bande Mataram Newspaper.

The next document of the search is Exhibit 999. This is also a very important document. It is marked 1314, which is the only date I can give you, and is written from the Yugantar office, 28-1, Mirzapore street, from Abinash, a Yugantar Man, addressed to Sedada. This is important for the reason that it comes from a man who is stopped to the lips in the Yugantar, and that there is evidence in the case to show that Sejddada means Arabindo. If it is an appeal to Arabindo as I say it is look what it means. It says "The printer here that in the Yugantar office – has got a file and all work has stopped.

The more intimate connection between Abinash and Arabindo which began in February 1908, postulates that previous to the date Arabindo must have known a great deal about Abinash else why did he secure his services?

Letters I will read from Arabindo to his wife and from his wife to him, contain references to Abinash that absolutely wipe out the contention that Arabindo did not know Abinash well before February 1908. You can take it from me that there is abundance of evidence to show there was a close personal intimacy between Arabindo and Abinash, indeed, and letter had been so intimate that Arabindo's wife was asking questions with regard to him in her letters to her husband.

A discussion arose as to the date of this letter from Abinash to Arabindo. The Judge pointing out that it was found in July 1907, and could not, therefore, have been written in November of that year.

Mr. Norton: I was taking the date from the declaration. It only goes to show, and the deeper I go into this case the more I became assured of the fact that the declaration made were totally untrue. We said that early in the case, and we have got evidence since to show that our suspicions were correct.

The various documents were examined, and it was found that the date of the letter should be July 1907.

Mr. Norton proceeded: The date really makes no difference to the search or to the document. It only shows that the statement that Abinash had served his connection with the Yugantar was a lie. I say that he only served his connection because he was being prosecuted. My point is that, sometime between the 9th and 30th July a letter which emanated from the Yugantar office, was found in the Bande Mataram office, 2-1, Greek Row. How came it to be sent there? who was there in the Bande Mataram office, to whom Abinash from the Yugantar would appeal as Sejdada? Who was there with whom he was associated? I will read Arabindo's letters to his wife, and his wife's letters to Arabindo, to show that Abinash was a persona grata, to use diplomatic language with both. These letters show that the person to whom he would be likely to appeal was Arabindo, and in addition to that it is proved in evidence that Sejdada is a name which would be applied by a person like Abinash to person like Arabindo. Here you have an appeal from a man, who is well-known to the person he is addressing and latter you find such persons living in still closer intimacy at 23, Scott's Lane, while still later the two are found living together and they are arrested in the same house, 48, Grey Street. One cannot every estimate the value to be placed upon this letter emanating from Abinash and addressed to Sejdada who, I Sir, was Arabindo. It is not almost conclusive proof that between the 9th

and 30th July. Arabindo was taking a deep interest in the Yugantar? of the two boys of whom Abinash asked the loan. I can find no trace of Satish but on the role of the Bande Mataram Office, we find the name of Jitindra, as a despatcher. I suggest, may be the Jotin mentioned in the letter. If the connection between Aravind and the Bande Mataram and Abinash at the Yugantar was not established, how and why would Abinash be justified in an appealing for help to Arabindo?

I put it that the aims of the two men were the same, although the mediums were different. While one appealed in coarse language in the vernacular, to a large and uneducated class, the other appealed to a more educated, if more limited class numerically, but their ambitions were the same, and they were working through different mediums in different parts of Calcutta, to achieve the same results. That control, I say was Arabindo as was only natural, considering his intellectual Superiority. Then I wish to refer for a moment to Exhibit 313-2, which is important in the matter of the connection between the Yugantar and the Bande Mataram. This exhibit is dated May 1907, it was found at 48, Grey Street, and said that from May 2nd, the daily paper, Nava Sakti would become a weekly, and would be printed at 48, Grey Street in premises occupied by Abinash and Sailendra. On the notice was the words “Kartic has taken this guidance”, and Kartick was the former Superintendent of the Yugantar. I say that the conspiracy included the gentleman upstairs – Arabindo. This Exhibit throws light on No: 999 in this way. No:999 links up the Yugantar in the person of Abinash with the Bande Mataram in the person of Arabindo, while 313-2, shows that the former superintendent of the Yugantar has taken guidance in regard to the Nava Sakti. This paper was to be printed downstairs in the house in which Arabindo lived upstairs. I say that no human being could know that there was a press in the house, in which he was living and fail to take an interest in what that press was doing. In regard to that house, I can find no separation of interests as regards the rent. The rent of the house was paid as a whole, and the house was occupied by persons who seek now to sever their interests from each other. Arabindo and his wife were upstairs and were living hand in glove with Abinash and it is now sought to show that Abinash was the servant of Arabindo. I say they were living under circumstances which are absolutely destructive of the truth of that statement.

A document which was also found at Grey Street, says the Nava Sakti will be given into the hands of a committee which Arabindo Ghose would

nominate. If you want evidence of the inter-communication of interest between the parties living at 48, Grey Street remember that this paper was printed by Abinash, and Arabindo lived upstairs, and that beyond that there is a communication saying that Arabindo will nominate the committee, which is to work the Nava Sakti. He would never have had the appointment of this committee if Abinash had not known that Arabindo's sympathy and talents were at their disposal. These two exhibits mean that Abinash representing the Yugantar is in close contact for literary and political purposes in July, 1907, with Arabindo at the Bande Mataram Office, while they are also evidence of the close connection between the different sets of men working those two papers and the Nava Sakti. When you consider the fact of the connection between Abinash at the Yugantar and Arabindo at the Bande Mataram together with the fact that Arabindo is to nominate the Nava Sakti committee, which means that he was to have literary control, I think you will agree that the crown has justified the promise that it would bring forward reliable evidence to further the view that as a matter of fact these newspapers were really all one.

About the firm the Nava Sakti was started, what was the position of the Yugantar? It was being prosecuted. Thus, when the Yugantar was in trouble the Nava Sakti comes to the rescue. And who is going to control it? Arabindo Ghose. Arabindo Ghose is to have control of the Nava Sakti just at the time the Yugantar was in trouble and was being prosecuted. It would be impossible from their point of view, to achieve anything if they suddenly found their means of collecting subscriptions, arousing sympathy, and organizing put an end to because the men who stated their views were sent to jail.

Counsel then referred to the prosecutions which had taken place and proceeded: These prosecutions had made them-I won't say tired because they were martyrs, and the martyrs never tires careful. Thus, they came to the conclusion that it was necessary to start the Nava Sakti on its political voyage, and Arabindo Ghose was chosen as captain of the ship.

Then look at the persons present at the search of 2-1 Creek Row, on July 30, 1907. Upendra Nath Bannerjee was present amongst others. Thus, we bring Arabindo a step further into the clutches of the garden. His connection there does not depend upon Upendra, but it is important to re-collect the statement of a conspirator found in the garden on May 2nd, who tells us that he accepted the position of sub-editor of the Bande Mataram. Therefore we have Upendra Nath brought into close contact with Arabindo and Political

with Abinash and others connected with him. Turning to the house 12-1, Wellington Square, counsel said the back door of that house led into the Bande Mataram Office, and they knew that Arabindo was living there constantly, preferring to live there rather than in Mott's Lane where his wife was living.

To Mr. Dass Norton said that the Sandhya wrote strongly against the National College of which Arabindo was Professor. This was brought out to combat the suggestion that these papers were all working together in the same interest. He says that Arabindo Ghose left for Kishoreganj in Mymensingh on Good Friday. All that I can say in that the two years apprenticeship in the Sandhya has not disqualified him from telling tremendous lies. (Reads his evidence). He says he saw Arabindo on that day at the station but did not see him entering the train and he never come back. This is the class of evidence upon which the other side will want to say that the Police evidence of shadowing on certain dates should be rejected because a man likes this comes forward and says, without fixing the date, that Arabino left for Kissoreganj. Now just see what he says in the re-examination (Reads). He says "he asked me when he came to the office at 3 O' Clock on the afternoon of Good Friday to meet him at the railway station." When he gets to the station all that Arabindo Ghose told him is "look after the office, Good Night". He will put before you as the incarnation of the most admirable virtues which go to make up and form a human being. I asked him "if this was all that Arabindo wanted to tell you to go to the station". His answer is "I do not know why he did not tell me that in the office ". Of course not. He invented the whole story from the very time that he knew he was coming to court. Abinash's evidence as to the absence of Arabindo on 18th April at Kishoreganj has fallen short of anything like legal proof. Inspector Alum read the two stanza one portion of which said, "we must worship by the arrow prayer is useless, So draw you Sword".

That is all that I have to say with regard for that phase of the case. I have done now with the earliest portion of the connection between Arabindo and Barin as shown their respective contributions in the garden. There persons were arrested at 48, Grey Street on the 2nd May last.

This is the same house in which Arabindo and Sailendra was also arrested. Arabindo was found upstairs in a room which his wife and Abinash and Sailendra were arrested downstairs.

With regard to Abinash, many of the documents are incriminating as against Arabindo and Sailendra as well. The rent of the garden is made by Abinash on behalf of Arabindo as his servant. Are they going to maintain that the payment was made absolutely without the knowledge of Arabindo and only with the knowledge of Barin? And how are they going to account for the fact that the document was found inside the garden if payment was made by Abinash. I think this is a very strong point against Arabindo, that a man who was admittedly found in the house in February is paying in the month of June 1907, the rent for a property which is also admittedly the joint property of Arabindo. It may be that it was paid by him at the request of Barin, but the fact that it was found in the garden seems to me to postulate one of one two things – either that Abinash gave it to Barin or to someone else outside, or that Abinash took it to the garden and left it there, or gave it to someone inside the garden.

Then there is Exhibit 300-1, dated 23rd November 1907, and printed on page 63, of the first book. It is a letter from Abinash to Sejdada. It is important to remember that all exhibits found at 48, Grey Street down to 304 were found upstairs, and those after 300 were found downstairs. Those down to 304 were found in Arabindo's possession. This is rememberable fact, because here we have a letter dated 23rd November 1907, which is the date anterior to the time when Arabindo admits intimacy with Abinash. It is addressed to Arabindo and is found in Arabindo's house (Reads). It indicates an amount of intimacy friendship and good feeling between Arabindo and Abinash which makes it extremely difficult to believe that Arabindo's version in his written statement is true, and that he really took this man Abinash, so to speak in to his service in a more or less in his capacity when he took a house at Calcutta in February 1908. It is written from Calcutta to Deoghur.

In his written statement Arabindo says that he took the house 19-3, Chaku Khansamas Lane, in October 1907. Then he fell ill and went to Deoghur. This letter was written to him while he was at Deoghur and Abinash was in Culcutta. This is a remarkable letter in many ways, because it not only shows an intimacy between these two persons, but it shows an intimacy of a political nature, between them. Norton said, the language of the letter is not in which a servant would speak to his master. A servant speaking to his master would not speak of his private life, in this manner, he would not speak of the abandonment of his high ideals, and he would not write in this strain. Even if you had no other document than this letter, it is sufficient to

put Arabindo out of court, when he says that he did not come into close contact with Abinash previous to the time when he came to live in Calcutta and set up house in Calcutta. And this becomes all the more important when Barin says in his confession that in 1906, he and Abinash had together started the Yugantar. If Abinash and Barin were so closely associated in this scheme is it not absurd for Arabindo to take up the position that he had nothing to do which this man till February 1908, when he took him as a servant for keeping his house.

Then comes Ex.300-2. This is dated 18th November. Arabindo was still away at Deoghur. Compare this with Arabindo's written statement. We know that he took 19-3, Chaku Khansama's Lane, in October 1907. And he says that in consequence of ill-health he left it. He does not say when. I am entitled to ask when. He does not say when he left it, nor does he say when he gave it up. Now there is evidence in the shape of letters from which I ask you to infer that he did not give up 19-3, Chaku Khansama's Lane, until January 1908, and I put it to you that these letters of Abinash were written from that house for which Arabindo was still paying as rent of Rs.40 a month much to his wife's chagrin. It looks from the evidence as if Arabindo was not able to get rid of that house, 19-3 till a much later period.

Exhibit 300-2 "Respectable Sejdada" (Reads) where is then found? This is found in Arabindo's possession. Is there, can there be, any doubt, as to what Sejdada means and who is referred to as Sejdada. The other letter also begins "Sejdada. They are found in his possession, and they bear internal evidence of the fact that they are written to Arabindo. Is this, therefore, such a violent presumption to ask you to hold that Sejdada was, as I ask you to hold Arabindo himself. (Reads "Sudhir has come" etc.). It is so important that Arabindo has found it necessary to give Sudhir the go-bye and tries to disconnect himself from Sudhir. He felt that any connection with Sudhir in the correspondence is not the Sudhir in the dock, but Sudhir who was a relative of Mrs. Arabindo Ghose. You will see upon what a slender pivot this turns. My friend has either advised, or adopted the case that Arabindo makes out as regards Sudhir and his knowledge of this Sudhir. Here is a letter from Abinash in which he says Sudhir has come and has purchased the flora line. I will refer your letter on to Mr. Arabindo Ghose's letter asking for flora line.

The reference in the letter "they are pressing for house-rent" refers obviously to the house in Chaku Khansama's Lane for which Arabindo is paying the rent. By 18th November, he has not given up the house and the

land lord is at that time pressing for his rent. If this is not with regard to 19, Chaku Khansama's house it is upon Arabindo to say so, but he has made no such statement. Then, according to Arabindo, here you have one servant writing to his Master and saying, "We want a servant". Is that the sort of letter that a servant or domestic or menial would write?

In connection with the floraline let me draw your attention to Ex.301-1, found in that portion of the house in 48, Grey Street, whether Arabindo and Sailendra were living on the 2nd of May. (Reads) You will find when I read Mrs. Ghose's letter that she asks for Vibrona and floraline and these things were mentioned in this document. We say that this Sudhir mentioned in the letter is the man in the dock. We find that Sejdada, that is Arabindo, is debited with Rs.13-8 on account of this Vibrona and floraline.

We will see presently how Mrs. Ghose was going on about this house for which Rs.40 a month was being paid by Arabindo. Ex. 228 is a letter from Mrs. Ghose to her husband. It is valuable for many other reasons besides the one for which I am using it. Viz, to show what were her views with regard to this question of the house in Calcutta. It is dated 20th December 1907. She is writing from Deoghur to her husband, and this is what she says. (Reads). In the earlier part of her letter she implores her husband to take her away from Deoghur and let her come down to Calcutta with Mesho, and she says she will go to the rented house in Calcutta, what rented house had Arabindo got in Calcutta at that time except 19-3, Chaku Khansama's Lane? I shall present myself in that rented house in Calcutta if there be no cook or servant. "She does not refer to Abinash as a servant. Abinash was at that time in the house in Chaku Khansama's Lane, the Landlord of which, was pressing for rent. Abinash is looking out for another house. Mrs. Ghose said Rs.40 is an absurd price to pay and Abinash is trying to get another house. She knew that his house was occupied by Abinash. She knew that he was living there; yet she refers to the fact that there was no servant. Therefore, I say she knew that Abinash was not Arabindo's servant. I say that this letter of advice gives a direct contradiction to Arabindo's written statement.

11-03-1909

In connection with the documents, I was reading last night I would call your Honour's attention to Exhibit 311-1, which is a book of accounts and notes found in the search at the 48, Grey Street in Abinash's quarters; but which I say are really accounts kept by Abinash on behalf of Arabindo. I may say this is an extremely important book because in it he mentions, not merely a series of names which are in themselves important, but also a series of circumstances and things of great importance in connection with the general argument.

The Judge – But these things cannot be the same as yesterday.

Mr. Norton: Yes sir, they are. You will see they begin with the Bande Mataram and go right on. There are eight stations marked off with the hours of arrival at each noted. There is nothing to show what the meaning of this entry is, or to connect the conspiracy with Allahabad. Norton said I refer you again to the letter from Arabindo's wife to Arabindo, in which she refers to the same amount, in which she refers to the same amount, and also says that no one is willing to let "that house" at Rs.40 and Abinash is looking out for another one.

Looking at page 10 of a book we find an entry "Loan to Sejda" that is Arabindo, Rs.10; Vibrona, 2-10; you remember Arabindo's wife asked for it in her letter; Floriline Rs.2 and then Sudhir Re.1-8, I would point out that Arabindo in his written statement stated that Sudhir referred to in the books in not the same Sudhir as is in the dock here. There is another Sudhir, some relation of Mrs. Arabindo's, I believe, but I would call your attention to the fact that there is absolutely no evidence to show that the other Sudhir was ever in Calcutta, or that he ever took Vibrona or Floriline up to Mrs. Arabindo.

Mr. Norton said, we find there is a ban for Sejda and Kokir's train fare Re-1-8, I want to call your attention to exhibit 299/9, which we say is in the handwriting of Arabindo. I am not going to trouble your Honour with it now, as I shall have to read it when I deal with the case against Arabindo, but it contains the words "Kokir makes much of himself, but he must be a little more modest". You have there in a book of Arabindo's a reference to a man whose name is Kokir; and in his friend Abinash's book, found at 48; Grey Street, you have after the entry Sejda, "Kokir's train fame" and in these circumstances I think I am entitled to suggest that the Kokir found in Arabindo's and in the other book is the same person.

The Judge: Why you say it is Abinash's book.

Mr. Norton: No one else kept books for Arabindo. Arabindo's own statement is that Abinash was being employed by him as a sort of Superior servant to manage his household. I therefore say it is a book kept by Abinash and that it contains entries relating to Arabindo. You had that curious entry of house rent Rs.40, and we see in the wife's letter that he must certainly keep in a house he had in Calcutta, and we say that the house was 19-3 Chaku Kansama's Lane, we find Abinash writing to Arabindo that "they are pressing for the house rent" and these are very strong circumstances to suggest that the payment of Rs.40 in the book was the house-rent of 19-3, Abinash we know, was living there at in November 1907. Arabindo had any house in Calcutta. His own case is that he went to 23, Scott's Lane in February 1908.

The Judge: Are you not working round in a circle ?

Mr. Norton: I do not think so. I do not say the book is his. I say he had no other house, and this entry therefore refers to this house. Arabindo says that he had no other house in Calcutta till he came in January or February, and took 23, Scott's Lane; but we know he had another house, because his wife's letter says so. He said, I do not think it is extravagant to suggest that there is a connection between this entry and the letter from the wife to the husband. I am only defending myself in natural logic, now.

The entry referring to Sejda, can only refer to Arabindo. In the same book you find an invocation to Sejda which is pregnant with meaning: it says "you are a God". That is an invocation by Abinash, the accused, to a person whom he calls a human God. I will now work the whole connection backwards. I say that this book shows that Sejda is Arabindo, and it shows that Abinash had something to do with the writing of the book, so that connection is firmly established. I find an entry of Rs. 40 for house rent and in the letter to Arabindo from Abinash we know that someone is pressing for the rent. Arabindo himself say he had no house in Calcutta until he came to Scott's Lane, but against that statement we have to put his wife's letter. There is one point of view I would submit, whether this is an account book to be kept as an account book for Arabindo, or whether it is an account book kept for Yugantar affairs, or whether it was kept in a sort of confused way for both. I do not say it is a proper account book; it is a pocket book of memoranda. Whatever it was, none the less it is significant that, as a matter of fact, you find it in references to Arabindo and the Yugantar work, and it

is this conjunction which gives support to the contention that a connection has been established between Arabindo and the Yugantar. It is not direct, of course, because Arabindo is for too clever a man for that, but it comes through Abinash, from whom he now tries to dissociate himself. It would make the argument more conclusive, of course, if I established that this was Abinash's book. The entry of this invocation I have read is full of interest from another point of view.

It shows – I am now confirming myself to Abinash – the extra ordinary influence which Arabindo wielded over Abinash, and I take Abinash as an example of the other young men with whom he was working (Reads) “We are fallen” – of course through the Feringhees “who is going to lead us to the promised land flowing with milk and honey ?” of course, it is Arabindo I say it is full of significance, because it shows the influence of Arabindo, and what is much more important, that he is looking to Arabindo, to relieve him and his compatriots from the conditions of misery due to the misdeeds of the British Government. He addresses him as a god, and evidently regards him as a sort of Bengali. Joshua standing on Pisgah and pointing to the Proposed Land beyond. Then he comes from poetry to prose. He comes to the question of house rent at Rs.30 a month. Even a human God must live somewhere, and we know that was the rent of the house in Scott's Lane. There are fresh entries connecting Abinash and Arabindo. There comes the entry “clearing the debts” Rs.50, and again Rs.10. That is extremely important. Look at the letter from Arabindo to his wife dated February 21,1908, in which he says he has borrowed Rs.50, which he is sending to her, and he, I think, tells Abinash to send her that amount. Here in Exhibit 311-1, you find this entry, and I say that is the Rs.50 he borrowed to send to his wife. I say the connection is practically impossible to disprove. When we come across it in a book, found in the part of the house where he had been living, it is fair to suggest that he wrote it himself. I suggest that brings Abinash's connection with Arabindo, very close, and that his book was kept in connection with Arabindo and Yugantar also. Our case is that they are absolutely hand-in-hand with each other, and I say that Arabindo knew that the approver was in Serampore, and that he was connected with the conspiracy. Those entries I take it show that he was as vitally concerned as Abinash, or any other of the men. That argument acquires a great force when we remember that he was arrested with Abinash, and that he had moved with Abinash, and had been living with him for some time. The men have been proved to have been living together at No: 19-3 in 1907. Then

we have them together at Scott's Lane. The three men moved there together, Arabindo, Abinash and Sailendro, and all resided there in different apartments, and they were arrested there, and in that house was found this book of accounts which shows that it was kept from transactions in which Arabindo was as closely interested as Abinash was himself. Is it likely that a man like Upendra Nath could be frequenting 23, Scott's Lane, and Arabindo have no knowledge of it? were he an ordinary man, and if there were suspicion about the house, it might be a matter of an account; but you must always bear in mind that 23, Scott's Lane has been shown to have been occupied by three very important men in this case, one of whom, I say was the Director-General of the whole conspiracy.

This is a letter from Gnanendro Nath Bose, brother of Satyendro, who has been hanged. It was addressed to 19/3, Chaku Khansama's Lane. It does not bring any strong corroboration to bear upon Mrs. Ghose's Letter to her husband. It has been proved to the kilt that Arabindo was in the house up to December. The relevancy becomes more important when I came to deal with the case of Arabindo as a whole. You see that all these persons were addressing these letters to 19/3 Chaku Khansama's Lane during these crucial and interesting periods towards the end of 1907. (Reads). There is mention here of a cycle, and a cycle was found at 48, Grey Street, at the search, and attached to it was found a railway card showing that whoever the owner was it had been taken from Kushtia.

If these entries concerned Arabindo, he has got a partnership share in the bicycle and that the bicycle had some connection with Kushtia is shown by the ticket. Next Norton said, he dealt with the Basanto fund in which Arabindo is concerned. He had been drawing cheques, and I think the connection between Arabindo and the Basanto fund has been established without doubt. He draws cheques, but whether he deals with the whole of this money for Basanto purpose is another matter. It is a question of morality, and it does not concern him at all. They apply this money for the Basanto family and for other purposes. The money was to be used for the Basanto family and for general revolutionary purposes. Basanto was himself a martyr and why should he not make a few more martyrs?

Exhibit 229 (Reads) relating to the Basanto fund is, I believe in Arabindo's handwriting. Exhibit 311/1 is a general memorandum account book. Then you find there is a cheque for Rs.100 from Arabindo to Abinash out of this Basanto Fund. This is another instance of the very close connection between Abinash and Arabindo.

Indra Nath Nundi was not simply as official of the Chattra Bhandar. This was found at 48, Grey Street, which was, I think, in the sole possession of Abinash, or as I say, Abinash, Sailendra and Arabindo. Can it be said that it was detached from Arabindo and that he had nothing to do with it. I have shown you entry after entry in which he had an interest. If he was not an organizer of this movement, he was at any rate the chief and head. This book in which we find several entries concerning Arabindo was kept in the possession of Abinash, who was steeped up to the lips in Yugantar treason. Then you find this singular entry about Indra Nath Nundi.

Exhibit 311/1 makes a distinct reference to the following names, places and things. It refers to Nira Pada, Nirmal, Sailen, Bishuti, to the approver Narendra Gossain, Indra, Sej Dada, and floraline. That brings us again to Sudhir and Sej Dada and Arabindo. And that letter of Abinash which contains that famous communication to Arabindo on political ideas. It refers to the clearing of the debts at Baidanath, it refers to the cycle, it refers to the hard cash paid by or through Indra Nath, it mentions Hemendro's name, and it refers in terms to Nolin, Sushil and the Basanto fund. It refers specially to Mukti Kon Pathe, it refers to Vibrona, which is also mentioned in Mrs. Ghose's letter, and it also refers to the Chattra Bhandar. It refers to the house No. 23, Scotti's Lane – I cannot say whether it is 23, Scott's Lane or Shib Narayan Dass's Lane. If it was 23, Scott's Lane, it would be Arabindo's abode, and if it was 23, Shib Narayan Das's Lane, it would be the home of the Yugantar, the Sandhya and the Saraswati. Norton said, I am only showing that, so far documents are concerned, I am standing upon ground which is perfectly stable. These documents I submit show that there was a close intimacy will be established still further when I came to read Arabindo's letter. They will show the closes possible connection between Arabindo, Abinash, Sailendra and Upendra and these by means of Barin himself.

Ex. 999 is a letter from Abinash to Sejda which I have already referred to Norton said I also see it was showing the connection between Abinash and Arabindo existed long before the alleged date of February 1908. And it in fact existed at a very much earlier period of 1907. Norton said I put it to you that Barin himself would not have kept his mouth shut so far as his brother Arabindo is concerned. Arabindo was very fond of Barin and displayed most fraternal affection towards him, about his health and physical well-being. And this goes against the statement that Barin and Arabindo were not on very fraternal terms. I put it to you that Barin did not keep back this

information from Arabindo and this letter however robs that portion of Arabindo's statement that Barindra used to visit him just as he used to visit his other brothers. I say that this letter was shown to Arabindo, and he knew that something was passing between Bhaba Bhusan Mitter and Abinash.

Norton say it was found upstairs at 48, Grey Street and in the house in which were living Arabindo, Abinash and Sushil and it was found in Arabindo's part of the house.

Norton said Exhibit 299-7 is the very curious scribbling which we say is Arabindo's beginning with the words "Baba Bhusan is gone". Thus we have Baba Bhusan referred to in the garden, also in the hand writing, we say of Arabindo in the book found in the garden, and also in a letter addressed to B.P. Mitter. We have also constant references to him in the accounts, and therefore I suggest that the evidence is pretty strong to show that Baba Bhusan was a person of some importance.

The Judge: You say the scribbles in this book are in the writing of Arabindo?

Mr. Norton: I say it is his handwriting, judging from the other specimens, we have. Again, from what is written in the book, I say it is written by Arabindo. There you have a man who on his showing is a visionary sitting thinking and idly writing down his thoughts as they come out his head.

But I will go into that when I come to deal with Arabindo's Exhibit 239 is Barin's note book. There you found "B.M" which I say is Bhaba Bhusan Mitter or if you choose to call him so Bir Kumar Mitter. Exhibit 1380 is a telegram from Bir Kumar from 23, Scott's Lane, to Sarojini at Jessore. "Send key or come with key". The point is that comes from 23, Scott's Lane, on April 1st, from Bir Kumar. We know that Arabindo was living at 23, Scott's Lane and the telegram shows there was also there this man, Bir Kumar, when I say Bhababushan Mitter, whose name is found under curious circumstances at these various places. I think also it goes a long way to show Arabindo's connection that a telegram show be sent from the house in which he was living by this man. Norton said, there is an entry loan on account of house rent through Abinash. Rs.25"? Mr. Norton said I cannot trace the exact meaning of that entry. If it is meant as part-payment of the rent of 48, Grey Street, it had reference to the house in which Arabindo was living, while if it referred to 23, Scott's Lane that was a house, too, which Arabindo lived.

Mr. Norton laid special stress on the telegram dated March 1st, 1908, from Sukumar at Baidya Nath, to Abinash at 23, Scott's Lane, which was signed by Arabindo. Norton said, there, too, you have the association of Abinash, Barin and Arabindo. I use these to show the connection and intimacy between these persons. Counsel had read a letter from Mrs. Arabindo Ghose, at Deoghur to Arabindo in Calcutta, in which she asked questions about a house and also as to whether "Abinash is living in our house". In the letter she asked if the lease of the house was executed and said that while Arabindo had told her it was not executed" in which many married men find themselves with regard to their wives and sisters. The reference to Abinash is very strong evidence indeed of the terms on which they were living and showed that he did not occupy the inferior position Arabindo would have us believe.

Then, at page 75 of the same book, there is a letter of the 19th of March 1907, Ex.292-7. It is, I believe, from Sukumar Mitter to Arabindo. I refer to this for the purpose of showing that Arabindo was in the habit of Confiding Letters for Abinash to the care of a third person. This Sukumar Mitter was the son of Krishna Kumar Mitter, uncle of Arabindo and Editor of the Sanjibani with regard to the letter of Mr. Arabindo Ghose, Ex. 1121, in which she asks for books, there are cross references in Ex.31L1 (Reads). If Mrs. Ghose wanted books, we shall assume that she got them. She got her floraline and she got her Vibrona, and she must have got books.

Then there is Ex. 1246. It connects the account in the textbook with certain names. It was found at 137, Harrison Road. These names are VB. Lele, Sushil and Abinash. With regard to Lele the explanation of Arabindo is that he one knew a man, he does not give, and he says that he was a man of very high religious principles and that, so far as he knew, he had no concern with politics. It is evident that if he was a man of that sort and if these were really his proclivities his name would not be in these different documents, and would not be turning up at the garden, in Gopi Mohan Dutt's Lane and other hot beds of this conspiracy.

Mr. Norton said, I think Paresh was seen buying the Empire and then rushing off of 48, Grey Street Arabindo says that he was there on the 28th and this visit to Grey Street becomes very important, because Arabindo was there. What were they doing there on the 28th of April? These men had left Calcutta some days ago and the other members were taking the evening papers to see if the murder had been committed. They were in consultation with Arabindo and took the paper to 48, Grey Street.

Ex. 300-27 is from Abinash Chakraborty and begins “My dear Arabindo, your letter has taken my surprise” (Reads).

The Judge: How do you know which Abinash is this?

Mr. Norton: From the tone of it, whether he is Abinash the accused or Abinash Chakrabarty who wrote it, if the one wrote it is the other who is referred to in the body of the letter. Nikhileswar in the Yugantar office, or he refers to the Chattra Bhandar dispute. Whichever of these it refers to the point is that Arabindo is regarded as the man best qualified to settle it, not on account of his personal character but on account of his connection with this matter in which they all have a like and equal interest. In it the writer is entreating Arabindo not to sever his connection in consequence of Nikhileswar’s foolish conduct.

Norton said Abinash was living with Arabindo at Scott’s Lane, and he moved with him at the end of April to 48, Grey Street. In that interval he was doing nothing but merely living in the house looking after the domestic affairs of Arabindo? He was far too intelligent a gentleman, far too good to accept the position of factotum to Arabindo in regard to household matters. Having regard to all these facts it is impossible to say that he had severed his connection and it is also impossible to say that, living as he was under the same roof and breathing the same atmosphere with Arabindo that the latter could be absolutely free from my knowledge of it. If I can show by the evidence against him that he was connected with the conspiracy it will go a long way towards bringing it home against Arabindo also.

In Page 181 (Reads) “Passive resistance is madness if there is no active resistance”..... “Collecting arms for carrying on war with the sovereign” “The work has first to be done noiselessly etc.,” I will be reminding you that Arabindo in his letter to his wife said that he has got some design in view which will require unlimited money. So that Arabindo was dreaming the same dream that these men were giving printed expression to, and the thing was to be carried out in the same fashion and the money to be devoted to the same and as was in contemplation by those who were responsible for the issuing of these books. The money was to be taken from their own community by the application of force. This is what book says (Reads) what is the meaning of these maps showing the residence of private persons with treasure houses carefully marked out and dotted all over them? what is the reason for these plans giving these residences of these persons and giving these places? What were the reasons

which actuated these leaders in designing these plans? Who made this plan. In order that it should be secured by dacoities by our means for a purpose which were considered very praiseworthy.

We have a picture of India after it has been released from the thrall of (Reads). Look at this annotation from the Gits, which is printed at the beginning of this work. I have taken the translation of Mr. Beasant. There can be no stronger comment against Arabindo that that he was in full sympathy with, if not one of these actually responsible for the book, a copy which was found in his room. Declaration such as these set forth among an unthinking crowd of boys involves the gravest responsibility on those who issued the book. The issuing of such declaration as these is greater than almost any responsibility which is to be found in the history of any revolution.

12-03-1909

March 6, 1909

THE ANARCHISTS

Aurobindo at first, had no connection with Abinash until he engaged Abinash as a servant.

Counsel described the area covered by the haunts of the conspirators as a triangle consisting of the Manicktolla garden, 30-2 Harrison Road, and Seal's Lodge as its legs and in this triangle were included Abinash, Barin, Monmohan, two Ganguli's, Bhobobushan Chaki, Sudhir, Lile of Bombay, Indubhushan Roy and Arabindo.

Counsel contended that both the brothers Aurobindo and Barindra should be ignorant of what was going on in the garden they being the joint proprietors. It was not necessary to prove his complicity with the garden conspiracy.

March 6, 1909

BOMB CASE AT ALIPORE

Mr. Norton called another witness Inspector Narayan Govind of Bombay.

Examined by Mr. Norton the witness disposed to having taken notes of Arabindo's speeches delivered in Bombay in January 1908. Witness believed that Arabindo lived in Bombay at the Javjee buildings as he was always seen in company with Ram Chandra Prabhu who lived at 44, Jayjee Building, Ram Chandra was an extremist under the Surveillance of the Bombay Police.

Witness said, Mahadeb, Rajaram Bodas, a pleader of Bombay and an extremist, introduced Arabindo at the meeting of the 15th of January 1908. Dr. Deshmukh of the Bombay Medical College was the Chairman, but he was unavoidably absent. Arabindo was received with an ovation of Bande Mataram. Bal Gangadhar Tilak lived with Dr. Deshmukh.

Mr. Norton then reading the report referring to Arabindo's speech, pointing out the necessity of National Schools.

Witness then referred to another speech of Arabindo's advocating the acceptance of Nationalism as religion. The speech, witness said, had also reference to Swaraj, Boycott and National Education witness said that Ramchandra Prabhu was the Sub-editor of the Indu Prakash published at Bombay, but that paper advocated moderate view.

Mr. Dass pointed out that the questions concerning Khaparde, and others would lead to nothing.

Cross-examined by Mr. Dass, the witness said he took no notes of the speech delivered by Arabindo on the 19th of January and he wrote his report from memory. He remembered that Arabindo used the expressions "Nationalism", "religion", "creed" and "persecution". He remembered Arabindo saying that Government was not doing what it ought to do in regard to education.

Mr. Dass filed a petition on behalf of Arabindo Ghose contending that the Court had no jurisdiction in the case that there had been misjoinder of charges that the documents found in some of the searches were not evidence against him : that the committing Magistrate had no right to record the evidence or the confessions in as much as he did not legally take cognizance of the case, and that the judgements filed in the case were not admissible against him.

March 9, 1909

THE ANARCHISTS

Mr. Norton said two copies of “Romanity” were found in Aurobindo’s house. There was a letter found which was signed by Kali Mohan Ganguli and addressed to Abinash, as Manager of the “Yugantar”.

Counsel then referred to the evidence of Pabitra Charan, Raghu Nath, and Bama Charan. From their evidence it appeared that sometime in June Aurobindo came down to Calcutta from Baroda and almost immediately after his arrival the “Chatra Bhandar” was started. Aurobindo witnessed it in conjunction with Subodh Chandra Mullick. Why was Aurobindo selected for this? Because there was a real underlying connection, it did not appear because they did not wish to incriminate him. His inference was paramount and his connection with the “Chatrabhandar” was most intimate.

March 10, 1909

THE ANARCHISTS

After drawing the attention of the Court to some of the exhibits, Mr. Norton said that Aurobindo in his statement had said that he never had any connection with political works and that he was a mere spiritual missionary. Counsel said that was false. There was a series of articles which not only appeared in the “Bande Mataram” which was under his supreme control but reference of which was found in a diary, which was kept by Aurobindo Ghose. Aurobindo was flooding the columns of the “Bande Mataram” with articles which carried extra weight. It was, he, who shortly after his arrival from Baroda, induced Subodh Chandra Mullick to finance “Bande Mataram”. It was evident that he was selecting the Young men to inspire them with political ideas. There was no doubt that the great center of the conspiracy was in Calcutta. Counsel then said that one of the exhibits found at the search was a book called “Human Bullets” and it came from Japan to the great center of the conspiracy—Calcutta. Counsel thought that at the time the search was made that was the only book which came to India and the book was sent to Aurobindo. It was, however, curious that the information with regard to that book, so far as its editorship was concerned, was found in a document inside the garden. That went to show that if Aurobindo did not go to the garden himself, he was in touch with somebody

else who got the information and entered it in the document in question at the garden.

A letter was also found at the search from the “Yugantar” office signed by Abinash Chandra Bhattacharjee and addressed to “Sejdada”, that is Aurobindo Ghose. How came Abinash of the “Yugantar” office to be writing that letter which was found at the search of the “Bande Mataram” office? The letter was evidently written between 13th October 1907 and 7th November 1907. Aurobindo in his statement admitted his connection with Abinash from February 1908. That letter showed that Aurobindo must have known Abinash previous to February 1908. Previous to that they were intimately connected with each other and were as intimately connected the Mrs. Ghose was asking about Abinash in her letters to her husband. In that letter Abinash was asking Aurobindo for the supply of a printer, for the “Yugantar”. Then went to show that the “Yugantar” and such other papers were under the supreme control, of one supreme individual, who was no other than Aurobindo Ghose. The search of premises No:48, Grey Street proved Inter-Communion of interest and close union between, “Yugantar”, “NavaSakti” and the “Bande Mataram”. In the connection Counsel would mention that when the “Bande Mataram” office was searched Upendra Nath Banerjee, Sub-Editor of the “Bande Mataram” was there and that Upen was the professor of religion and played a very important part at the garden. That also was a link to connect Aurobindo Ghose with the garden. Counsel would first deal with the evidence against Abinash who was arrested along with Sailendra and Aurobindo at 48, Grey Street. Aurobindo and Sailendra were arrested downstairs, while Aurobindo was found upstairs along with his wife. Some of the documents found there connected with the three together. That fact also strongly went against Aurobindo. Exhibit300-1 which was a letter from Abinash and addressed to Sejdada was found in Aurobindo’s possession. It indicated intimacy and friendship between Aurobindo and Abinash on 23rd November 1907, and discredited Aurobindo’s statement. The letter was a remarkable one in many ways. It showed the intimacy between the accused of a political nature. Exhibit 300-2 was another letter from Abinash to Aurobindo and from this letter it appeared that on 13th November 1907, Aurobindo was at Deoghur. This letter too was found in Aurobindo’s possession, and it contained reference to Sudhir, one of the accused persons.

March 10, 1909

BOMB CASE AT ALIPORE

Referring to Arabindo's connection Counsel said that they found him in 1905 sacrificing himself and starving his wife through a religious frenzy and pouring that money into other channels the organizing of political bands to carry out their political views which ended eventually in the procuring of the large number of arms and ammunition some of which had already been used in improper and illegal purposes.

Counsel read again to show that Arabindo's return to Calcutta was synchronous with the birth of activity and the genesis of "New India" and "Bande Mataram".

March 11, 1909

THE ANARCHISTS

Mr. Norton continued before Breach Croft said that exhibit E1-1 was found in 48 Grey Street from Abinash's quarters. It was his account book kept on behalf of Aurobindo. This exhibit was very important one because in it was mentioned not merely a series of names but it contained a series of circumstances of things, which were also important in connection with the general argument. Counsel drew the attention of the court to the contents of the book and said that here they had got evidence of both the literature and books, which the conspirators had adopted, as means to disseminate their influence throughout Bengal. This book is not only evidence against Abinash, but against all his co-conspirators, the 36 accused in this case. The book established connection between the "Yugantar" and Aurobindo through Abinash, from whom Aurobindo was unable to dissociate himself. The book also proved the extra ordinary influence which Aurobind had over Abinash, and they were absolutely hand in hand all through from start to finish. Exhibit 314 was a NavaSakti account book found at that search, and it contained reference to Debabrata, Harrish and Taranath Roy Chowdhuri and established connection between Abinash and Harish Chandra.

Mr. Norton referred to another telegram in which Sailendra Bose used the name of Abinash. It was sent from 23, Scott's Lane. Counsel continuing said that Aurobindo was in the habit of confiding letters for Abinash to the care of a third person.

Evidence sows Mr. Norton went on that on the 30th of May the day on which the Muzaferpore outrage was committed. Barindra had been to the Empire office to purchase a copy of the paper after which he entered 45, Grey Street, while Aurobindo was living there. This Counsel submitted was with a view to see if the outrage pre-arranged had been committed.

The Counsel then referred to the book Mookti Kone Pathe (in which way lies the salvation), the authorship which was ascribed to Abinash. The book sought to justify stealing and thieving if it was done for the so-called cause of the country. Evidence showed that the men had already recourse to these pernicious methods of collecting money on the plea of devotion to the mother land. The number of lives sacrificed after the institution of the case clearly showed what the book had been able to do and there was no knowing when they would be able to see the end of such things. Aurobindo was either directly or passively connected with the publication of the book.

March 11, 1909

BOMB CASE AT ALIPORE

The witness Nikeleshwar Roy admitted that the contents of the letter were correct but denied that he wrote for the reason Counsel said that Arabindo's name had been mentioned in it. Arabindo and Barindra were cited as arbitrators to settle some dispute about the Chattra Bhandar accounts. Counsel argued from this that Arabindo and Barindra were in close connection with Satyendranath Bose, the Agent of Chattrabhandar at Midnapore.

Counsel then referred to the search at 2-1 Creek Row on July 30th, 1907, and read from a letter written by Arabindo to Bepin in which he asked for help to persuade Subodh Mullick to finance the "Bande Mataram" for types, from this Counsel deduced that Arabindo was from the very outset concerning himself most deeply with this newspaper. He considered this important as it contemplated the statement made by Arabindo to the effect that he never had any connection whatever with political work and that he was a mere spiritual missionary. Counsel emphasized this statement as false and said he would prove it up to the hilt, by a series of leading articles which not only appeared in the "Bande Mataram" at a time when Arabindo was in Supreme Control but also in Arabindo's diary found at 48, Grey Street that these articles were written by Arabindo Ghose. He was flooding the

columns of that newspaper with articles which carried extra weights from the fact that it emanated from so high an authority in politics and so high an authority in English grammar. Why asked counsel, was he seeking to make a false statement? Because he knew that his political connection with that newspaper would imperil him in criminal prosecution. That falsehood threw a considerable amount of doubt on Arabindo's other statements about which he has not been able to produce any evidence.

Counsel referred to a book called "Human bullets" which he said sounded worse than it properly was. It was written from Tokio and referred to the Japanese war. Counsel said corroborated his previous contention that the agitation spread to vast lengths to Tokio in the Far East and to Vancouver in the west as previously shown. It showed that persons imbued with the class of particular thought were writing to the head centre – Arabindo holding him up as a divine effigy and bearing this in mind. Counsel emphasized the fact that these proceedings had not been started one minute too soon. A copy of this book found inside the garden pointed to the fact that Arabindo was connected with one inside the garden.

Referring to a telegram which Counsel characterized as that "famous telegram" sent from the "Bande Mataram" office to Subodh Mullick which read "for me that art not, arrested." Mr. Norton said this referred to the arrest of Arabindo, and he did not think it an unfair suggestion. Was anyone arrested on May 2nd, whose interests would disconcert the "Bande Mataram" so much as to necessitate a telegram being sent. From the mere fact of his name being concealed it threw a cloud of suspicion, not only on Arabindo but also the "Bande Mataram." Among the papers found at the search in the "Bande Mataram" search was Mr. Chakraborty's opinion as to the policy of the paper. They wanted to know in the Editor or anyone else wrote seditious article whether the shareholders would be held liable. Thus said, Counsel was in pursuance of some philosophy which brought the newspaper into birth and for the promulgation of their views to carry out a certain scheme. That scheme would involve criticisms and attacks upon the actions of Government and for which they would have to use language which might bring them both under the displeasure of the authorities and would lay them open to criminal prosecution. They wanted to know in that view that if they printed the paper in this language whether the shareholders would be affected. They were not referring what they had already written but what they were going to write – prospective sedition so that they would measure to safeguard themselves from the law. This said, Counsel was one

of the reasons why the Editor's name was concealed. The reply of Mr. Chakraborty to the effect that the shareholders would be liable only to fine must have made Subodh Mullick leave a deep sigh of relief. I can abuse the Government and they can't send me to jail. A fine is nothing to me. That opinion had a great effect on the "Bande Mataram" and Arabindo both that time clearly made up his mind to go the whole hog and eventually went so far as to advocate violence.

Mr. Norton then proceeded to show that all these newspapers by the evidence he adduced were connected one with the other, the supreme control of all being placed under the care of Arabindo Ghose which was natural owing to his intellectual prominence over his fellows. Their political advancement was to be affected by news-papers and for this reason. Counsel averred those various newspapers were started when the "Yugantar" was in trouble and was being fettered by Criminal prosecutions in a Court of Law the "Navasakti" was started and handed over to Arabindo with the object of disseminating their views and sending out this profligate literature throughout Bengal. For that purpose? asked Counsel – Massacre and revolution. They were careful enough to conceal the names of the Editors. They could not get tired of these repeated prosecutions because they were martyrs, but they were getting careful – even Martyrs are careful. So as to evade the Ferringhees, who sat over judgment. The "Navasakti" was started to carry on the work of the "Yugantar", when the Editor of that paper went to jail and Arabindo was appointed Captain of the ship. After summing up in regard both various printing presses, Counsel dealt with the accounts of the "Bande Mataram" and referred to various items in the account book which was put down as being loaned. This Mr. Norton characterized as entirely false and misleading and was only done for the purpose of balancing the accounts to meet the conditions of the Act.

March 11, 1909

ALIPORE BOMB TRIAL

At the Alipore trial Mr. Norton traced the connection of various prisoners with seditious papers such as the Yugantar. A list of subscribers was found showing that the Yugantar was sent to 11,000 persons. Counsel argued that the paper Bande Mataram was under the Supreme Control of Arabindo, who knew his close connection with it would imperil him in criminal

proceedings. Mr. Norton referred to the book “Human Ballot” and said – “when you find that letters of congratulations and appreciations are coming from all parts of the world to India, more especially to Calcutta and still more specially to Arabindo, it is clear that these proceedings had not been started one moment too soon.”

March 12, 1909

THE ANARCHISTS

Mr. Norton discussed the association of Sailendra Nath Bose, accused with Abinash Chandra Bhattacharya. He remarked that they were arrested together at the “NavaSakti” office. Besides they lived together also at 23, Scott’s Lane. Aurobindo in his statement said that he simply saw Sailendra occasionally coming to the house.

Referring to this, Mr. Norton observed that the statement was false, because there was proof that Abinash and Sailendra lived together at 23, Scott’s Lane, where Aurobindo also lived.

Counsel made reference to another letter addressed to Sailendra at the same address. This was further proof that Abinash and Sailendra lived together of which Aurobindo was perfectly aware.

Counsel observed that the evidence proved Sailendra’s connection and association with Abinash, Barindra, “Yugantar” and with Aurobindo, though indirectly, Sailendra’s connection with “Yugantar” was during the most dangerous part of the conspiracy being at the time when the pamphlets “Burkoman Rananiti” and “Mukti Kone Pathe” were published.

Counsel next made reference to a letter from Abinash to Aurobindo. Mr. Norton did not know whether Abinash referred to was Abinash Bhattacharya accused or Abinash Chandra Chakraborty. He also referred Indranath Nundi was associated with the “Yugantar” and intimately connected with Aurobindo. The letter about the “Sweets” Counsel observed was strong evidence against Aurobindo. The defence did not suggest it was a forged document. All that Aurobindo said in his written statement was that Barin could not write such a letter and Aurobindo did not receive it. It must be said to the credit of Barindra that he did not repudiate in his retraction this statement about that letter even to save his brother.

Adverting to Aurobindo's statement, that he was looking for a purchase of the garden. As Norton observed considering the sacrifice of Aurobindo in the cause of his country it was a fair suggestion to say that he left the garden for the cause of the country.

March 12, 1909

BOMB CASE AT ALIPORE

Counsel said Abinash's quarters were really the accounts of Arabindo kept by Abinash. They mentioned not only a series of trains but a series of circumstances and things which are also important in connection with the general work.

Counsel then took the book page by page and pointed out various incriminating evidence connecting several of the accused as also various places where the conspiracy was actively carried out. Counsel, by the various entries in the book connected the people living in 48, Grey Street with the Samiti Press: 48, Grey Street with Serampore and the approver Goswami since deceased which was evidence not only against the approver but against the 36 accused; and Serampore and 48, Grey street in the garden.

Mr. Norton dealing again with the account book mentioned in the first paragraph of this report referred to an item of Rs. 40 for house rent and attempted to connect this with Arabindo. The Judge asked him his reason and Mr. Norton said the "Shejdada" and practically making him a God and Counsel took this as an example of the latter's influence over the former. The passage continued "we have fallen owing to the intemperance of the "fringes" and said Counsel "who is going to redeem then and take them to the promised land flowing with milk and honey? Arabindo. He will release them from their state of subjection and slavery and will take them to a field of roses when the land is presided over by Bengalis alone. He is the modern Bengali Joshwa standing on Pisgah and promising them the fertile valleys beyond.

Then taking the letters written by Mrs. Arabindo Ghose to her husband- Counsel pointed that there was a passage referring to the Rent of Rs.40 of a house taken by Arabindo to be exorbitant putting this letter against the item of Rs.40 mentioned in the accounts. Counsel said he could come to no other conclusion but that this book was the property of Arabindo Ghose.

Counsel then referred to a postcard connecting Abinash and Upendra who Counsel Characterised as one of the most dangerous conspirators here and was the teacher of the Gita. It also connected Sailendro the Post Card being addressed to No.28, Scott's Lane and which also referred to two young friends Sisir and Hemendra Nath. Counsel asked, if it was likely that Upendra would go to 23, Scott's Lane and Arabindo do whose house it would have no knowledge of the fact. That house was occupied by three men amongst whom was Arabindo the fountain head and Director General of this Company until the circumstances the internal evidence not only in pointed to the connection of these persons out to the connection for the purpose of a political revision.

Referring to Bhaa Bhusan Mitter otherwise Burcoomer Mitter, Mr. Norton said they had his felt name appearing in the garden. He is referred to in a book in the handwriting of Arabindo.

The Judge interrupting asked why Counsel said that a pencil book mentioned by him was in Arabindo's handwriting.

Mr. Norton replied that the book written in pencil was a curious or oratorical communing of a man who on his own evidence was a visionary Arabindo was sitting and dreaming over the circumstances then pressing his mind of which he was taking a pencil note and writing out his thoughts as they entered his head. However, Counsel promised to deal with that when he came to refer to the part played by Arabindo in the conspiracy.

Counsel referred to a letter written by Arabindo's wife to Arabindo referring to the lease of 23, Scott's Lane. She complained that Arabindo told his sister that the lease had been signed, but no one wrote and told her to the contrary "a position in which many unfortunate husbands find themselves placed in regard to the their "sister-in-law" remarked Counsel.

Mr. Norton passed on to the documents found at 134, Harrison Road which contained the name of the famous Lele from Bombay and who Arabindo said was a man of very religious principles and one who did not concern himself with politics. If those were really his proclivities Counsel asked how come a certain book, found at the search, and referring to politics, to bear Lele's name.

Mr. Norton then referred to certain documents with the object of bringing Sylhet and Calcutta into touch, concerning the conspiracy.

March 12, 1909

ALIPORE BOMB TRIAL

Mr. Norton quoted from a certain book in which revolutionary measures were suggested, including the manufacture of bombs. He said “there can be no stronger comment against Arabindo than that he was in full sympathy with, if not one of those actually responsible for the book, a copy of which was found in his room. Publications such as these sent forth among an unthinking crowd of boys involves the gravest responsibility on those who issued the book. The issuing of such publications as there is greater responsibility which is to be found in the history of any revolution”.

March 12, 1909

The Alipore Trial

The long drawn out trial in the Alipore Conspiracy case is at last nearing a conclusion. Mr. Norton is at now dealing with the exhibits, and yesterday took up the question of the book “Mookti Kone Pathe”, which, he said, was a distinct appeal to violence. The book represented the British Government as being grossly unfair to India and it attempted to rouse race animosity, and to induce people to have recourse to violence.

It was one of the functions of the conspiracy to collect funds by thieving and stealing. The existence of maps and plans in the possession of conspirators clearly proved the fact. The book sought to justify stealing and thieving, if it was done for the so-called cause of the country.

The evidence showed that the men already had recourse to those pernicious methods of collecting money on the plea of devotion to the motherland. The number of lives sacrificed after the institution of the case clearly showed what the book had been able to do and there was no knowing when there would be an end of such things.

Aurobindo was either directly or positively connected with the publication of the book.

12-03-1909

March 12, 1909

ARABINDO'S ATTEMPT TO SELL THE GARDEN

Norton said, Sailendra was found living with Abinash and was arrested with him at 48, Grey Street on 2nd May, in the same place in which Arabindo was found. It shows that Sailendra was in close touch during that period with 48, Grey Street. The fact that it was redirected to 23, Scott's Lane shows that at that time he must have been living at 23, Scott's Lane. That point is effective for the purpose of meeting the statement of the defense and put forward by Arabindo that he knows nothing about Sailendra. He was coming to that house, and he was not aware anything further in connection with him. The fact that it was addressed to 23, Scott's Lane, is a very strong evidence that he was living there. This fact is further carried by his close connection with Abinash. If Sailendra was living with Abinash, in the month of April at 23, Scott's Lane it would be of no use to accept the defense of Arabindo that he knew nothing about Sailendra.

Ex. 311/1 (Reads). These accounts are not only the accounts of Sailendra and Abinash, but also of Arabindo and all others. Ex.308/4 which I also read yesterday is an account headed "An account of Sejdada". You find that entry of Rs.3. I say that it is the same Rs3, mentioned in Ex.308/2. These two books bring Abinash and Sailendra very close conjunction with one another and that bring both of them into very conjunction with Arabindo.

The Judge. What was this place in Jugal Kishore Das's Lane?

Mr. Norton: It was a place where he was living. He was sharing quarters with Abinash and Arabindo, and had been previously living at 23, Scott's Lane with Arabindo. There is no evidence to show what that room was being used for. Sailendra was entitled to see Abinash's name in a telegram signed by himself. The address is 23, Scott's Lane and Arabindo was living in that house.

In addition to the Foreign Mail found in the search on 1st August there was also found a peon book Ex.390, containing Arabindo's and Indra's signature.

Norton submits that the documentary evidence taken by itself is very strong to establish its connection with Abinash and Arabindo. It shows that

he had been living with them at both 48, Grey Street and 23, Scott's Lane and it shows its connection with Arabindo. Above everything else it shows his intimate connection with the Yugantar which covers the most dangerous period when it was engaged in printing the Rananiti and Mukti Kon Pathay and this evil association assumes most serious aspects.

Abinash Bhattacharya or Tara Nath Chowdhury wrote Ex.1239. It is a letter to Arabindo in which reference is made to the question about Nikhil being a fool in regard to the fund and asking Arabindo not to dissociate from the call on this account.

Exhibits 1154, 1155 and 1171, which are pictures respectively of Arabindo, La La Lajpat Rai and Upadhyay. If we did not know the circumstances attached to their careers as politicians then these pictures would have no significance, but knowing the harm they have done by their political views and actions we say that the fact of these pictures being found in Indra Nath's house is an additional fact to his discredit. Exhibit 1174 is a picture Arabindo and 1175 is the notorious Bepin Chandra Pal. Then there were also pictures found there of Tilak and Bhupen and group pictures of Lajpat Rai, Tilak and Arabindo.

Ex.1057 was found at Benares – a notebook on the first page of which was the entry "S.C." for urgent payment, Chattra Bhandar, Rs.40 and Indra Nath Nundy, Rs. 40, when we remember that Subodh Mullick was the gentleman, who gave Rs.500 to the Yugantar, and was an intimate associate of Arabindo Ghose, in whose house Arabindo Ghose lived and whose connection with Arabindo, even if it was as it ostensibly was, and as it was said to be by some of the witnesses, is a serious matter, even the fact that Indranath's name was found in a book in the possession of the Mullick's requires explanation. A letter from H. Ghose, who wrote I do not know whether this letter refers to Indra and his brother or whether it has reference to Barin and Arabindo. Mr. Norton said, one of the first features in the case against Mr. Mitter in his association with Taranath, a Yugantar man, and also with Arabindo, judging by his letter to Taranath.

Norton said, Barin tells us how, with infinite patience, he travelled about the greater portion of Bengal attempting to arouse sympathy, but being dissatisfied with the results, and feeling he was not making head way he returned more or less disappointed to Baroda where his brother Arabindo was. It was he who conceived the idea of combining religion with politics, in the belief that religion was the only foundation upon which he could build

and edifice to withstand the storms of time or the Government. In that view he set to work.

Barin's intimacy with Abinash is important because the length of the intimacy with Abinash is in same degree the measure of the intimacy between Abinash and Arabindo.

It must be recollected that Barin, although, he retracted his confession, has never said it was not voluntarily made, nor that it was untrue. He has retracted it, but we must say to his credit that he has never said it was untrue. The value of that will be seen, apart from Hemchandra Das, as against Arabindo. When we came to discuss the "Sweets" letter the position of Arabindo in consequence of the confession of Barindra is most extraordinary. Indeed, it is so strong evidence that so far as Arabindo is concerned it is the very turning point in the case. He was bound either to deny the letter together or to try and put the most innocent construction upon it. He elected to repudiate the whole letter, and he put it in a curious way. He does not say it is a forgery, but says his brother could not write it, that his brother could not have written such a letter, and that he never received it. If that is true, why has not Barindra Kumar Ghose said in this court that he never wrote it? He has not said so, because whatever his faults may be, his confession is a truthful one, and he is not going to withdraw a single word of it, even to save his own brother. He will go so far as to retract it to help Arabindo, not himself; to give Arabindo an opportunity to say this confession has been retracted. This letter stands upon this extraordinary footing – that the man who wrote it will not deny it, and the man against whom it is used will not say it is a forgery. He says, "I did not receive it," to which the answer is that it was found in his house; "My brother did not write it", the answer being that his brother does not say so; and "my brother could not have written it" to which the answer is that his brother did write it."

The statement of Rishikesh which shows that on one occasion while he was at 23, Scott's Lane, a boy came for Arabindo, whom he saw there, and after he had gone out, Rishikesh, with Barindra, Abinash and Sailendra went to Russa Road. But 23, Scott's Lane, which was the house of Arabindo and Abinash.

As regards Arabindo, you will probably recollect that the garden partly belonged to him, but he was not a man very well off. The evidence was that he had tried to sell his property for Rs.7,000 to pay off some debts, but it is unfortunate this evidence leaves off at an unfortunate time for Arabindo's

case. What was he doing between the time to which the evidence refers and the time when he was arrested?

Counsel for the defence: Waiting for a higher price.

Mr. Norton: Yes, the English man's blood; that was the higher price. I do not say he did not wish to get rid of that property; or to pay his debts; he probably did, but he preferred to serve his country. He would wait for his Rs.7,000 and take out the interest by letting it to the conspirators. There is absolutely no evidence that he actually tried to sell it except one, in 1906, he put an advertisement in the Exchange Gazette. He does not take a single serious step whatever to get rid of the property. Let us assume there was a body of conspirators meeting there and that Arabindo knew of it. Would he be likely to turn these men out? I say no. The national cause was in his eyes of greater value than paying his debts. I say if Arabindo Ghose had been really sincere in his efforts to get rid of that property that steps he would have taken would have been very much more serious. Such serious steps were not taken because he did not want to get rid of it. He was content the debts should run, and in the meantime that the garden should be a home for the training of men interested in a great national movement. Even in his letters to his wife I can find no reference to these debts, to any attempt to sell the garden, or indeed to the garden at all.

13-03-01909

March 13, 1909

THE ANARCHISTS

Mr. Norton resuming his address dealt with an exhibit, which, he said, proved association and co-operation amongst Barin, Upendra Banerjee, and other accused persons. Upendra was the teacher and Barin was the active organizer. The Sudhir mentioned in the exhibit was the accused of that name in the dock. It was the Sudhir of whom Aurobindo, in his written statement, spoke as one of his relatives. This document proved the association of Sudhir with Aurobindo Ghose.

Counsel quoted a description of Aurobindo contained in a letter written by Ram Chandra Probbhu. The writer put him down as "a simple, childlike and saintly soul".

Next speaking about Aurobindo and Barindra Counsel said that the defence suggested that there was no close communication between them, while in Calcutta. This was not likely. But, continued Mr. Norton, he was informed that some trouble had arisen and since that, the two brothers were not on speaking terms.

Commenting on a scribbling found in the garden Counsel observed that it was in Aurobindo's handwriting. There was a reference in that scribbling to Barin Bhababhusan, Sudhir, Profulla. Referring a letter from Abinash to Aurobindo, Counsel observed as the writer referred to Barin's health, it sowed Aurobindo took great interest in his brother. Speaking of another draft of a telegram sent to Despande from Ghose, 23, Scott's Lane to know Charu's address, Counsel remarked that was in Barin's handwriting which went to show Aurobindo's connection with Barindra. Barindra could not use Aurobindo's name without his knowledge. Counsel observed that this Charu or who address Aurobindo was anxious was Mr. Charu Chandra Dutt of the Civil Service then residing at Ahmedabad who contributed some money to the conspirators. Counsel remarked that two gentlemen of the civil service ought to have been here to take this trial with these prisoners.

Mr. Norton then dwelt Aurobindo's letter to his wife dated 6th December. Counsel pointed out that in that letter Aurobindo said that Barin was not in Calcutta which meant that Barin was in Calcutta on the 6th. From Barin's confession Counsel pointed out that he went to Naraingarh and came back on the night of the 5th after making arrangements to blow off the L.G.'s train. Counsel contended on the 6th Aurobindo came to know of Barin's return so he was also aware on what mission Barin had left Calcutta. This, Mr. Norton, urged, was an extremely strong evidence against Aurobindo with regard to their overt act.

March 13, 1909

ALIPORE BOMB TRIAL

Mr. Norton pointed out that Manicktollah garden belonged to Arabindo Ghose. It had been said he tried to sell it but what was he doing between the time to which the evidence on that point referred and the time when he was arrested?

Part VI: The Defence, Closing Arguments and Verdict

One of the counsels for the defense interjected the remark that he was waiting for a higher price.

Mr. Norton responded – Yes, the Englishman’s blood, that was the higher price.

March 13, 1909

BOMB CASE AT ALIPORE

The evidence against Sailendro Bose to form the group of those connected with the “Yugantar”. In the first instance, it was quite clear that he was found living with Abinash and was arrested at 48, Grey Street on the 2nd of May at the same house in which Arabindo Ghose was found. The association, however, of Sailendra, Abinash and Arabindo dated back to the co-association at 23, Scott’s Lane during February and March, 1908. He referred to a letter re-addressed to Sailendra at Scott’s Lane for the purpose of meeting Arabindo’s defense that he did not know Sailendro.

Counsel referred further to several sets of documents connecting Sailendro with Nirmal with Abinash and Arabindo: with Bhibuti, Sirsir and Dindoyal.

March 13, 1909

ALIPORE BOMB TRIAL

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March 13, 1909

FOR EVERY EMERGENCY

Bengal Anarchists

Ex. 76 gives the name and initial which with our knowledge of the accused and the association that existed between them can fairly be allocated to the right person. For instance, Sudhir's name is mentioned four times. Only it is suggested, and that suggestion has not been borne out that Sudhir here is a cousin or a relative of Arabindo Ghose. There is no record or no evidence to show that the Sudhir referred to in Arabindo's statement as being his wife's relative had any concern whatever with his conspiracy in the garden, or anywhere else.

Norton said, we have an entry kept in the garden, in which we find reference by Barin to a man named Jotindra Banerjee, informing him of Arabindo's movements. 24th April was a very important date, when two young boys went up to Mozufferpore for the purpose of killing of Mr. Kingsford. Ex. 259 implicates Arabindo and Barindra and points to Arabindo's connection with the garden. A translated copy of the Bhavani Mandir was found in the room. Then there is a note "visit 44-3 Harrison Road Daily. "Why Daily."

Norton said, we have the letter from Bombay dated 22nd February 1908, addressed to Hrishikesh in which the writer says he saw Arabindo and Barindra in Bombay. This fact of the connection of the two brothers in Bombay is very important, because it has been suggested that there was some unhappiness between them, and that they were not on speaking terms. The letter also mentions Arabindo and says of him – "He is a simple, childlike, saintly soul, yet burning with such fires of patriotism as I have rarely seen. That is very probably true, and I do not find fault with the description in the least. That is at once, I say, his charm and his danger. The writer also says that Barindra asked him to come to Bengal and join in the work there, but so far as I know, he has not done anything of the kind. In fact, he appears to have stuffed his ears with cotton wool as a protection against the allurements of his Seylla and Charylides, Arabindo and Barindra.

This letter then seems to point to the fact that the two brothers were together in Bombay at this period.

Ex. 299/7, which is that extraordinary scribbling in a book which contains writing which is unmistakably Arabindo's and contains a reference to Barin.

If Arabindo did not write it, who overwrote it made a reference to Bhusan, Sudhir and Barin again. I will deal with that document, which remember was found at 48, Grey Street, when I came to deal with the case against Arabindo.

However, I would point out now and in the book, we find this telegram referring to several persons of great importance in this conspiracy, and that I submit, connects up Barin, and Grey Street, and the Garden.

Then we have the letter dated 23rd November, 1907, from Abinash to Sejdada, and in that letter he says “Barin is not doing well, and is subject to fevers.” It is important for this reference to Barin, and also because it shows that Arabindo and Brindra are on sufficiently good terms from the elder brother to take a brotherly interest in the health of the younger. There is a question, in Ex.40-12, as to whether it relates to Baren or Barin, but under the general law of evidence in conspiracy cases, it affects both because it has been found in a common nest- the Garden.

Ex.184 is another draft telegram which is no less important than the letter. Norton said “I would point out the first sheet, where the engines and that are, there is scribbled “K.K. Mitter, 12, 41, Champatolla First Lane, Calcutta, which is certainly a significant thing to find in a book of this kind, and on the reverse side there is the draft telegram. It is as follows: - “Krishna Desande, Baroda, from Ghose, 23, Scott’s Lane in February and March 1908. We do not know when he left, but we have the receipts to show that he was living there then, and perhaps long, even April, but that I cannot say. However, this telegram must have been written about that time. It is very important for the reason that we find this in a book found in the garden. It is true, of course, that there is no evidence to show that Arabindo had had physical access to this book, but that is unnecessary. If there is one general design of the conspiracy, it matters not where he carries it on very well, I put forward the suggestion to you that this is in Barin’s writing – At least so it seems to me, but I may be wrong. Well, assuming it was he who wrote it, that shows, I submit, that he or whoever wrote that telegram, was on terms of such intimacy and good feeling with elder brother (Arabindo) that he was at liberty to and did use that brother’s name and address.

There is plenty of evidence to prove that Barindra was in the habit of visiting his brother at his house in Scott’s Lane and elsewhere. As to the fact there can be not the slightest doubt, it is admitted by Arabindo himself in his written statement.

This then is a question to which, I say, you can only find an answer by taking all the facts of the case together as far as we know them. If you are satisfied that there was a general design, and that Arabindo and Barindra were cognisant of it, and were at that address, you have no need to consider whether Arabindo was aware of the fact of this use of his name and Arabindo gave his assent to his common design then every act deny by any conspirator can be used against his co-conspirators, and I submit the evidence against Arabindo is ample and conclusive. If you believe it to be true, and believe this conclusion cannot be avoided that there was a knowledge of this conspiracy on his part, that, although as a matter of fact, he did not go to this Garden, himself, that he was in touch with the men who went there, and was actually living with two men, who have been conclusively proved to have been in the habit of going there, then the fact that Barindra was using his name with or without permission is immaterial. There was no reason why his brother should not be consulted when this telegram was sent, and I point this out as strong evidence that the elder brother, Arabindo, gave more than a mere passive spiritual assent to the conspiracy as a whole.

A Pleader: There is nothing to show that Arabindo's name, name or address was used.

Mr. Norton: You see, my learned friend will not even pay me the compliment of listening to what I am saying. I say his name and address were used there. "Ghose, 23, Scott's Lane", is Arabindo, and Arabindo's address. There is positively no getting away from that. If, however, it was sent by Barindra in his own name. I am quite content to take it at that. I would then show that Barindra was a much more frequent visitor at his brother's house than I had thought. But no, there is no loophole for my learned friend with regard to this client, Arabindo.

I say we are entitled to assume that the man, who was living at Scott's Lane, was the man who sent the telegram. I do not say it is conclusively proved, but it is *prima facie*. If it had been intended, to convey the idea to the mind of the recipient that it had come from the other Ghose (Barindra), there would have been something to show, because Barindra was a man who had at least the courage of his convictions, which Arabindo had not. I do not know. It may be Arabindo's telegram, but if I say it was his brother's I am putting it at the best as against Arabindo, but I am trying to show how, even in these circumstances, it would affect Arabindo. I cannot conceive Why Charu's address should not have been sent to the younger brother if he

had wanted to show it or had wanted to know it or had asked for it. Old Barindra then wish the recipient of his telegram to know that he was living there at 23, Scott's Lane? There is no evidence to support that theory at all, and I must say that, so far as Barindra is concerned, all his acts appear to be perfectly above board at any rate. Whatever we may have to say of the other.

Norton said, I suggest the truth of this matter is that it was Arabindo, who dictated this telegram and asked his brother to send it, but it is immaterial as I have pointed out, in the eyes of the law. Whether his brother first got his leave to use his name, whether he did not, or whether he sent that telegram himself, are all just as condemnatory as if we had got the original telegram itself.

Exhibit 115 was probably written about the end of April by Upen to Sisir and we knew that Upen was advising his friend to get the address of Charu Babu. At the same time, we have this telegram sent by someone called Ghose and living in Scott's Lane, to this man Deshpande. Probably this address was wanted to help Sisir, and, perhaps, to help themselves.

Exhibit 254, printed at page 256 of the first book, and dated the 5th of December, from Arabindo Ghose to his wife, who was living at that time at Deoghur.

Norton said, I only say this for the purpose of showing that on 5th December this letter comes from Arabindo, to his wife, informing her that on the day before his brother, Barin, was not here. There is one very important matter in this letter. It is quite clear that when you read that letter Arabindo had seen Barin on his return, because he says Abinash is not here, Sudhir is not here, and Barin is not here, meaning that he was not here but now he had come back. And Arabindo is a better man than I am in the use of the past tense as contrasted with the present. This man must have seen Barin since he returned from Nairangung.

The Judge: Yes it is. Barin was not here.

Mr. Norton: See how important it is. Barin was engaged upon the train wrecking. He went away with that object on the 5th and came back on the 6th and the first person, who was aware of that was Arabindo. In that letter to his wife, Arabindo makes the admission that his brother was not there on the 6th. He knew the mission upon which Barin had gone. I think this is an extremely strong point against Arabindo that his brother should have left with his knowledge, and he was perfectly well aware that his brother had

returned. We know the mission on which he had gone, namely the wrecking of the lieutenant – Governor’s train. Arabindo by his own letter to his own letter to his wife makes himself as accessory to his brother. With regard to this overt act, when I come to deal with Arabindo’s letter, you will see that he betrays a great deal more knowledge of Barin’s doings than he purports to do.

Exhibit 305 in the well-known Govind letter, found at 15, Gopi Mohun Dutt’s Lane. “Karta” surely refers to Arabindo. It cannot be Abinash or Sailen. He says he had a conversation with the “Karta” about Barin and he told him that he did not know where Barin was in Calcutta. Upen in his own confession stated that he studied medicine for two years. I am using this for the purpose of showing that on that day Arabindo was 23, Scott’s Lane and was conversing about his younger brother, Barin. I have already dealt with Exhibit 992, and I have read it to you. It was found at 68, Manick Tollah on the 14th of April 1908 – This is about the disputed Rs.600, which was left to the arbitration of Barin and Arabindo.

Exhibit 286/4 and 286/6 are two letters to Arabindo’s wife, and refer to his brother Barin.

Exhibit 384 which is Sukumar’s telegram to Abinash from 23, Scott’s Lane was written by Brin, and A. Ghose here is obviously meant for Arabindo. Exhibit 292/6, this is dated 8-6-06. We will compare that with Arabindo’s statement. I do not understand what Arabindo means by referring to this letter in his statement. It is a very kindly and well-intentioned letter, and it does not show any stand-off-ness or aloofness.

One 450 is a very small piece of evidence to establish Arabindo’s connection with the conspiracy but I say that I will deal with that when I come to his letter; at present I will say a few points as against Barin. The evidence of the whole case shows the relationship upon which these two brothers stood, and you must consider that in considering whether Barin could have written that language. The brothers so far as I can see, and so far as the evidence shows, have been on terms of good fellowship, and that letter to which Arabindo referred in his statement shows no want of harmony. There is no doubt about the sincerity and good feeling between the two brothers. At the time of the Surat Congress, they were in Bombay.

In Bombay Barin sat down to write a letter to his brother. (Reads) “we must have sweets all over India, ready to meet every emergency”. He is writing very properly to his brother who is a recognised leader of great

power, whose great authority as wielding a big newspaper in Calcutta has been recognised by testimonials from Tilan and Saklotu, the Bombay barrister. Barin writes this letter, and writes very properly to his brother, who is a recognised chief and a politician of great ability.

He says to him, "Please try to make them meet for our conference" and then he says, "we must have sweets all over India for every emergency? I don't know how my friend Mr. Bannerjee is going to meet that case and it is no use to ask him to tell me now. I do not know what he is going to suggest what these sweets mean. What I know is that we have already had many instances of veiled words which were meant for something very different to what the words themselves really meant. We already had as assassination referred to as a marriage. We have had several instances of this kind in various letters which I have already read. We have had the reference to a marriage, and we have had a reference to a bridegroom, and on each occasion it has had a direct reference to an intention to assassinate somebody. So I put it to you that this statement was merely a covered allusion, it meant bombs, arms and ammunition, and that the "sweets" could only have been those for which the garden was brought into existence. I say that it is a very important letter, and this has been recognised by Arabindo's trying to repudiate all connection with the letter in his written statement.

If it was an ordinary letter, and if there was not a nefarious meaning attached to it, if it was an ordinary letter bearing an ordinary complexion, he would not have adopted the course. We should have had an explanation which would have satisfied all the exigencies of the case, and the very fact that he repudiates it in its entirety, throws the strongest suspicion on it, whether we do not thoroughly understand what the word means as it stands, or whether it has a very dangerous application.

Have we not already found these very 'sweets' in various parts of Bengal and in fact, all over India? It is not for me to suggest to my friend how to make his defence. He is far more competent to do so than I am. But it seems to me that it might have been a defence if he had from the first suggested that the reference that to 'sweets' merely meant this. 'There has been a cleavage between the two parties, the Extremists and the Moderates. We have had a pit dread battle in which we have beaten them and soon we must give them 'sweets' all over India. We have no intention to kill innocent people who have done nothing to us, but we wish to make it hot for the Moderates who have divided our school and destroyed our unity and

diminished the value of the congress. They are pursuing a policy which I entirely disassociate myself from, what they are doing must end in the discomfort and unhappiness of all concerned, therefore, we will make it hot for them". It is still open to Barin to take that course now, but that arrangement so far as Arabindo is concerned is gone. He had denied the letter. The two brothers are now represented by separate counsel. One will not deny that he wrote the letter, and the other brother repudiates the whole transaction, saying that this younger brother could never have written it.

It is still open to Barin to put whatever construction he likes upon it. This letter is one of the strongest possible pieces of evidence against Arabindo. The line adopted by Arabindo Ghose's Counsel in regard to it was not that this is the only true and possible construction, but a violent attack has been made upon the police and that letter is challenged as a forgery foisted on the recording by corrupt police.

14-03-1909

March 14, 1909

ALIPORE BOMB TRIAL

In the Alipore trial Mr. Norton dealt with a telegram sent form 23, Scott Lane by Ghose enquiring the address of Charu Babu. In all probability Arabindo dictated it and asked his brother to send it. If there was evidence of a general conspiracy, of which Arabindo had knowledge and gave assent to, it had not matter whether his brothers got leave to use his name or whether he did not. It was perfectly immaterial and from the point of view of the law was as condemnatory as if he had put his full name and signature. Mr. Norton to confirm this, referred to some other papers where Mr. Charu Chandra Dutt, member of the Bombay Civil Service, was asked to begin his subscription of Rs. 15, as from 15th February.

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March 14, 1909

A RELIGIOUS MAN

Upendra joined the staff of the Bande Mataram as assistant editor. This bring him into close connection with Arabindo, who practically started the Bande Mataram within a month or so of his coming to Calcutta from Baroda. Through this, too, you have the connection between Bande Mataram, the Yugantar and the other papers. While Upendra held that post he has brought into close contact with Arabindo himself. In Hrishikesh's statement, too he talks of the fact that on the occasion, he was at 23 Scott's Lane and saw Arabindo Ghose there, and that from that house he was taken to 72, Russa Road, while he says that on another occasion he had a conversation with Upen about their organisations working, when Upen told him bombs were being prepared, and that is evidence against Upen as well as against Hrishikesh.

The Judge: Regarding the print of the National Council of Education he said was that prospectus or what ?

Mr. Norton: That is the document which says who the committee are going to be, and makes a special reference to Arabindo, and shows particularly what his qualifications were. I say that his abilities, his intelligence, is much more likely to be a dangerous asset in a conspiracy than a person who confines himself to some brutal personal act of violence. The man who can kill thousands is a much more important man than the man who only kills one and is prepared to suffer the consequence of his act.

The man who stands behind the screen and pulls the strings even if he cannot shoot himself is infinitely more dangerous than any number of ordinary brutal ruffians. Of course I have not made, and I do not wish to

make, any allegations against the gentleman who constituted the Board of a National Council. It may or may not be excellent thing that the education of this country should fall into the hands of those who consider themselves from their better maintenance with the Bengalees more started to manage education than are the English, who would be inclined to look on it from a foreign stand point. With that I have nothing to do, nor do I pass any opinion. But the point is that the scheme once being started, it was used by persons for the purpose of deflecting it from its honest and proper aims, with which it had been started, and utilising it as a channel for young men, whose education it was necessary, in their view, to bend into the direction of violence, assassination, and revolution. And this is of some importance because you will find in later exhibits that reference is constantly being made to this scheme, which, I say, is evidence that they intended to use this institution for their own illegal purposes.

Norton referred in passing to the famous letter dated 11th March 1908, from Sudhir and traced to Upen, and is found in Seal's Lodge, which makes amongst others, a reference to Burra Karta. I submit such a term would not have been used by Sudhir who is a cousin of Mrs. Arabindo Ghose, in reference to Arabindo, but I make the suggestion that it would have been used by the accused Sudhir. Therefore, Arabindo's statement that the accused Sudhir is one of whom he knew absolutely nothing, I venture to suggest, falls to ground upon the statement here that Sudhir is referring to Arabindo as the Burra Karta. In this letter Sudhir says, "according to his order (Burra Karta). I have to ask you to come. Start on read in this." Is not that a direct statement and proof that Arabindo was taking an active part in the work of the Garden.

That is sent to Upen at Seal's Lodge, and is an extremely important piece of evidence linking up Seal's Lodge with doings of the Garden, and the imperative injunctions of Arabindo Ghose, who, I say, was the director-in-chief of the conspiracy. Then there is the note-book found on Indra Nath's search, which contains the name of Biren and others. Norton certainly found Abinash and Sailendra who had dedicated themselves to the same end as Arabindo. Ex.495 is a receipt book of the National Council of Education then there is a list of leaders which gives the names of Lala Lajpat Rai, Bepin Chandra Pal, Surendra Nath Banerjee, Bal Gangadhar Tilak, Ajit Singh, Gopal Kristo Gokhale, Khaparde, Arabindo Ghose, Satish Chandra Mukherjee, Radha Kumud Mukherjee, and finally Sushil Kumar Sen, who is last but not the least of the opposites.

Counsel referred to Ex.497, 777.778, 779, 1228 which he said he would refer to again when summing up against Arabindo and 522-5 which was now 522-19.

Continuing Norton said: That finishes the Sylhet matter and the evidence against these Auree brothers. I have dealt so far with the accused in the order which seemed to me necessary to prepare the way for summing up the evidence against Arabindo Ghose. It was necessary at the outset apart from the merits or demerits of each accused to take them in the order I have, to pave the way for my case against Arabindo. It therefore became necessary in the first instance to show the connection which existed with the Garden, 23 Scott's Lane and Seal's Lodge, which plays an important part in considering the whole evidence against Arabindo Ghose. The closeness of his house in Deoghar to Seal's Lodge, and the men found there invests Seal's Lodge, with special importance, and its proximity to Arabindo's home made it a desirable place to be fixed upon for the purposes of furthering this conspiracy. I then passed on to show the connection which existed between the Yugantar and the rest of the conspiracy. Therefore, I had to take up Abinash and show his connection with the conspiracy by some of his contributions which are the publication of the Rananiti and Muktikon Pathe, which has been disseminated in all parts of Bengal.

Then I had to refer to Barin's work as being the head of the Garden, and the cyclostyle documents which are very important in connection with the manufacture of explosives. Arabindo was living in the same house with Sailen and Abinash, and that led me to deal first with Sailen, both Abinash and Salen having been associated with Arabindo in 23, Scott's Lane and at 48, Grey Street, and therefore their doings will throw considerable light upon Arabindo's connection with the matter. I therefore with the same purpose in view showed the connection which existed between the Chattra Bandar and the newspapers, as being each of them a branch of this self-same organization. Both Chattra Bhandar and the newspapers which I have referred to were intended from the very first to be the channels of communication for the sinister purposes of this conspiracy, and so far as the Bande Mataram was concerned I say that it was a branch which was brought into being for the express purpose of enabling Arabindo Ghose and others who were working with him to teach more effectively their extraordinary doctrines and to reach more affectively those whom they desired to collect together and band together for the purposes of this conspiracy.

Norton said, Chattra Bandar's connection with the Bande Mataram, the Yugantar and the other papers, which was extremely important for two purposes. First of all to connect them up, so that once being satisfied with the share that Arabindo took in the foundation of the Bande Mataram, it becomes all the more important to see what were their aims as shown by the Bande Mataram and their aims as shown by the Chattra Bhandar. I suggest that so far as the Chattra Bhandar is concerned, Arabindo did not make himself as legally responsible as the others, but I say that he was one of the co-workers of the institution. I have shown his connection with it in connection with the Chattra Bhandar, in whose books his name together with that of Subodh Chandra Mallik, as attesting witnesses, appears, and I say that this was designedly done so as to give an air of irresponsibility to the whole thing, whereas in truth and the substance he did control as effectively the Chattra Bhandar as he certainly did the Bande Mataram. I then tried to show how all these newspapers were, upon analysis, whatever may have been their differences in regard to small matters of detail, really one whole concern belonging to one set of persons, who controlled them all for one common end. I tried to show how Barin, Bipin Chandra Pal, Arabindo Ghose and Devabrata Bose were all associated together. I also traced the history of the other papers to show what was the reason that they came into existence and how they were working, what were their objects, and who were the controlling power. I have shown that the Navasakti was at 48, Grey Street, before Arabindo went there, and while he was there it was under the control of persons, who were living in close conjunction with Arabindo. His removing from 23, Scott's Lane to 48, Grey Street, indicates his desire to be more closely associated with the real work of the Nava Sakti. I venture to say that if this raid had not been made on the 2nd of May, the consequences would have been a great deal more serious, and had it not been for more the terror caused by the fact of the unfortunate murder of the two ladies at Muzufferpore, these things would never have been found in the garden. I venture to say that a very close connection has been established between the Nava Sakti and Arabindo.

He is living on the premises, was part and parcel of the common design, the immediate object being to more effectively control it as a paper which was working for the same end.

Norton said it was necessary to deal with these two accused to make my case clearer, if not stronger, against Arabindo. He said, I have done with Sylhet too, and it now remains for me to discuss the matter so far as

Arabindo is concerned. The Sylhet group is important by reason of the character of the Exhibit found there, which, as you may recollect, include formula which are of a most destructive character, and these exhibits are such as to show very clearly what were the aims of these desperate men. It is also important in this view, that it is quite clear that these sins were all on intimate and friendly relations with Arabindo. There is also likely no ground for any such suggestion, and if this letter stands, then it considerably enhances the value of all the other evidence as being extremely serious incriminating evidence against Arabindo as well as against these men. I have dealt with this case and summed it up in the way I thought best, in order to clear away the ground at any rate against those persons I have dealt with, and so have paved the way for the case against Arabindo.

As against Arabindo Ghose, I must deal first of all generally with the evidence against him and then proceed with the documentary and other evidence. Against Arabindo there are certain facts, which are either admitted or were proved and cannot be gainsaid. There is the fact which cannot be denied that he is Barin's elder brother. Another fact, which cannot be denied, is that both of them have a share in the garden, which is a matter of extreme importance. The third fact which cannot be denied, is that Brin was arrested in the garden. The fourth is an admitted fact and is to be found in his written statement, namely, that Barin was in the habit of visiting him.

Then as I said the other day, you find Arabindo giving up an appointment of some pecuniary value, and investing himself with what appeared to him to be his duty to his countrymen by becoming a revolutionary leader among them and coming down to this place to take up this role. We know that he was anxious to pay his debts, and I take it against him as being a significant fact of peculiar value that, as a matter of fact, he has not sold his garden and has not taken any real steps to try and sell it. Conceiving him to be in straightened circumstances and admitting him to be anxious to get rid of his debt, it is not easy to see why he does not sell the property, especially when we are told that he intended selling it and had at one period tried to sell it and put an advertisement in the papers for this purpose. At no time, from June 1907 up to the date of his arrest, did he take any steps, to do so, though, according to him, he was anxious to get rid of this property. It was just at this period that these boys and young men were collected in the garden, and at that period it became the store house of explosives and the seminary for teaching them the application of force and violence for political ends.

Obviously he would not seek to sell the property during this period if he really had his heart in this business, because he would naturally desire to make it the home for the revolutionists and not to clear his debts but to earn the gratitude of his country. It is not surprising, therefore, that he thrusts aside his debts and that his creditors to go away disappointed. That will account for his not selling the garden. In one of his letters to his wife he told her that he was very much pressed and was in straightened circumstances and apologises for not sending her money. He said that he not only had money calls upon his purse, but that he was upon something which would require the disposal of unlimited means that makes it all the more extraordinary that he should not make an attempt to get rid of the garden. The only answer to his negation which I can conceive to that he knew that it was a convenient spot for assembling these bands of young men and collecting all these arms and explosives and teaching them all those things which were considered necessary for their political education.

That being so it would be as well to see what other qualification he possessed for filling the role which he had undertaken to play. We know that he was a man of considerable intellect, because this is shown by that document of the National Council of Education in which was set forth some particular point of his qualification for his appointment.

He had a brilliant career at Cambridge, gaining high distinction and passing into the Indian Civil service, but he failed to carry out the promise of his youth by failing to enter that service. It may be a matter of very considerable lament that he did not carry out that particular promise, and although he did not join the Civil Service, having failed because he could not ride, many will regret that he did not take advantage of his exceptional intellect and utilise his undoubted talent in some other branch of government service. Had he done so he might have been able to serve his country with perfect honesty and great ability and might have helped in leading it on into a path towards an end towards which his countrymen are entitled to look. I am only cataloguing his claims and qualifications for the purpose of showing how dangerous a man he really was. We know that he was 14 years in England and that he ran an exceptionally brilliant course in Cambridge, as is stated in the prospectus to which I have referred. These qualifications at clothe him with the capacity to carry forward a big revolution of his sort. Apart from that, he has got that passion without which no intellectual power is sufficient for the purposes of leading such a big movement like this. Even there he possessed the grandest gift. Whether

he is fitted to be a great leader is a question which can best be answered by looking at his own description of himself in his letters to his wife. As he portrays himself, he is a man as to whose sincerity I have no doubt and as to whose self-sacrifice it is possibly true that every word that has been said is perfectly true. The combination of these two qualities go far, coupled with his other intellectual and educational attainments, to make him a very dangerous opponent to deal with.

It is no answer to say that he has got his virtues and that he is an extremely religious man. A great deal of the cross-examination was directed to that matter. I am not exactly sure that because he is so religious and so imbued by such spiritual doctrines, that it does not make him still more dangerous. He has a capacity for seeing visions, and when you come to deal with a man of visions, and you find a mass of circumstances such as these you are dealing with a character exceptionally fitted to head and control the hinges of a revolutionary period in which much self-sacrifice called for. He has got the capacity and the power of absorbing himself outside the material world and throwing his whole devotion into a cause which he regards as a call for his services by his mother country. Having regard to what sort of a man he is, how can any one wonder that a person of his attainment has fallen into the position in which he has fallen to-day. Our answer as to whether he is likely to be connected with the movement as an apostle of this revolution is this – we refer you to his letters to his wife, which speak for themselves. The earliest letter is that of the 25th of June.

The Judge: That will be a convenient place to stop at.

16-03-1909

March 15, 1909

THE THIRD LETTER

Among the interesting exhibit still to be touched upon by Mr. Eardley Norton in his address at Alipore are the letters written by Aurobindo Ghose to his wife. It is probable these will be dealt with to-day. They are three in number. The first is dated August 30th, 1905, and after dealing with domestic and personal matters it proceeds to describe the writer as a mad man, whom his wife must follow and obey. Aurobindo writes:

Now I shall tell you that thing. Perhaps you have come to know by this time that the man with whose fate your fate is linked is a quiet sort of a man. The mental attitude, the people of this country now-a-days are different from mine, different and extra-ordinary in every aspect. You are perhaps aware what common men say of extra ordinary views, extra ordinary attempts, and extra ordinary ambitions. Such feelings are called madness. But when success attends the work of a lunatic, he is not called a mad man but a great genius. But how many succeed in this attempt? Ten out of on thousand men are extra ordinary. One only out of these ten succeeds. Far from achieving success in my field of work I have not been able to enter the field fully. So, I shall be considered a man. It is very unfortunate for a woman to be married to a mad man. For all hopes of womankind are confined to worldly wheel and none. The founders of the Hindu religion understood this. They respected extraordinary men whether mad or great. But what is the remedy for the great miseries that these bring to the wife. The sages ascertained this means. They said to the women “Husband is the Supreme Preceptor”. That is the sole doctrine for woman kind. She will regard him as a deity. Now the thing is this. Will you take the path of Hindu religion or the path of the new civilized religion? You have married a mad man – that is the fruit of your misdeeds, in a former state of existence. It is good to recon with fate. What will be the nature of that reckoning? The lunatic must run his eccentric course; you will not be able to keep him at bay. Verily, his nature is stronger than yours. Then will you week sitting at the corner, or run with him, try to be a queen of a blind king made herself blind by blind folding herself. You may indeed have read in a thousand Brahmo schools, but you are the daughter of a Hindu household and the blood of Hindu ancestors run through your system. I have no doubt that you will adopt the latter course.

Aurobindo then proceeds to write that he is possessed of “three eccentric ideas”. The first in this: “My firm belief is that whatever quality, talents, high training, education and wealth God has given is His”. One must expend on one’s family just enough to support it and give the rest to God. “Up to this I have given two annas to God and expending fourteen annas for personal happiness”. His wife must also sacrifice herself. “You have been saying I have not prospered in life. I have shown you a way for prospering or improvement, will you go along this way. The second eccentric idea “had taken possession of him only recently. “The idea is this, that I must have a vision of God”. His intention is to take her with him along the way.

She could not go recently along with him for she had not acquired much knowledge. But she might come close behind. The third eccentric idea is that “while others consider their country as a lifeless thing, he knows it as a mother and regards and worships it”.

If a demon sits on the breast of the mother to drink her blood then what does the son do? Does he sit upon his meals without care and anxiety and indulge in merry-making with his wife and sons? or does he not rather rescue his mother? I know I have the strength to deliver this fallen nation. I may not have bodily strength. But I am not going to fight with sword or gun but with the power of knowledge. Military of physical power is not the only power. There is also a spiritual power which is based upon knowledge. This idea is not an idea of mine-not of today. I was born with this sentiment; it is imagined in my nature; deep-rooted in me. God sent me to the world to fulfil this high mission. At the fourteenth year, the seed began to sprout, at the eighteenth the determination became from the steadfast on hearing from nominal fourth maternal aunt you though that your simple and good nature husband had been dragged into evil ways by some wicked men. But it was your good-natured husband himself that let those men and hundred others in that way; be it good or bad, he will take us and others yet. I do not say that the work will be accomplished within my lifetime. But it shall surely be accomplished. Now tell me what you would do in this matter? The wife is a source of strength to the husband. Being a disciple of Usha would you follow the doctrine of worshipping and Shahab’s? Would you be indifferent and lessen me strength of your husband? or, would you double it with sympathy and encouragement?

He continued:

There is one defect in your nature; you are too simple. You believe whatever this or that man may tell you. There is one other defect. That is not so much your own as that of the time. The times are such, at least with regard to Bengal. He cannot listen with seriousness to serious matters. Serious and great matters such as religion, charity, ambition, high endeavours and methods of delivering the country are slighted, laughed away by them. This defect has come slightly upon you as a result of staying in Brahmo schools Bari had also this fault. All have got this fault to some extent. It has indeed grown astonishingly amongst the people of Deoghur.

The second letter is written from 23, Scott's Lane on February 17, 1907 and after apologizing for not having written for a long time "that is my old fault" – He continues:

The state of my mind has undergone a change, but I shall not write about that here. Come here and I shall tell you all I have to tell. Let me say only this much now that hereafter. I shall have no will of my own; wherever God directs me I shall go like a doll, whatever he will make me do I shall have to do like a puppet. It will be difficult for you to understand the drift of all this, but it is necessary that you should know as otherwise my movement may be a source of sorrow to you. You may think that I am neglecting you in all that I am doing. But do not form that opinion. Hitherto, I had been guilty of many faults in fact of you and it is natural that you should be displeased with me on that account. But I am no more my own matter.

He goes on to say that his actions will depend not on his own will but on God's commands and that if she is his real wife, she will do the same. He concludes:

You must not show his letter to anyone; for what I have written to you, is a great secret. I have not written or said anything about this to anybody; except you. I have been strictly to hidden to do so. No more today.

The third letter is dated December 6th, 1907, and described his hard work, and continues:

"I sent a letter day before yesterday. The wrapper was also sent the same day and I do not understand why you have not got it. Brandy will be sent today. Abinash is not here: So also, Sudhir, Barin also were away. Hence the delay (in sending the brandy). Sukumar is hard to be met. I have not got a moment's time here. The work of writing is on me; the work in connection with the Congress is on me; the work of setting the golmaal about the Bande Mataram is on me. I am unable to go on (I am unable to cope with these). Besides, I have got my own work which I cannot throw off.

Will you mind one work or mine? The present is a time of great anxiety for me. Considering the pressure all around one is like to go mad. If you write letters of encouragement and consolation, they will give me strength and enable me to gladly overcome all trouble and fear. I know you feel great difficulty in staying alone at Deoghar. But if you strengthen your mind and stick to faith, difficulties will have no control over your mind. When you have been married to me such difficulties are destined for you.

There must be a separation between us from time to time because I am not like ordinary Bengalis, and I cannot attend to the happiness of my own family and relations as the principle aim of my life.

Mr. Norton continued his address on behalf of the prosecution and dealt with the case of Upendra Banerji. Making reference to Aurobindo Ghose in connection with his name appearing in certain documents. Mr. Norton said that he was a very valuable asset to the conspirators. A person who inspired and electrified a large number of persons into acts of personal violence was even more dangerous than the person who committed the acts.

March 15, 1909

BARA KARTA

Counsel referred to several books found at the search; the titles of which were “Independent Bengal” Scraps for Articles and another document which of that Government had allowed the death rate of India to rise during the last twenty years from 24 to 33 per thousand. Another letter was referred to written by Ramachandra Prabhu who Counsel said had stuffed his ears with cotton from the allurements of Arabindo and Barindra. He referred to a passage to meet the argument of the defence that have some unhappiness between the two brothers Arabindo and Barindro. The letter proved that they were together in January 1908 and that proved that there was no discord between the two inmates, but they played together in harmonious melody. Mr. Norton said Ramachandra refers to a Secret Society in Poona.

Counsel then dealt with a telegram, sent from 23, Scott’s Lane by Ghose, enquiring the address of Charu Babu, which Counsel said was Birendro Ghose. He would give Arabindo the benefit of the doubt. On an occasion there was a similarity in the hand writing of the two brothers, but he was assuming that it was Barindro’s as it struck him in that way. In all probability Arabindo had knowledge and gave assent, it did not matter whether his brother got leave to use his name or whether he did it on his bat. It was perfectly immaterial and from the point of view of the law, was as condemnatory as if he had put his full name and signature.

Counsel referred to Barindra’s confession where he said he went to Narraingarh, on December 5th, to wreck the Lieutenant Governor’s train and blow him up. After laying the mine he left Profulla and Bhibuti behind

and came down by passenger train on the 6th. This was also borne out in Bhibutti's confession Counsel then referred to a letter from Arabindo to his wife written on that date in which a passage appeared, "Abinash is not here, Susil is not here, and Barin was not here". He thought that an extremely strong point against Arabindo as he knew his brother was away and knew that he was going to blow up the Lieutenant Governor. He was therefore an accessory.

Speaking about Arabindo Ghose's share in the conspiracy, Mr. Norton observed that he was a valuable asset to the conspirators. For the services of one who inspired and electrified a large number of people into acts of personal violence were even more valuable than services rendered by the man who himself committed any act of personal violence and for which he had to sacrifice his life.

In this connection Counsel observed that Arabindo was thus misusing his intelligence and knowledge which ought to have been employed in a worthy cause.

With reference to the phrase "Bara Karta" concerning in a letter written by one Sudhir, Mr. Norton submitted that Sudhir in the letter was not the Sudhir, who was alleged to be relative of Arabindo Ghose. But it was "Sudhir" accused in the dock. The phrase Bara Karta did not mean anybody except Arabindo Ghose himself.

Adverting to Arabindo's connection with the conspiracy Counsel observed that the evidence against all other accused would also got to show. Arabindo's connection in this case the documents found in the garden Harrison Road and Seal's Lodge consisted of evidence against Arabindo's Counsel contended, he took up the evidence against Abinash to show Arabindo's connection with the "Jugantar" was closely associated with Abinash and Arabindo. The Bande Mataram was brought into being for Arabindo and others to reach the educated class the moral principle of the Conspiracy. Speaking of Arabindo's connection with the Navasakti Counsel observed that Arabindo was in close connection with the paper. The reason Arabindo's removal to 48, Grey Street was very likely to bring himself more closely associated with the working of the paper. Counsel then observed that had it not been for the murder of the approver the connection of Arabindo with the approver, would have been established from his evidence. The evidence against Arabindo was conclusive to show his connection with the other conspirators and there was no way out

excepting the suggestion that the documents were forged Counsel added Arabindo did not try to sell the garden. If Arabindo was really anxious to sell his garden, he could have seen his way to do so and would have sat here to-day with the accused. But it was his desire to make the garden the home for the revolutionists for the purpose of storing those things for political purposes. It was observed Mr. Norton necessary to see what qualifications Arabindo had to be fit himself as the leader of the party. From the prospectus of the National Council of Education. Counsel pointed out Arabindo was a brilliant scholar of the Cambridge University. He passed the Indian Civil service although he did not join the service but selected another branch of work. In cataloging many qualifications of Arabindo Counsel remarked he was best gifted to become leader to carry out a revolutionary scheme.

Counsel next commented on Arabindo's letter to his wife and remarked Arabindo made great sacrifice for his country, and he had sincerity of purpose. Counsel would not deny that Arabindo had his virtues. For his many qualities he was exceptionally fitted to center the energies of the revolutionary party.

Mr. Norton had not finished summarizing evidence against Arabindo.

March 16, 1909

IS THE "SWEETS" LETTER A FORGERY

Mr. Norton said, when I concluded on Saturday, I was dealing with the evidence against Arabindo; but I will with your permission first of all take up the evidence against Sudhir Kumar Sirkar instead of Arabindo, for the reason that it still further clears the way in leading up to the evidence against Arabindo and brings him into close touch with Seal's Lodge.

After referring to some money orders and other documents, which he submitted showed Sudhir's complicity with the conspiracy and brought him in conjunction with the other accused in the dock, he took Ex.300-2; and said: This is a letter written to Arabindo by Abinash saying that "Sudhir has come these days to purchase floroline". Ex. 294 bears the earlier date than the last letter. If it from Arabindo to his wife, dated the 6th December, 1907, in which there is this statement: "Abinash is not here, Sudhir is not here, Barin was not here". You will remember that this is after that very

important date December 4th on which an attempt was made at Naraingarh upon the Lieutenant Governor. Within a few hours after that you find Arabindo writing this letter to his wife.

Ex. 774 is a post card from Sudhir to Upen found at Seal's Lodge: Arrive Safe: Sukumar is expected on the 18th or 19th March, explain to Bara Karta. This is an important letter because it is written by Sudhir from the garden in Calcutta to Upen, who is one of the most important members of the conspiracy, and he makes a reference to the "bara karta", which refers to Arabindo; and he makes this statement according to the orders he received. At any rate according to his view Arabindo was in authority, and he was writing about the garden, and from his head center of the conspiracy in Calcutta. Ex. 884 is signed by Biren, which I suggest is Birendra Nath Sen, and is addressed to "Dada" and is found at the writer's house. When we can come to deal with Arabindo's letter, we shall see that he distinctly advocates violence and connection with the movement. (Reads) You see that his own brother, in consequence of what has been told to him, goes to find him with Sishir, or at the Yugantar office. Then look at the end of the letter. The writer draws a distinction between Swaraj and Swadeshi both of which he mentions. According to him, Swaraj and Swadeshi are not by any means the same thing. Swaraj has been fined not only by myself, but by these men in their writings, to be and complete freedom from any control under British rule, and for the obtaining of that particular kind of Swaraj they have gone so far as to incite people to commit acts of violence.

Ex. 1381 is a telegram from Ranjan, whether it is Guha or Monoranjana, I do not know, but it says "send Sudhir from 19, Chaku Khansama's Lane" which according to Arabindo's statement, was his house in October 1907. We show that he was in his house in October, November, December and part of January. It is a matter of considerable importance as against Sudhir and Arabindo that in the letters of March 16th Sudhir was using an address which up to January was the address of Arabindo; and even if he were not living there, it was one of the houses at which Arabindo was keeping himself in touch with the members of this conspiracy and amongst others there was Sudhir.

Ex. 311-1 which is Abinash's note book. Sudhir's name appears in close conjunction with floroline, and we know that Mrs. Ghose wanted floroline.

Ex. 286-9 is a letter found at 48, Grey Street. It is upon this letter that Arabindo bases his defence that Sudhir is his wife's relative, and not Sudhir in the dock. I was asked by the other side to mark it and I filed it.

Upon that letter Arabindo in his written statement says that this Sudhir in the dock was not Sudhir who is a relative of his wife. You will see upon what a slender basis this rests. It is quite clear that this letter found in his house, could not have been intended for Sudhir who is his wife's relative, because if it had been he would have admitted it. (Reads Arabindo's statement on this point) when I come to deal with this point of Arabindo's case I will show how this letter (Ex.286-9) bears upon the facts of the case and his defence.

Ex.76 contains Sudhir's name in connection with Rishikesh. No: 148 is a reference to Sudhir to Deoghur. Sudhir and Budhir are brother and sister. This is the foundation of Arabindo's defence on this point and I may as well read this letter here.

Mr. Norton showed the evidence against Arabindo of course there is lots of other evidence against this man, that Sudhir. There is the oral testimony with which I shall deal later on. Sudhir is a very important witness in connection with Deoghar. In our view this is a very important part of the conspiracy, and this evidence tell against all the accused, and especially against Arabindo. You remember that he had a house that was constantly referred to and that it was not very far from Seal's Lodge itself.

With regard to Arabindo I shall deal first with the documents having regard to his earliest association in this conspiracy. Ex. 283-3 is a letter from him to his wife. This takes up straight away to 1905. I will not do more than read one paragraph for the purpose of showing that on the 3rd October, 1905 he apologizes to her for being hard pressed for funds and he says – "I have to send money to someone who has to send it to England for some special purpose, and I have to spend a large sum of money for the Swadesh movement, and I wish to carry out another movement which will require unlimited fund. So that in 1905 he had dedicated himself for some purpose, for the exigencies of which he was in need, in urgent need, of money. In that connection as I said the other day, he was requiring money ungently; and though he was hard-pressed and had means of realizing money by selling the garden he never attempted to sell it. Why did he not do so? The answer is that he preferred to keep it for the furtherance of his political aims. He preferred to keep it because he knew that it was a

convenient place for collecting bands of young men, procuring and storing arms and explosives, and teaching these young men the general aims of this conspiracy, which he had fore shadowed so long ago as 1905, in his letter to his wife. I remember a promise, which has not been fulfilled, that he would deal with every document that we were putting forward against him.

He has not kept that promise. He has dealt with a few selected ones, but he has not dealt with the mass of documents which tell most heavily against him. He told us that he would tell us what he meant by the new movement; he has said not a word about it. In June 1906 Arabindo came down to Calcutta from Baroda and within a couple of months of his arrival here, we find starting evidence of his activity. He as once starts, or is instrumental in starting, the scheme of National Council of Education. I suggest that it was started by him in conjunction with other persons for the purpose of getting a hold of the youth of the country at the most inflammable period of their lives, and imbuing them with ideas which would ultimately make them helpers in bringing about a revolution. They acted wisely because if the scheme was carried out it would be by the help of these boys who would immediately be imbued with ideas which were pregnant with rebellion. That was the most excellent more; to get hold of the boys.

Immediately he comes around here he gets into contact with Subodh Chandra Mallick, who was living at 12, Wellington Square, close to the home of Bande Mataram, which was started shortly afterwards. We find the Chattra Bhandar (Limited) started in August, and this is important because that brings Arabindo into close contact with two men whose importance in this conspiracy cannot be over stated. Nikhileswar and Indra Nath Nundy, you have had the evidence at length on this point. I went through the document which incriminate both these men, and it does not rest there, for the documents which incriminate both these men, and it does not rest there, for the documents which incriminate them show that they are in close touch with Arabindo Ghose.

Continuing Counsel said: That letter shows he was using his influence with Arabindo for the purpose of getting employment for Taranath Roy Chowdhury. Now we find in October, 1906, that the Bande Mataram, Ltd. comes into force, and that Subodh Chandra Mallick is closely allied with the man in whose house Arabindo had been living, and who, with Arabindo had placed their names, chiefly they say as witnesses, to the prospectus and other documents connected with the Chattra Bandhar. With regard to Mullick, it is known that he was not only a witness but was also actually the

largest shareholder. No sooner, then, does he come here than Arabindo gets into close actual contact with Subodh. Exhibit 990 is a peon book of the Yugantar and was receiving letters from the office. There is plenty of indirect evidence of course, through Abinash, as to his connection, but this is direct evidence.

The Judge: When do you say that was?

Mr. Norton: On the 21st and 29th of June, 1907, 1st of July, 1907, the Yugantar was managed by Abinash and that we find proof manuscripts of the Mukti Kon Pathe in that search of 41, Champatolla Lane. I say that the association of Arabindo in June with an organ which, on the 1st of July at a search of those premises discloses literature of that kind reveals evidence of a most damaging character, and requires the very fullest explanation which the defence can give. When you remember that Mukti Kon Pathy was found in Arabindo's house in Grey Street, perhaps as a man interested in literature, he took them home for literacy enjoyment, and it is taken in conjunction with the arrest and the evidence, that he was in close contact with Abinash for years previously, I say it is a very different thing.

A letter Ex-999, was important which was written sometime between the 9th and 30th of July by Abinash to Arabindo for help. For help in what direction? In direction of help for the Yugantar. It was written from 28, Mirzapore Street, and Abinash in it addresses Arabindo as Sejdada. (Reads letter) The connection which justified or entitled Abinash to be appealing for help for the Yugantar from Arabindo.

Arabindo's written statement rather suggests he had not had very much to do with Abinash previous to taking a house in Calcutta, which was in February 1908, it has been suggested that there was a rivalry between the different papers, on criticising the other. The question has been repeatedly asked was there my connection between the papers, and here we have the answer. There was a sufficiently strong connection to entitle Abinash to apply to Arabindo for help. It is impossible to conceive such an appeal should go from one man to the other unless there was a bond of union. What had Arabindo to do with the Yugantar? What did he care whether the paper come out this week or any other? He is a religious devotee, he has no connection with political matters. Read this statement. He was not going to soil his hands with these things at all. He was wrapped up in Vedantism. Look at the facts. He is now stripped of some of his outer garments of religion and was seen him as he is. Look at his written statement, and you

read in paragraph 3 – “while I was at Baroda, I used to help my deserving pupils to complete their education in Europe. I used to take no part in political matters at all.” Well I can find throughout the evidence against him references to bombs and revolution, but I cannot find much Vedantism; and the people he was addressing in the Bande Mataram were not likely to find much Vedantism in the Sweets he is offering them. Then Arabindo says he never deviated from the statement he had made up to the time of his arrest. I think a man of his abilities might have made his English clearer, but probably it is not his own English. He next says he contemplated a great religious movement based on Vedantism extending all over India, and even embracing America and Europe. He thus intended to address the crowd only on matters connected with Vedantism, to build up a movement which was to reach the whole world. With regard to Abinash he says in Para 9, of his statement that his religious teaching and literary pursuits made him unfitted for house hold management or business affairs; and he engaged Abinash to look after his house. I ask where his wife was. Have we not evidence that she was constantly entreating him to take her back to look after his house, and not Abinash, and we have an evidence of her even threatening to come down.

Obviously, he would have gone ordinarily to her, if possibly he had not been engaged in pursuits which he thought it better she should not be fully acquainted with. So, he engages Abinash, who, long before this, writes to him for help for the Yugantar. Is there any Vedantism there? I do not find it, but I find bloodshed. It was to excite the very worst passions for the purpose of assassination, and now I will show you that Arabindo applauds, adopts and blesses this movement. He says the Yugantar and the Sandhya, and the other papers are the ones which really voice the national aspirations. We will see whether there is any of that large, broad-minded universal love of man which would apparently, from his own statement, he enjoyed by one universal religion spreading its tenets throughout the world. He says this doctrine will be understood by those who are constant readers of the national papers of Bengal and that the Bande Mataram, Sandhya and NavaSakti are animated by a common spirit. It is a common spirit of Vedantism or of rebellion.

We know Abinash was the Manager, and he is the man who was appealing to Arabindo for help to keep the paper going. And it is important to notice that at that time Barin was connected with the paper. So I say that Barin knew, Arabindo also, more especially as both were bound up by the bonds

of a joint conspiracy. Sailendro was certainly living with Abinash and Arabindo before they went to Scott's Lane, and we also in Scott's Lane.

The facts with regard to 23, Scott's Lane one of homes of Arabindo during the early part of 1908. There is Ex.182 written by Ram Chandra Prabhu to Upen, addressed him at Scott's Lane, and we know Arabindo was living there till the 28th of April 1908. We find this letter written from Bombay, from a place with which Arabindo was closely associated during his visit to Bombay, addressed to Upen, one of the main instruments of the conspiracy, and addressed to him at Arabindo's house. That is not all. That document was found in the garden, and that in my view established has the communion between Scott's Lane and the garden, and, if Arabindo was living at Scott's Lane, it is difficult to get away from the other inference, that Arabindo was acquainted with the doings of the garden. We know, too, Barin and Arabindo had been met together in Bombay so that then, as before and since, they were on close terms of intimacy. We find them travelling together, not for a Vedanta purpose but for a political movement. Next, we have the letter found at 15, Gopi Mohun Dutt's Lane in which the writer says when he asked Karta, who is Arabindo about Barin, he replied he was in Calcutta, and Upen has never taken the trouble to deny that he received that letter. The connection is that it refers a conversation at 23, Scott's Lane between this man and Arabindo, and if it really was, as we say addressed to Upen it is a strong point, directly, against him and a strong point, indirectly against, the other conspirators, and shows *prima facie* –

I admit not conclusively that Upen was walking about between Scott's Lane, the garden and Gopi Mohan Dutt's Lane.

Then we come to the telegram of 1st April 1908, which purports to be dated from 23, Scott's Lane. Are you going to believe that Arabindo knew nothing at all of these documents, and that his house was being used in this fashion? I do not think such a theory is at all credible. It is not a case of one letter. It is a case of many. If the search had been at 23, Scott's Lane in place of 48, Grey Street, I do not know what would have been the evidence with regard to Arabindo.

Mr. Dass: It was searched.

The Judge: Yes it was, on the 2nd of May.

Mr. Norton: But I mean during the months when he was living there. As he is one of the main conspirators, I say, if it had been searched as thoroughly as Grey Street while he was living there, there would have been

a great deal more correspondence as evidence. He said we know, too that he was receiving money for the payment of railway expenses for some men on the 4th of March, which is a very important date in connection with that other piece of evidence we have about the missionary being shot. And we know that there was the date when the attempt was made on the life of the Rev. Mr. Higginbottom. Then there is Ex.305 which was addressed to him at 48, Grey Street and redirected to 23, Scott's Lane because, I say, he was living there. Then there is Ex.184, that telegram from Ghose, 23, Scott's Lane, and which reads 'wire Charu's address' and there, whoever wrote it, the address is given at 23, Scott's Lane, written on the Railway Guide. That it just about the time we knew that Hemendra and Sisir were up in Bombay, making enquiries about leaving there for Ahmedabad in search of Charu. Ghose, which one we are not certain, also wires to that Mr. or Dr. Despande for that same address. Ex.905, which is the Sylhet money-order redirected to 23, Scott's Lane from Kogra. Ex.138, which is the telegram from Sailendra to Abinash and Ex.13383, which is a telegram for Abinash, addressed to 23, Scott's Lane, and there signed for by Arabindo.

Taking them all together then what do we find? Here we have eight documents addressed to 23, Scott's Lane, and so linking up Arabindo, who was then living there with Upen, Barin, Sailendra, Abinash and Ram Chandra. It also proves the physical connection between Abinash, Sailendra, Upen and Arabindo (and Barin by reference), and of these four, three are actually living in the same house when their arrest takes place on the 2nd of May. There is in Hrishikesh's confession, another statement that once he went to 23, Scott's Lane, where he saw a boy come to take Arabindo to a lecture, and was from there taken to that house at 75, Russa Road in company with Upen, and was joined by some others, I would emphasise that as proof of the singular fact that just before or after any over act you find evidence bringing Arabindo into connection with that act. Here is one the overt act, in this connection, being the attempt on the life of the Mayor of Chandernagore. Then on the very morning after the attempt on the Lieutenant Governor's train at Naraingunge you have evidence that Arabindo knew his brother Barindra was out of Calcutta on that very morning. These are two instances which I venture to submit establish his knowledge of the attempts, and there are others.

I started with the year 1905, when Arabindo came here, and I suggested that the new idea fixed in his mind then was a revolutionary movement, and I have shown the different organs with which he has been connected, and

what he has himself done. I want you now to read some of the early letters from himself to his wife, to let you see the trend of his mind in religious, political and social matters. In his statement you know, he says he never saw the post card from Ram Chandra Prabhu to Upen and denies that he was personally acquainted with any of the accused save those whom he names, who are Barin and Abinash, and he admits he has heard of Hemendra, Birendra and another of the accused. But he denies all knowledge of Upendra Nath Banerjee, yet Upen was the assistant editor of the *Bande Mataram*. It is unlikely that any person really associated with that paper, and of the attainments of Upen, would be unknown to persons like Arabindo who was closely interested in the welfare of that paper. The very fact that he denies any knowledge of Upen is a strong proof, I say, that he himself fully recognises that Upen was a very dangerous man to know, and so he seeks as far as he can to dissociate himself from him.

The first letter to his wife makes a reference so far back as July 2nd, 1903, to Jyotindra Nath Banerjee being here, and that is the man we say who was discharged by Mr. Birley in connection with this case. In the next letter we have a reference to one man, who, he says, has been sent to England for a special object. (Reads) It is important to note that in this letter he says it is no good blowing the head off of a non-Hindu, because the God Indra would not accept that sacrifice, but he departs from that theory later to kill Englishmen. Between 1902 and 1905 there is no letter. But there is one marked 293-11, dated 11th April 1905, and after it we have one dated August 30th, 1905, from Baroda, which is very important because in it he says he is “possessed of three frantic ideas”. Now we are coming into touch with the *Bande Mataram*. As to the first of these frantic ideas, we find it is that God has bestowed on him greater qualities than to others—the second is that he must have a vision of God, -he evidently thinks everybody irreligious except himself – and the third is given in these words – “while others consider their country as a loveless land, I know my country as my mother. If a demon sits on the breast of the mother drinking her blood, what is the son do? I know I have the strength to deliver this fallen nation. I may not have the bodily strength, but I am not going to fight with sword, or gun, but with the fire of knowledge”. That is quite right. The others will have to take the field and shoot. He will only direct them. He says again “God has sent me into the world to perform this mission, I will lead thousands of others yet. “I venture to say that the theory he is here referring to the principles of Vedantism is absolute nonsense. He refers to the fact that mere

brute face undirected would be perfectly useless, and it is necessary to have intelligence and ability to govern and control. We see in his letter doings how he carries his ideas into execution. He has stood behind the screen and pulled the strings, sending others to destruction, while he told how necessary it was to make such sacrifices for the mother's good. Then he tells his wife this was his great secret and bids her think of it without disclosing it to anyone. Then we go to the letter of 3rd October 1905, in which he sends ten rupees as a contribution to the fund of the strike which is going on among the clerks of Burn and Co. He admits he does not know what it is about, but still a strike is sufficient to bring Rs.10 from him. There is the other remark, "I wish to start another movement for which I will require unlimited money" and I ask is that the movement that Krishna Varma is now associated with at Home?

In his next letter, on the 2nd March, 1906, he tells his wife he is starting for Calcutta that day, and adds "But no one wishes to part with me once I set foot in Calcutta". Do you believe that was on account only of his preaching? Is it Vedanta love-making? Again, he writes, "Thousands of business come to my hands". He is a busy man. You see in March 1906, he was looking forward to so much business that he could not find time to call on his relatives.

Mr. Dass: He was a charming man socially.

Mr. Norton: I know and I say that increases his danger, and makes him more terrible as an antagonist. The next letter, to his father-in-law, refers to Barin in terms which show that they are in the most intimate relations. Then there is a reference to his fourteen years work in England, which was important from the fact that it educated him in European methods, and also Europeanised his social view.

The letter of 17th February 1907, in which he tells his wife "Hereafter I shall have no will of my own. Whether he may make me go I shall go like a dog". Arabindo Ghose is not the first man in history who has thrown his own failings on to the Deity, and he won't be the last. The argument is – if you go and do a thing which turns out to be wrong, you say I cannot help it, God made me do it. Here we have a new crisis in the working of his mind.

Mr. Dass: There is a mistake in the date, it should be 1908.

Mr. Norton: That is so much the worse for your client, as it brings the date to only three months or so before the arrest. No wonder the spirit of God is making a change in this man's mind. He is in for the whole hog now, but

he has put the blame on the Deity. The last phase of fanaticism has got hold of this man. He is to be the Alpha and Omega of the great movement, which is to place him on the gadi, he himself.

Ex.305, is printed at page 76. Norton refers it to suggest that H.C. Dass here means Hem Chandra Dass. There at page 52 of the same book is Ex.292-7 from Sukumar Mitter to Arabindo (Reads) It shows that Abinash was being utilized by Arabindo for other purposes that merely to look after his house. Ex.293-2 is with other documents it makes it clear that If Arabindo was not, as possibly he was not technically speaking the other Editor of the paper, he was in reality the Bande Mataram and he was that in the belief of all the persons who addressed to him.

In the same book there is Ex. 293-8 which is dated 22nd August 1907, this shows the resignation of his appointment on the Bengal National Council of Education, his resignation having been tendered on the 23rd August, 1907. Our business was well on its way and the reason for severing for connection with the National College was not merely that his health was not good; but that he was over taxed in other directions and matters rendered it necessary that he should devote his energy to the garden, which was more pressing than the objects of the National College.

The Judge: - Was not this about the time of his prosecution ?

MR. Norton: - Yes, it was also about the time of his prosecution.

Ex.-293-9 is a letter from Umballa, dated 22nd October 1907 found in Abinash's house and addressed to him. It is from a man named Alakdhari. It shows the influence which he had inside and outside of Bengal. This is a very strong indication on the view, whether correct or incorrect, that the Bande Mataram was really the offspring of Arabindo, and that it was his genius which was vitalizing the energies of the people in the new aspiration throughout the country by means of this paper, and you find that he keeps this letter from 1907 right away to the 2nd of May, 1908 and takes it about with him. I say that he attached great value to it. So far from repudiating his connection with the Bande Mataram as editor, he held it as a valuable testimony, and it shows what his real position was; that if he was not the editor, he was the Bande Mataram in person. Having regard to some of the documents which I have read, and some of those found in his house, I think you will agree with me that the principles which he held show that he was the sort of person to head a rebellion of this kind. We have the evidence that his principles were sinking deep, not merely into the hearts of his own

countrymen in Bengal, but also into the hearts of the people in the thousands of villages which constituted the immediate locality of the writer. Ex.293-8 is from India House, Kioto Japan (Reads). The envelope is addressed to Arabindo, editor, of the *Bande Mataram*, and he keeps that letter also. I say that it proves that he is the editor in the technical sense. He keeps the letter, and it is of Supreme importance to his relations with the paper which the outside world conceives him to hold. It is addressed to 2-1, Greek Row, that is just behind Wellington Square. It is also important from our other point of view. The *Mukti Kon Pathe* had already adumbrated the views that one of the best methods of proselytizing was to send students as agents into various parts of the world, and not merely to acquire knowledge of arts and industries, which they were to use afterwards for the benefits of their own country, but also for the purpose of disseminating throughout the world these most dangerous doctrines. These unhappy doctrines embrace and appeal to force, and, in the view of Arabindo himself, must accompany the progress of the movement by inciting the people to demand treatment in terms of quality with the sovereign power. *Muti Kon Pathey* are merely the reproduction of the *Yugantar* articles which are taken up and practically reprinted under the auspices of Abinash, and Abinash himself was living in the same house as Arabindo in October 1907, and had been in close conjunction with Arabindo, and on terms which make it absurd for anyone to accept the suggestion that he was in the position of a menial. Ex. 293-30 is dated October, 1907, and is inconsistent with the views that Arabindo was simply an apostle of a religious movement. Then on October 14th, 1907, there is a letter from a man called Subramania, who has written from Nellore, on the east coast of Madras. He is a travelling agent of the *Bande Mataram*, and this document again shows that Arabindo was the executive power who, not merely dictated the policy, but dictated the executive operations of the paper as regards those who were to be selected as fitting persons for increasing its circulation. Everything points to the fact that he was the controlling power of the *Bande Mataram*.

Ex.302-1 is dated November 10th. It is from B.B. Lele to Arabindo. In Paragraph 12, of the written statement in which he says he knows one Lele, a distinguished member of theosophical Society, a man of deep religious feeling, a man of whose political views he does not know anything, a man whom he has never heard giving expression to any political views, a man who, in his opinion, had no political views at all. It is put in his written statement as one Lele, and it is left there in a hazy sort of way. This is a

man to whom a valuable parcel was sent from Baroda to Seal's Lodge, and yet Arabindo speaks of him in this vague way. The letter says, "I have written to-day to Sukumar". Is this for the purpose of Vedantism? Do you believe that there is any proof in his statement when he tries to wash his hands of his connection with B.B. Lele? He would not do this and wish to dissociate himself from his evidence unless it is of the greatest importance to him that he should dissociate himself from the evidence regarding Seal's Lodge. If he was only a theosophical thinker what does it matter? If he knew B.B. Lele, and admitted this fact, it would bring him in contact with Sudhir, Satyendra and Upen. Therefore, he puts it in his written statement that he knew one Lele, not B.B. Lele. This letter has been redirected from 12, Wellington Square. Then there is this reference to Nagpur and to Barin because I say Sukumar is Barin, or rather that Barin is Sukumar. There is evidence to show that so far as the persons in the conspiracy were concerned, Barin was known as Sukumar.

Mr. Norton said Ex.1054, which is Arabindo's letter to his wife. Barin is referred to as Barin, and not Sukumar. It was known to Arabindo when he started the Vavani Mandir. As regards this Lady what was the urgency of asking in this letter for the telegraphic address if it is only for the purpose of religious matters? Then you have Arabindo's conduct in repudiating Lele, and lastly you have had a parcel sent to him, care of Provash, who was the head centre of the conspiracy at Seal's Lodge, and his association with the other men there makes the association between them all and Arabindo, and everyone else, as very dangerous matter. This parcel was address to B.B. Lele to Deoghur, and was eventually sent down to 12, Wellington Square. That again brings B.B. Lele into very close contact with Subodh' and Arabindo.

The Judge: Where was Arabindo there?

Mr. Norton: He was there I think in December 1907.

Mr. Dass: He was there only for a few days in February. That is in evidence.

Continuing Mr. Norton said: Then there are two Exhibits 382 and 667, each of them is a notebook, and each begins with the initials V.B.B. Both of these are written by Barindra, appearing to be written in exactly the same writing. From there we will press to Ex. 302/8, which is a letter from Madras, from a man called Charu, to Arabindo Ghose and the envelope, which is the next exhibit, is addressed to cen.

The Judge: That is the one addressed to the Bande Mataram Office.

Mr. Dass: Yes, I think it was redirected to Deoghur.

The Judge: That is right.

Mr. Norton: At that time Arabindo's house was at 23, Scott's Lane. This letter is also important because the writer of it says that, as he has been a reader of the Bande Mataram since its very first issue, he believed he had some right to suggest some changes, which he thought would effect an improvement in the paper. He also says that in his opinion it is the only daily organ which regularly hammers into the minds of the young a love of country and a love of duty. I use that letter merely for the purpose of showing that in the view of the writer of this letter Arabindo was undoubtedly the controlling influences of the Bande Mataram, and to him it is that he makes suggestions for the improvement of the paper. Then the exhibit 300/33, a letter dated 19th November 1907, and we are coming close to the National Congress. The writer of this letter tells Arabindo of the preparation being made by the other party, and adds that it is necessary for individuals ought to go to Surat. The same man offers to contribute letters to the Bande Mataram every day from Surat.

Ex. 300/30 a letter from Mr. Khaparde to Arabindo, which simply says "I shall meet you at Surat, and we shall have a talk over matters," The letter says elsewhere Lala Lajpat Rai is out, and will also be there. Tilak is coming. He is a very Stalwart person in politics. They drop the Vedas and take up lathis at Congress. Then Arabindo's friend writes to him: "Something will have to be done to press our views on the Congress". That I submit, is simple and undiluted politics.

The Judge: But Khaparde is a politician.

Mr. Norton: Of course, he is sir. Exhibit 301 in which Muni is writing to Arabindo asking if he wished a regular correspondence at Nagpur for the paper, and also referring to the publication of some correspondence on the paper, 'Nagpur embroglio'. These references are pretty conclusive evidence he is coming out of his shell of Vedantism and showing his horns.

The Judge: What's that about?

Mr. Norton: The Congress was to have been to Nagpur originally, but chiefly through Sri, M. Mehta's influence it was transported away to Surat. But Arabindo's friend writes Tilak is very clever man, but he is not to be trusted. Then the same writer says Mr. Gokhale is still an Extremist, but he

hides it under a Moderate skin, and he also goes on to say that John Morley is inclined to favour them. Poor John Morley, (Laughters).

Exhibit 112/1 is dated the 1st December, 1907, and is from the wife to her husband, and in the third paragraph she writes: “I am anxious to know when you reached, and where you went I trust you are putting up at Mullick’s place. I want to know how your paper is getting on. Is Abinash living in our house ? That is 19/3 Chakura Khansama’s Lane, and then she goes on to ask him to tell Abinash to send a wrapper and some books. She also says it is beyond their means to live in that house and we know the rent of it was Rs.40 a month. She concludes – “I think how can I pass my time talking to these useless men” who are they?

The Judge: It might be the sex in general (Laughter).

Mr. Norton: I might be Sir. She complains sometime later and uses the same words because the young fellows at Scott’s Lane, would not go out and help her by turning away a man who was making a noise outside the house. Then there is on the 1st of December, another letter from the husband to the wife in which he asks her to grant a prayer of his that is not to be restless over what he is engaged in. He says, “I have many anxieties now, and if you become restless now it will only increase my anxiety. Keep your mind fixed on God, and sorrow cannot enter your heart. We must part from time to time, as I am not as other Bengalees. Such being the case, the only course for you is to bet your happiness consist in the success of my highest aim.” Then we have his letter telling her he is going to Surat, next we have a letter of 9th December to Arabindo, but there is nothing in it. On the 10th December, 1907, Exhibit 293/36 which is an official circular signed by A. Chowdhury, R. Chowdhury and Surendra Nath Bannerjee (Reads Circular) That document is marked on the margin “not boycott” and on the top “Send this for criticism to the Bande Mataram. This programme is not strong enough for these Vedantists, who want a discussion and resolution on boycott, the omission of which they regret. It is signed “J.N.B.”, which might be Jogendra Nath Banerjee.

Exhibit 293-16 was a letter from Arabindo to Motilal Ghose, in which he said the Congress would not go beyond the boycott resolution of last year, the danger was it might go back. There would be no fight, the letter added, as the opposition was to be centred on the boycott. He also read and put in several letters to Arabindo. Exhibits numbers 193-21—this is what they called putting nectar in your mouth which professes to be sweet but is not

sweet, he remarked – 293-32. This letter was addressed to Arabindo and speaks of his manifesto, so that obviously he had also, in regard to the approaching Congress issued a manifesto, locally on behalf of his party. That letter came from Khulna Ex.296-1 was from Devendra Nath Bose to Arabindo, printed on a Sonar Bangla post card (Reads). Then 293-28 was dated from Mymensingh December 18th from Taranath Pal to Arabindo saying he had received his manifesto.

This letter says “Nationalists Principles must be upheld at any cost; of course without show. Mehta must be bearded in his own ideas. “Other Exhibits 293-24,293-29, 293-30, 293-33, 296-2 and 297-1 are put to show how widespread Arabindo’s manifestoes were. This half dozen came from Mymensingh, Khulna, Saurail and Bhagirat. Exhibit 297 is a telegram from Tilak at Khulna, saying “we must have at least half a dozen good papers on Nationalists.” This was addressed to Arabindo at 12, Wellington Square.

Then on 20th December is the long letter from Mrs. Arabindo Ghose to her husband to which I have referred several times, printed on page 30. Counsel then read 293-19 a long letter from Mr. Setlor at Girgaum asking Arabindo why he put himself in the hands of Tilak and also making references to Mr. Surendra Nath Banerjee, and the methods of attacking him. “If you attack him directly and not indirectly by attacking his views it will stand in the way of your attitude and the great pioneer work your organ is doing being appreciated.” The letter concludes “For God’s sake don’t let the Bande Mataram descend to personalities.”

That came from a man who is in the inner circle of India politics, and who had held some sort of judicial appointment in Mysore, and it referred to the work of Arabindo was doing as of the very highest value, in that had brought hundreds of recruits and that if it went on those lines, it would wipe out the moderates. I see no indication there of dislocation of self from politics, and no sacrificing of one-self to religion. I see a very keen fighter in the political arena, consolidating his forces for the purpose of getting political power.

Exhibit 289, was addressed to Arabindo care of Mullick, 12 Wellington Square on 20th December which showed that they were in association just before he started to the Congress, and then there was a letter to Arabindo dated December 26th, printed on page 55 of the first book, on the envelope in Arabindo’s writing in this:” Council on working committee of two from each province. Bengal – Arabindo Ghose, Motilal Ghose and Aswini Dutt. Bombay, Punjab, and United provinces not filled up. District committees,

village Panchayats. A National fund. Bande Mataram as the party organ. Arbitration Courts, National Schools, Primary especially Swadeshi and boycott. Whether those are heading or a review or leading articles. I do not know, but as it comes just about the line of the Congress, probably it was headings for a speech, or matter to be discussed inside their own Council, or a scheme of working. There again is the strongest indication that Arabindo was at that period doing work of a purely political character. Then there is the letter 300-29 which I have read more than once from Abinash to Arabindo.

Then in January 1908, there is the letter 293-22 from Kalker as king Arabindo to dinner at 10 A.M. and saying he wants to see him about the policy of the Bande Mataram. Other letters numbered 293-24, 293-26 and 293-31 show that Arabindo was still in Bombay on January 18th. One of the letters were addressed “Arabindo Ghose, Editor, of Bande Mataram, Grant Road, Bombay. “I do not say that proves that he was editor, but it proves he was considered to be editor.

Exhibit 295, the ‘Sweets’ Letter, dated 27th December, which must be read in connection with 292-4, dated 17th February 1908. I take these letters together for the purpose of asking your Honor to consider whether the contents of the latter letter cannot in some measure be attributed to the influence and effect which the ‘Sweets’ letter had on Arabindo’s mind. Counsel read the letter which is the one Arabindo wrote to his wife in which he said his mind had undergone a change which he would not write about. The letter went on to say “Hereafter I shall have no will of my own. Wherever God directs me I shall go like a dog; whatever he directs me to do I shall do it like puppet. I am no more my own master. Hereafter all my actions are directed not by my own will, but by God’s hand”. Knowing as we do not from his own writing to what political class he belonged, and know that he was in some senses a visionary and was certainly imbued with deep religious fervour one can imagine what effect a letter like the “Sweets” letter would have upon his mind, when he received what he regarded as a serious communication from a man like Barin who had been in charge of the garden and of the forces in Calcutta.

Up to that time, December we say that Arabindo had been apprised of every single overt act that had taken place. I have already pointed out two instances to show that he was. For instance, with regard to the attack on the Mayor of Chandernagore. I have shown that Barin advised it, and that on the very night that he spoke out to Hrishikesh, he had been in the same house

as Arabindo. I put it to you that their relations being what they were it was impossible. Barin should have been with Arabindo and not have communicated what he was doing. Of course, he would, if they were co-conspirators as I say they were. There is nothing in the documents to show there were restrained relations between the brothers; on the contrary everything points to the fact that the elder brother was taking care of his younger brother's health and took the trouble who he was going away to visit other people to commend him to their kindly care. There was no indication of any rapture. This is one of the indications as to Arabindo having been put in cognisance of the intention of Barindra to attack the Mayor. The other instance is the letter from Arabindo to his wife that famous letter in which he says, "Barin was here". That again refers distinctly, in order of date to the occurrence of 6th December at Naraingarh. These you have two indications in the evidence.

It is impossible for the crown to be in a position to give direct evidence in every case of consultation between the two brothers. So, it is not easy to get direct evidence. There is no indication that Arabino and Barindra were not on terms of the closest intimacy. Barin used to visit 23, Scott's Lane, where Arabindo lived was to consult Abinash or Sailendro that he went there? It was not, because those two visited the garden, and Harrison Road. If Barin wanted to see Arabindo that was the place to which he would go. And, have some gone there, can you suggest any reason why he should refrain from talking about these matters with his brother Arabindo. Is it likely he would abstain from speaking about them to his elder brother in the pace of the correspondence and what we know of Arabindo's political views, as given to the world at large in his writing in the *Bande Mataram*, and his writings which were to have been given to the world at large- found in his bedroom at 48 Grey Street on his arrest.

When we come to deal with the oral evidence, if you believe that on 12th April when Barin and Abinash met at 23, Scott's Lane and Arabindo was see inside the house on that day, there is strong evidence to show that if Arabindo had not been consulted before the attack on the Mayor he was immediately afterwards apprised of it. The date I have given you is April 12th, the bomb was thrown on the 11th. I don't say that is the only occasion on which Barin saw Arabinda and told him about the bomb, but that is an occasion, if you believe the evidence, on which these two brothers were closed together. That, however, is not really my case. My case is that before

the bank was thrown Arabindo was called upon to give his sanction and approval to the act.

We know that there was a ferry at the Chandernagore side of the river, and it is not difficult to suppose that he ferried across and came up by rail on carriage to Calcutta. Now so much with regard to Nikhileswar.

Therefore, if our evidence be true, and if the evidence with regard to the Surat Congress is with regard to the Surat Congress is believable, then up to that date you have the two brothers in the closest communion with each other, and there is no reason why the one should not have told the other what each was doing. The elder brother was more deeply concerned in the matter, quite as much as Barin himself, and therefore I submit the inference that Arabindo was told about it is irresistible. We say that he was perfectly well aware of the infructuous attempts on the Mayor's life, and he was perfectly well aware also of what had taken place at Naraingarh up to that time every attempt for extra ordinary reasons had failed. They had gone to the Congress, they had fought and won; they had routed the moderates; and had broken up the Congress at Surat; and it is probable that, flushed with that victory, Barin made the suggestion to Arabindo, that now the proper time had come to take more determined action and that "Sweets" were to be given all over India. Unless the "Sweets" have that reference, I have not heard of any other suggestion except the suggestion that I have put before you. Arabindo's case is that he knew nothing about it, that his brother never was there, his brother never wrote it, his brother could never write it. On the other hand, if you believe that the letter was found at the search, then it becomes a very difficult matter for Arabindo; and if you believe that it was found there; he unquestionably is called upon to give as complete an answer as he can as to now it got there. The issue is: Do you believe that the letter was found inside that place. That depends upon the credence which you give to the evidence of the search witnesses. Amongst that who were present at the search was superintendent Creagan, and I say that he may be accepted as a truthful witness. There seems to be at the first blusher some little contradiction as to whether these documents were found at 48, Grey Street. The suggestion is that there was an investigation of these documents at Park Street. Superintendent Creagan has told us that it was not so. I do not suggest that the native Inspector Radagobinda Kundu, who made the statement, is not speaking the truth, but this search took place a very long time, and there were many other searches, and it may be that Radagobinda Kundu was not speaking correctly when he said that the investigation took

place at 48, Part Street. You have Superintendent Creagan's evidence corroborated by Mr. Denham. The unopened letter addressed to Sudhir was found unopened by Mr. Denham when he went to Royd Street for the purpose of making and investigation of the documents found at 48, Grey Street and he has signed it and dated it. So that Superintendent Creagan's memory is perfectly reliable because he is corroborated by the fact that the document Ex.300-21 was found unopened on the 11th and that Mr. Denham had put his signature and the date upon it. It was found on 2nd May and taken charge of by Creagan. Creagan has Sworn that, and there is nothing in his examination which shakes him.

It is curious that Arabindo does not say and will not say that Ex.295 is a forgery. It is a very curious thing. It is interesting to follow Arabindo's attitude with regard to this document. He says in paragraph 22: "I emphatically deny having received any from Barin about Sweets, and I say that the letter produced in court was not and could not have written by my said brother, and I say that I never received any letter from my brother addressing me as 'my dear brother' or in which he signed his full name as appears in that letter". He does not say that it could not have been written by Barin. This is based probably on the fact that the method of address was European, and therefore it could not be addressed by Bain to him in that way. My answer is that Barin is practically an English man. He cannot forget the whole conditions and teachings of his life-time. The expression is one which is most likely to be used by persons who are educated at home, even if they are not Englishmen. There is no improbability in that. The whole point, however, is that the letter was found there. The first question is: was it found there? I will afterwards deal with the question as to who wrote it. Upon that point I wish to read to you what this man Creagan says. He is the 18th witness and his evidence is very important. I am now on the question, was it found at 48, Grey Street (Reads Mr. Creagan's evidence) Arabindo throughout the search was self- possessed and self-contained and he never made any protest at any time. There was no suggestion that he was forced to sign the warrant or to do anything. The search list has been signed by the search witnesses. On the envelope of this letter is the handwriting of Barin, and on it is the word "Confidential", because unless the work "Sweets" has some covert allusion there is nothing in the letter which needs the protection of a confidential endorsement. But I can very well understand that if the word "Sweets" or the preparing of sweets for all Indian was meant to convey a covert allusion it would require the confidential endorsement.

Therefore, there must be something more than what meets the eye in the word “Sweets”. It is very important to recollect that this envelope was signed by the search-witnesses. My friends will probably all of them, attack this letter and will suggest that the letter was a forgery. I quite admit that if the police officer had the courage and audacity to forge the letter, he would probably do it, and if he was scoundrel enough to do it, he would be scoundrel enough to bribe or force the search witnesses to put their signature on it. Therefore, we must see what there is to show that the search was an honest and genuine one. Now with regard to these letters Exhibit 290-7 and 295 he says that these were also found.

The Judge: Not in one bundle?

Mr. Norton: It clearly means in the bundle.

The Judge: If he said in the bundle? should have written it.

Mr. Norton: My point is that item 9 consists of 53 letters and envelope. This item 9 is the search list. (Reads Mr. Creagan’s evidence).

He says that he brought all these things himself and locked them up in his almirah and he kept the key always with him, and as the list was made in his presence, he saw each thing entered in it. This was in cross-examination. He further said that items 1-10 never went to Park Street, and as a matter of fact nothing went there. I will now refer you to Arabindo’s statement where he practically admits that 277-7 was found in the house. He says with regard to the scribble writings “There were never in the book so long as it was in my possession”. So he has missed possession of the book. Witness No:122 Satish Chandra Mukherjee, stated that the writing in the book other than the scribbling was Arabindo’s. It is not necessary to maintain or prove that this writing is his, though I am going to maintain that it is. whether it is Arabindo’s or not, it is sufficient for me that it was found in a book which was in his possession. I think it is abundantly and satisfactorily established that the things mentioned in the search list were found at 48, Park Street, on the 2nd of May. Item 10 in the search list of these documents was examined by Mr. Denham on the 11th. The examination being completed the documents were then taken away by Mr. Creagan and they remained in his custody until they were produced before Mr. Birley, and there after they remained in the custody of the Court. I submit that there can be no doubt but that this book was found with the writings on it which have since been proved as Arabindo’s as well as they scribbles what I was concerned with in going back to this evidence was exhibit 295. I have already said that the

evidentiary value of this document has been increased by the fact that although Arabindo says that it is not written and could not be written by his brother, his brother has not denied that it was written by him. I say that this is a final and last word in the controversy – the man who wrote it will not say that he did not write it. I prefer to go by Barin’s statement which has the stamp of honesty. Whatever line Barin may have taken, even in retracting his confession, he does not say that it is false or that what he did was under compulsion, and he gives no reason for retracting it, and the position he takes up amounts merely to this: “I decline to make any statement,” and he is quite right. It is obvious that he withdraws it for tactical reasons to assist Arabindo and to help the others as much as possible. Now that being so what is the value of Exhibit 205.

17-03-1909

March 17, 1909

THE ANARCHIST

Mr. Norton resuming his address on behalf of the crown went on dealing with the case against Aurobindo Ghose. He asked himself “Is Aurobindo Ghose guilty”. And said to this the only answer is that he is.

Counsel next discussed the question regarding the scribblings found in a book exhibited in the case. He said that there were two questions regarding them, namely, “were they were there and if so, who wrote them? The second question was comparatively of little importance. The first question was significant, and the answer is that was affirmative. Mr. Norton cited some extracts from the depositions of Mr. Denham and Superintendent Creagan, bearing on this point. Counsel observed that nobody’s hand, but Aurobindo’s put these scribblings in.

Counsel adverting to the conspiracy, observed that Aurobindo had nothing to do with the physical portion of what was done in Aurobindo Ghose’s study.

Referring to a correspondence which stated that Sudhir would be a good person for the next change. Counsel asked “Is this Aurobindo’s wife’s cousin? It can’t be so. This chance refers to the very nearly successful attempt at wrecking, the Lieutenant Governor’s train at Naraingarh or

probably this was written before dispatching the young men to Muzaffarpore to kill Mr. Kingsford.

Reverting to the scribbling in the Note-book Counsel said that Aurobindo suggested that the scribblings were put in by the police. These scribblings referred to Bhobobhusan, Sudhir, Profulla and Barindra; they had besides a reference to the bag. All that formed a strong body of evidence that the person who wrote the scribblings was not dreaming, though the language suggested vision. There was really a strong vein of commonsense pervading them. The crown had produced the book, and the book was in the same condition as when it had been discovered and the crown could do nothing more than this. Aurobindo suggested that the scribblings were a forgery. Aurobindo denied having written them. We can see an admission of the document would be absolutely fatal and therefore he made the false statement.

Counsel next dealt at some length with the pan and the letters found in it at the Muraripukur Garden. He further discussed some exhibits consisting of letters including the “Sweets” letter.

Mr. Norton then referred to the document which contained a routine of work at the “Bande Mataram” office, divided under different heads. It put down that “Selections” were entrusted to “A Ghose”, correspondence to the “Editor” and “reports and telegrams” to “S. Chakraborti”. Counsel referred to several other exhibits, one of which stated that “A.G.’s Rules should be got” and observed that from the very earliest Aurobindo was interested, mixed up and concerned in the paper “Bande Mataram”.

Mr. Norton then made reference is a number of exhibits.

There was a prospectus of the “Chattra Bhandar” amongst the exhibits, which started amongst other things, that the institution was started to instill national spirit.

Commenting on this, Council observed that revolution was the very essence of the whole thing. Speaking about the constitution of the committee in connection with the “NavaSakti” newspaper to which an exhibit referred. Counsel said that Aurobindo was given the entire control of the paper and the committee. This paper, observed Counsel, was but a continuation of the “Yugantar”, started to carry out the revolutionary scheme inspired and controlled by Aurobindo Ghose. Mr. Norton found revolution and no “Vedantism” in the deliberations of Aurobindo.

With reference to an exhibit which contained an entry showing expenditure for tram-fare to and from Aurobindo's house. Counsel said the defence had suggested that it must have been some other Aurobindo. The learned Counsel on behalf of the defence said that there were to Aurobindo.

Judge: Two and not three (Laughter)

Counsel next referred to the Vancouver letter to Aurobindo Ghose from a Bengali Student. Commenting on this, Counsel observed: "These young Bengalis are sent out to foreign countries not only to learn new industries – which is, of course, a laudable thing – but to disseminate the philosophy of revolution, "Swaraj" and "freedom" amongst the people there.

Adverting to Abinash Bhattacharya, accused, Mr. Norton remarked that his affinity for Aurobindo, did not consist in sweeping the larder of his house or brushing the floor. It was of a political character.

Referring to the clause in the Article of Association of the "Bande Mataram", which provided that 30 percent of the profit would be devoted to national good. Counsel observed that this was intended to reward people who undertook any work involving personal sacrifice in pursuance of the revolutionary principle.

Mr. Das submitted to court at this stage.

Mr. Norton referred to several articles published in the "Bande Mataram" which inculcated the doctrine that there was no moral obligation to obey the law, which was not made by the people of this country, but that it should be obeyed because they must and not because they ought to. Aurobindo's opinion about boycott was that it was illegal to burn British goods or use force in picketing, but the action was morally justifiable. Speaking about the "Navasakti" and the "Yugantar" counsel observed though it might be that Aurobindo did not personally contribute to those papers, the principles were similar to these advocated by Aurobindo. Aurobindo himself spoke of the "Yugantar" as an excellent organ of Nationalism. Counsel next referred to the speech which Aurobindo delivered at the "Panti Math", Cornwallis Street and pointed out some objectionable passages. Counsel next referred to a document found at 48, Grey Street which was in the handwriting of a lady in which it was stated that the action of the English demons had attained its climax. It also urged principle not to depend on the energies but to rise and sacrifice their lives for the cause of the country. Counsel observed it was not his point where did it come from but that it was found in Aurobindo's house.

From a slip of paper found at 15, Gopi Mohan Dutt's Lane, Counsel pointed out that amongst others Aurobindo's name also was there, which showed that Aurobindo was connected with the place where two of the principle accused HemDas and Kamai Lal Dutt were arrested. Mr. Dass. It is the first time that I hear Aurobindo's name in connection with that documents.

Judge: It strikes me also.

There was considerable amusement in Court when it was subsequently found out that on the slip in question there was a quotation from a Bengali poem by Rabindra Nath Tagore and the Bengali word "Aurobindo" appeared in the quotation.

Mr. Norton: I don't know whether it is a poem or what all that I say is that the word "Aurobindo" appears there (Laughter).

Mr. Norton then pointed out that Aurobindo was identified by a number of witnesses both at 23, Scott's Lane, and 48, Grey Street.

This concluded the evidence against Aurobindo.

March 19, 1909

Mr. Norton read out the statement of Bijoy Kumar Nag. Referring to the statement that Bijoy stayed for some time at the house of a cousin. Counsel observed that Aurobindo Ghose similarly had a cousin in the garden.

The statement observed Counsel incorporated in the confession of Barindra, equally applied to this boy. He pointed out the fact that Purna used 19-3, Chokoo Khansama's Lane, as his Calcutta address and that Aurobindo used to stay at that address for some time. Reverting to Purna's Calcutta address Counsel observed that the address showed that Purna Chandra say was in the Zone of Aurobindo's influence.

Mr. Norton pointed out that in the year 1906, four remarkable events occurred: the first was the establishment of the "Chatra Bhandan", the second was Aurobindo's association with the "Bande Mataram" newspaper ; third his association with the Bengal National College and fourth sending out of Hem Chandra Das to France. Continuing Counsel remarked that Aurobindo and Hem Chandra Das formed a resolution to contribute to the common object. Aurobindo took up the literary portion, of it, while Hem

took upon himself the task of manufacturing bombs and other explosives, without either of which the revolutionary scheme could not be carried out.

March 17, 1909

ALIPORE BOMB TRIAL

In the trial of Anarchists at Alipore Mr. Eardley Norton took up the relationship of Barin and Arabindo Ghose. He showed letters of connection with the Yugantar and other seditious papers after the letter had come from Baroda to Calcutta to start the new movement. Counsel quoted a letter in which Arabindo said he had now “frantic ideas”, one of which was “I must have a vision of God”. The letter went on, “I know I have strength to deliver this fallen nation, but I am not going to fight with the Sword or gun, but with the power of knowledge. I do not say the work can be accomplished in my life-time, but it can be accomplished”. The letter also spoke of the comparative power of the rifle against the power of the brain, saying that he would contribute the latter and apologizing for his inability and lack of physical strength to contribute his share of the united force in carrying out his “frantic ideas”, which he said were not ideas of today but were born with him. These, said counsel, were the sentiments of a man who had expressed his abhorrence of the least participation in politics, had denied his intimacy and knowledge of his co-accused with the exception of three or four and had denied his activities in the cause of the conspiracy, and expressed a preference for a quite literary and religious life.

Another proof of Arabindo’s knowledge of the conspiracy was his intimacy with his brother Barin. Did Arabindo know of the great work Barin was dedicating himself to? And if he looked upon such work with so much loathing as he said he did, how was it he did not bring his influence to bear upon Barin in his letters? Arabindo had made plenty of references to Barin, but throughout them all there was not the least shadow of condemnation with regard to Barin and his work. In another letter, in which he said, he had given himself up to God, Arabindo said, “I am no more my own master, (the last phase of fanaticism commented counsel). I hope God will give you that light as he has given me of his unbounded mercy. You must not show this letter to any one for what I have told you is a great secret”.

March 17, 1909

BENGAL ANARCHISTS

When the further hearing of the conspiracy case was resumed before Mr. C.P. Beach Croft, in the additional sessions of Judge's court, Mr. Norton continued his summing up of the evidence against Arabindo Ghose.

He said:

I was dealing yesterday with No: 299-7, which is the book with scribbling in it, and my submissions are: First this is a book, which has been admitted having been in his possession, Secondly that it is in the hand writing of Arabindo and thirdly; that it was found in his possession. The first question which arises is as to whether that scribbling was there on the date of the arrest and search, and second, if it was, who got it ? As to who wrote it is comparatively a small matter and the real question is, was the writing there, when it was found at the search. The answer to that comes from Mr. Creagan who, in his evidence, swears that this exhibit was one of the first items on his search list, that it, along with the other articles, was taken away by him, and locked up by him, he keeping the key; that it was examined by Mr. Denham on the 11th, after which Mr. Creagan took it away and kept in his custody until it was produced by him before Mr. Birley.

I say that it is Arabindo's handwriting, and I say that this scribbling is a sort of self-communion by a man who is sitting idly and pondering, with a pencil in his hand, wandering over the sheets and translating into words the thought which was passing through his mind. The reason why I say that this is Arabindo's writing is that, apart from the absence or presence of any mark of similarity of dis-similarity between this and his admitted writing (and I admit that there is a very strong dissimilarity in some parts) it seems to suggest that no one except Arabindo could have put this remark in this book. It was found in the bedroom where he and his wife live and in which he was arrested. There is no evidence that anyone except himself had any access to it. There is no evidence that either Abinash or Sailendra had access to the book, and it therefore appears to me that the hand which wrote this curious meditation in this curious document was a man who was conversant from the very start with the acts, overt or otherwise, which evidence this conspiracy.

Norton said, there is a letter from Arabindo to his wife, in which he said, "There are two methods, I do not fire guns and do not wave swords". I do the intellectual portion, and the more brutal part of the work lies with

persons outside of myself. Those observations are not connected; they are interjections. “You do a lot of work, but not properly because you do not see to the execution of it.” That is quite correct. His domain is the library, and the laboratory is his brother’s. The physical portion is done on Arabindo’s side and the executive portion by Barin and his friends. Therefore, the facts claim exactly with the self-communion. I say that the grammar indicates Arabindo. Then he says, “Barin may try, but he will not succeed: When the others cannot help him why try to help yourself”. He is translating his thoughts upon this paper “My dear fellow you are cowardly” “Proved men will do the work, but you must supervise”. “Be yourself present, then the thing becomes a likelihood.” Sudhir will be a good man.”

Is there anything to show that this is Sudhir, his wife’s relative? Is it not more likely to be the Sudhir here in the dock, the man who was intimately associated with them, the man who was seen at the Yugantar office, and the man whose unopened letter of the 11th of November 1907, was found in Arabindo’s possession on the 2nd of May, 1907. I say that all that points to the Sudhir whom we are now trying.

Sudhir, Mr. Norton continued is a man against whom there is an enormous mass of evidence as a conspirator, and this self-communing of Arabindo’s that man Sudhir’s name appears in the most important parts.

The real meaning of “Sweets”, in Ex.295 is indicated by his letter to his wife shortly afterwards. It goes to show that his nerves must have been worked to the highest possible tension and that letter throws some light upon the interjected sentences with which I am now dealing in this book.

Norton said, I do not think they intended to murder European ladies, what they wanted to do was to kill the officials only. Then he says, “Be more self-reliant, they all depend upon you”

That goes far to show that it is Arabindo. I say that it is his own statement and a perfectly true one. Everything goes to show that Arabindo was a man whom everyone in this conspiracy wanted. I can refer you to Abinash’s book to that invocation where he calls him literally a god and worships him as God. It says, “you are the person who is going to lead us on the way to salvation. I am speaking of this quite apart from the political part of it. It is justified by the two letters which refer to the value of the services rendered by him to this country, and one of them says “If the Bande Mataram lived for another twelve months you would have wiped out the Moderates altogether. Then there is the passage “Disembodied spirit....do not be

curious or envious Make attempts by beginning again and again, and then the work will be successful.” The Englishmen will pick up the portmanteaux and walk away out of the country. “Send Barin, make some excuse when he comes back.” They are not fools because they wanted to know why Sudhir did not go.

Norton said Exhibit 299/9 which is admittedly in his own handwriting. There is this invocation, “it is a Sweet and noble thing to die for our own motherland, and if that supreme happiness is denied to us, it is not a small privilege to suffer illegal violence or arbitrary imprisonment and cruel privation for her sake” I say that this is in keeping with these curious detached notes found in this book. Yes, it is Sweet to die. Sweet to die if others die and you live. He does not go out, he does not intend to go out himself, as you see from his self-communings.

Then he says about the scribbblings, over the page is written, “Manik” Among the exhibits is a letter from the man called “Manik” to Nikhil. And that letter throws light upon these ruminations because Manick says that it is a matter which must be decided by Arabindo. So you have a connection between Arabindo and Manik. Is it too much to suggest that there should be these references to Manik, when it is shown that they knew each other and were connected together.

Then there is some reference to the fact that he was been troubled in spirit, either physical or real. Here is the conversation between him and Manik in which he makes reference to his spirit. (Reads) There is then this extraordinary thing which refers to disembodied spirits wandering about, whether of wife, of friends, or of parents. There is one thing beyond all controversy, and that is that someone must have written that scribbling. Arabindo suggests that it was the police. I am not inclined to go any further with that supposition. Whoever wrote it he must have written it before the 2nd of May, and there is internal evidence to show that it was written by himself, because there are references in it to two incidents which had in fact taken place. There is a reference to Barin and a reference to Manik.

The onus of disapproving this fact lies upon Arabindo. If he believed that it was found on the 2nd of May in its present state, then I say that the law clearly lays the onus upon him to show how these scribbblings came into the book. What they say is that it is a forgery. I you believe that it is not a forgery, then the matter recoils upon Arabindo’ own head. If he has made a false statement I am entitled to ask why did he make a false statement?

The reason why Arabindo will not make that admission is that this book will be absolutely fatal to his case and brings him at once into contact with Bhabhusan Mitra, Profulla and Sudhir from whom he is extremely anxious to disassociate himself- as we find from his written statement. If he confessed that he wrote it, he would be in an extremely parlous position, and would find it extremely difficult to escape from the fact that he was making references to incidents some of which are connected with a number of the overt acts, with which this conspiracy itself was connected.

An attempt has been made throughout the trial to keep Arabindo upstairs and absolutely detached from Sailendra and Abinash. Arabindo's room is upstairs and is completely separate from Sailendra and Abinash, and they have nothing to do with one another. Now who wrote this book? If it is argued that Abinash and Sailendra have written it, then it is not consistent with their case that both these people were completely detached from Arabindo. Exactly in proportion as you press home that argument you are depriving yourself of the suggestion that the person downstairs wrote in this book upstairs.

The letter Ex. 300-21, as to which the evidence is precisely the same. Arabindo says he knows nothing about it. This letter goes unquestionably to Sudhir, one of the persons whom we consider a very important link between himself and Arabindo and through him with the conspiracy itself. Norton said Arabindo's denial of any knowledge of that letter, and his attempt to show that he is not the Sundhir in the dock, but Sudhir who is his wife's relative, betokens his realization of the grave consequence which would flow from an admission. He knew that it would go far to confirm his connection with the Seal's Lodge and the rest of the conspiracy.

The money order referred to in the letter is sent from Deoghur and it is addressed to Arabindo, but it reaches him too late, and it was received by his sister Sarojini.

Norton dealt with the letter "Sweets" and the letter from himself to his wife which dealt with that particular phase of the case. Sarogini in her letter, exhibit 1292-18, says that a fisherman was creating a disturbance and the boys here in the house could not pluck up sufficient courage to fight the man. It shows that young men were visiting to Scott's Lane during the early portion of April 1908. Exhibit 494 is a manuscript book found at Sulhet with a list of names, of La Lajpat Rai, Bepin Chandra Pal, Ajit Singh and Arabindo. On the 17th December 1908, there is a post card to Arabindo

which has been re-directed to 12, Wellington Square. This is an important date. We know that on the 7th of December 1908, Arabindo had been to the Midnapore Conference and there he had met one Jogendra Nath Bose, a brother of Satyendra Nath Bose, and it is not an unkind thing to suggest that he told this man what his address was in Calcutta, and accordingly we find this letter from Jogendra addressed to 19, Charu Khansamas's Lane.

Exhibits 106/2, 117/4, 182/2. 289/1, which latter was a note book of Arabindo's containing notes about the Bande Mataram, and its working. In these notes appeared one, Selection A. Ghose correspondence Editor. I say at once he was Editor, but it was put in this way to avoid a prosecution and to make the proof that he was editor difficult. Other Exhibits to which I have referred before are 239 and 296/1.

300/25. a letter from Bepin to Arabindo about the paper, in which he complains of his article not being published and asks what is the meaning of this? "That communication indicates that Arabindo, in Bepin's view, was certainly responsible for the Bande Mataram. Bepin says, "Please hold the helm fast". Who holds the helm of a new paper except the editor? Then 299/1 is Arabindo's red note book connected with the Bande Mataram, its staff, his articles etc. It also refers to the Basanto Fund, and in that connection, I call your honour's attention to 307/1, which was found at 48, Grey Street, and in which reference is made to the Basanto Fund, Rs.100. In the note book there is a sort of diary or memorandum of the articles he contributed to the Bande Mataram. This is important because we have verified these entries on finding that articles did appear in the Bande Mataram under the titles set down. The titles are instructive if only because they show the advance in the attitude of Arabindo towards this movement. If they were not wholly revolutionary when the first note in the memorandum he very soon cured himself of that defect, and the unpublished articles found in his bedroom at 48, show him in a very different light. In the note-book was the title of an article "The Ideal" and an article under that heading appeared in the Bande Mataram seventeen days after it was registered as a limited liability company. So we are right in saying that Arabindo was interested, mixed up with and concerned in the Bande Mataram from the first. Exhibit 300/4 was the prospectus of the Bande Mataram, 306/6 was the letter by which Arabindo was appointed Managing Director of the company, 77 was the Bande Mataram accounts sent to the Registrar, and 78 was the accounts of the Chattra Bhandar. 950/D was the printed manuscript in the prosecution against Arabindo dated

the 10th November, 1907, in which he admits that he was one of the promoters of the Bande Mataram, and which he asks should be incorporated in his present written statement.

There is nothing to show a sub-division of tenure, or that Abinash was paying a portion of the rent for the downstairs room and Arabindo his portion for upstairs, we say it shows that the house was kept for one purpose and that both men lived there for that purpose. The only evidence he could get as to the payment of rent was by Abinash. Then there was 311-2 which stated that the Navasakti would be given over to a committee to be appointed by Arabindo Ghose.

The Navasakti was merely a continuation of the Yugantar, to carry on the same purpose in the same style, and in language which, if it did not emanate from him was inspired by Arabindo Ghose. We have it that Arabindo Ghose was the guiding spirit of the Yugantar and became the guiding spirit of the Nava Sakti. What Arabindo was asked to supervise, control and direct was not Vedantism, but revolution. Exhibit 990 showed Arabindo's connection with the Yugantar in June 1907, and 991 was the book of foreign mails referring to that horrible newspaper, the socio lobes, proclaimed by Government in India. Exhibit 999 is the letter from Abinash to Sejdada, from 28-1, Mirzapore street, asking for help. Then 1006 was the letter from Arabindo to Bepin about the Dickenson matter the Bande Mataram (Reads) why should Arabindo be so deeply anxious to affect this, apart from the part the Bande Mataram was to play under his supervision in the political world, if he was not to have supreme control?

At the search was found 1098 "Human Bullets" addressed in rather fulsome terms to Arabindo and saying what influence he had had so far in Japan. Number 1097 was a Sind document, addressed to Arabindo as "our beloved patriot Bande Mataram". Thus the whole Bande Mataram was Arabindo. The letter asked that Sind should not be neglected and contained a reference to inspiring words". We know that inspiring words were followed by the lathi, pistol and bomb. Number 130-1 was a rent receipt for the garden by Abinash, which shows that Arabindo was part owner of the garden on June 24th, 1907. 1272 was a Yugantar counterfoil with a note in Barin's writing found a 5, Ram Dhone Mitter's Lane, then there was the "For me thou art not "telegram, sent from the Bande Mataram office. Exhibit 314-3 was the Navasakti account including the entry "Indra, fare to and from A's house". My learned friend suggests that it was some other

Arabindo, but I should have thought it was impossible for there to be two Arabindo's.

Exhibit 1114 is a telegram to Arabindo from Deshpande, who is shown by exhibit 117 to be also in communication with Sisir Kumar Ghose; 1115 is a telegram from the Madras man, who was afterwards convicted in the Tuticorin matter. There are other telegrams from different parts of Bengal and the telegram for Abinash (84) which was receipted by Arabindo. Fire Bengali prints (1108) of Bhawani Mandir, were found at 48 Grey Street. There also was found the national school subscription list. Then 1120 was an envelope addressed to Barin found at 12, Wellington Square, showing that he had access to the place just as much as Arabindo had, I have dealt with 1123, the letter from Mrs. Arabindo, in which she asks "Is Abinash with you?" and says "If he is married he will be lost to your work" That shows conclusively that the reason Abinash was important in the house hold was his affinity for political work, and not for sweeping up the stairs or brushing the hearth stare, 296/A were Bande Mataram circulars found at 48 and 1113 is a rough sketch of a road from Purulia to Ranchi. Exhibits 1104, 1105, 1107 and 1109. I use jointly against Arabindo and Subodh. They were found at 12, Wellington Square, and I use them as linking up the two men and also with 2/1m Greek Row.

Then 1060 is rather important. It is a letter written by Arabindo from jail, during the enquire into this case before Mr. Birley in which he refers to his wife and says Hemandra Nath Ghose will give Rs.50, a month from the Bande Mataram fund for her and Sarojini.

Babu Nirode Chandra Chatterjee said that letter was only put in for the purpose of comparing his writing because it was written in jail long after his arrest. There was considerable discussion on the point of whether it could be used, and it was put in for the purpose of comparing his writing.

The Judge: I do not remember what happened them.

Mr. Norton went on to read the letter and said: You will remember that 30 percent of the profits of the paper were to be paid for good work done for the country. When Arabindo was in want where did he apply? He applied to those for whom he had done the work. He appealed at once to the Bande Mataram. Counsel further referred to Exhibits 1103/1, 2, 3 and 4 which were the Bande Mataram accounts, and in regard to the payment of eight rupees to Sushil said there were two accounts as to this. If Sushil was really advanced to eight rupees to go and see his sick father as Barin said in his

statement to Mr. Kemp then it was very extraordinary that the repayment should be made to Arabindo, and I think it makes the case worse against Arabindo. The true explanation might be that there were two sums of eight rupees, one lent by Barindra, and repaid from some other source, which would account for the entry 146, and the other sent by Arabindo to Sushil from Deoghur. Then Exhibit 1246, is an account for a wire to Lele.

That concludes what I have to say against Arabindo so far as the documents found in these various searches are concerned. Now I want to call your honour's attention to articles in the *Bande Mataram*, which are proved to have been from the pen of Arabindo. The first feeling on reading these articles may possibly be one astonishment that a newspaper brought into existence for such a purpose should be so mild, but as we advance we find that Arabindo gets hungrier, until, at last, from the documents discovered in his house we find him speaking his mind as frankly as though he were a member of Parliament before he was elected, I mean, not after he got in. The first article is called "The idea", printed on November 1st, 1906, (Reads). This is the first article we can find of Arabindo's, and it starts "to-day when the journal comes forth in a new grab?

Mr. Dass said his friend gave no notice of those articles. He did not object to their being read, but thought the whole of the articles should be put in.

Mr. Norton – Certainly I do. I put in all I have been able to find, and if my friends will supply other copies of the *Bande Mataram* we will put them in. I put in the whole paper.

Mr. Das said he would try to get other copies.

Mr. Norton then read other articles from *Bande Mataram* including the "By the way" Column of 2nd, 5th and 13th November, 1906, and articles entitled "The New Spirit", November 19th. "A Scotch queen and some Reflections," December 3rd; and "The Results of the Congress", December 20th. "What I submit from these documents and I want to show his views at the inception of this work, and in his earliest efforts in the *Bande Mataram* he represents, in strenuous language, the utter uselessness of the policy of petition and repudiates the idea of persevering in the methods on which the Congress had proceeded for many both here and at Home as an admirable reason why they should leave them for a new venture. The venture is based upon national animosity and race hatred. I see in it no love, no desire for all mankind to lie down together and go to sleep with arm locked. I see here only a bitter reference to violence and use of grearms which have since been

shown as necessary adjuncts to methods such as these. From first to last in all articles what has been offered is accepted merely as an instalment opted is to come, and if it is not acceptable that by further concessions – as it he was been since 1906 - then it is obvious was the man who wrote those articles was prepared to adopt more strenuous methods that the purpose of carrying out what he conceived to be the per measures towards securing liberty and independence. He has already fore-shadowed the class of independence with which alone he and his party will be satisfied- Swaraj- Not Colonial Self-government, but Swaraj in its widest and largest form – Self-government with the intervention of the British Government but self-government by the people here and by them alone, even if for the purposes of carrying out that idea you have to have recourse-as I venture to say the evidence in this case proves they have had recourse -to violence, to assassination and to bombs.

These articles I have read are just at the beginning and the views are comparatively speaking moderates. But underlying them is a firmness of intention and a pertinacity with which he is looking forward, which shows that he is determined to go on with the work. He is a type of mind that is dangerous to the public peace, a type which once it accepts views like these scruples at absolutely nothing for their achievement. The articles he wrote later on a most marked contrast between his attitude and his writings of 1908 as compared with what he wrote in 1906. To what is that contract due? To what can it be due but this? Bi Herness at failure of the means, he and his party had adopted for the furtherance of their own ends. Those ends were directed towards an ultimate revolution which should force the Englishman out of this country and hand the country over to the people of their own colour and faith. The articles found in his bedroom which had not yet seen print, one of which was certainly intended for publication in some review, show the bitterness had entered his soul; that the gall was still more venomous; and the racial enmity still more manifest. He speaks there in language which settles one and for all the question which his claim to be considered a great religious leader and that only is true. He probably believed that underlying all great movements must be a deep religious current, and he intended to use a fulcrum of religion as the instrument to uproot everything that stood in the way of his reams. Those dreams were Swaraj, and the instruments to be used, to achieve them were assassination, anarchy, hatred, bloodshed and strife.

Norton placed two articles in Arabindo's handwriting which were found in his house on the day of the search, the 2nd of May, and which was evidently intended for publication. The first of these is entitled "The Morality of Boycott". It is important as being two years later than those views of his that had already read. It represents the confirmed views of a man who has been two years in power, and who feels himself assured as to what he wants and how he has to get it. By this time (1908) the boycott doctrines had had time to crystallise, and he felt more at home with them.

On the strength of the articles of the journals *Bande Mataram*, the *Yugantar*, the *Navasakti* and the *Sandhya* were all vested under one control and were for the sake of convenience worked by separate rule. Even if I cannot get it as high as that Arabindo was the man. The doctrines of the *Yugantar*, the *Navasakti* and the *Sandhya* were and according to what is written here he must stand by the doctrine which were enunciated in *Bande Mataram* are in fact of the same family as the doctrines of *Navasakti*, *Yugantar* and *Sandhya*. He himself says so and I, ask that we should be judged by his own words. All these papers are united by one common object and common spirit which is a system of violence, anarchy and revolution. He himself says here that on occasion violence is justifiable, that obedience to law not promulgated by themselves is obedience founded upon expediency and not upon morality. He we have a bold definition, analysis and description of what the nationalists are. They are ready to "clasp the hand of anarchy as an old and trusted friend." He calls upon them to manure the soil with the fears of the women and the bodies of their sons and he says that embracing anarchy is the way to good government. He does not shrink from disorder and violent struggles, no peace except the peace of justice, and he incites the people to disobey the laws and obey the dictates of their own conscience. Having regard to the doctrine which is lays down coupled with his undoubted ability Arabindo was a very dangerous man. These things are intended of to appeal to the inflammable hearts of the boys, and it is a matter for wonder that the boys responded to the magic of his touch and the magic of his voice? It is exactly in proportion to the influence which such a man can exert that he becomes a common danger to mankind. Whatever may be the sincerity of his views and however high may be the object of his ambitions in which he has asked others to follow him, he is indicating that there is no moral allegiance which is due to a law promulgated by a foreign government, and there is a difference between the law laid down by those who ruled and those are ruled, and he is by means

of this false philosophy trying to make them believe that they owe no obedience to a law which is not promulgated by themselves.

Regarding the speeches of Arabindo Ghose Mr. Norton said, when a man stands upon a platform, he has at any rate to stand there openly and there is no question as to the identity of the person speaking, and what he says can be taken down. Therefore, the risk would be greater than if he were sitting in his room and writing, and it was difficult to prove that he had written it. Therefore, in his speeches Arabindo is not a very formidable person. Wherever he went he received the triumph of a veteran leader, and that not merely in Bengal, but also in Bombay. Another thing to be considered is this. With the exception of Hemchandra Das, he has exhibited more caution than any man with whom we are dealing. He has been extremely careful, careful from the first to the last of his connection with this matter so as to make his detection as difficult as possible. He has been cautious in what he has said and has tried to avoid, committing himself, and it is only in his writings that we make the statement with regard to some points which we and necessary to contradict. Unlike his brother he has given us no ground, no change or opportunity of throwing any light upon his views and theories by making a reference to what his own opinion upon those points was. His writing could not be traced home to him. That will in some measure account for the fact that the language of his teaching is nothing like as violent as his writings. In his addresses he always treated with the subjects which go nearest to the heart of a Nationalist. He is speaking of national education, which is a means to an end. It is a new mode to get recruits to form the army which he has foreshadowed, and he also speaks of Swadeshi and Swaraj.

Counsel then read a report of his speech delivered by Arabindo Ghose on the 3rd of April 1908, at the Panther Math near the Sangit Samaj 29, Cornwallis Street. It was a big meeting at which between four and five thousand people were present, the audience being composed mostly of young Bengalis. The object of the meeting was to collect funds for Leikut Hossaim. The witness who speaks to this is witness No: 158. He says he wrote his note at the thana immediately after the meeting, of course, this would not be as valuable as short hand notes taken there and then subsequently reduced into long hand. These are not the Ipsissima Verba. Assuming that the man who reported it was not actuated with any animosity or with any desire to make things worse for the speaker, the fact that he reproduced it shows that what he wrote was what had impressed upon his

mind. The Sub-Inspector who made the report said (Reads). He says that he is perfectly sure of the words, “Now was the time for the brains to be cleared for advancing plans the body for working and the hands for working out of the country’s cause”. This is a division of labour which was in thorough accord with the views put forward by Arabindo. In his letters to his wife he points out that although he himself did not intend to have recourse to actual violence his contribution was with his brain, leaving the others to carry out his views. What he has written before is entirely in keeping with this division of labour and the way in which this conspiracy itself has been worked. What is there in anything that in his writings in 1906, or what had been discovered in his house or in this speech, - what is here to indicate that he was a sort of Sanyasi, who was entirely prepared and delighted to spend his life in seclusion and abstract thoughts and has no desire to dissent from this high pedestal and mix himself up with the turmoil of the outside world. There is no evidence of that. His speeches are a little different from the declaration which he could write from the privacy of his own study.

In this connection an extract of page 48, of the printed book. It is not in his hand writing, but appears to be in the writing of a woman. It says “this day (the 30th Aswin) is a most lamentable one for the Bengalis. The oppression of the English Demons reaches the climax this day – or it should be called the climax Yes, youth they are the future hopes of India do you still mean to bear like inanimate things without offering my resistance.

.....Do not bear up these insults silently anymore..... if you have been able to realise the pain of your Mother then rise up and sacrifice your lives. Rise like the infuriated lion and destroy your enemy. Do not be dependent on your enemies anymore. Rise in your strength Norton said, I do not know where this came from, all that I know is that it was found in Arabindo’s room and although it is not in the language that he would adopt for the most fastidious readers of the Bande Mataram, perhaps he changed his style for the class, who wanted to be addressed in language less stilted. Whoever wrote it there it is, and it was found in his room. There is a direct incitement to violence. It is immaterial that it was not published, Norton is using it as an index of the man’s mind, and as indicating the attitude which he had taken up about this period. He said, “I am not going to trouble you with the extracts of the newspaper articles because I have referred to them in my opening, but I would like to read just one or two passages which are more violent than the rest.

Part VI: The Defence, Closing Arguments and Verdict

Counsel then read Ex.1327/1 the article headed, “The Truth about Revolution which appeared in the Yugantar of 30th January 1907.

The Judge: Is not that out of Mukti Kon Pathey.

Mr. Norton: The worst of it is that all these are embodied in Mukti Kon Pathey.

Counsel then read Ex. 1329/1 “The Establishment of Swaraj” which said “Compromise in the Feringhees is impossible; either you live or I live that should be the decision It will not do to respect the law What has been done in other countries must be re-enacted in ours,” etc.,

There is no concealment about what this article means. Then not content with all these publications which have appeared once in the columns of these newspapers. Mr. Abinash, who is the Lieutenant of Arabindo puts them in a united form in the Mukti Kon Pathe, and he tells us in the preface that it is a reproduction from the Yugantar articles. I say that (Norton) having regard to the intimacy which existed between Arabindo and Abinash this re-publication did not take place without Arabindo’s consent and approval. However, that maybe we find two copies of it in 48, Grey Street, and we know that one of them was found in Arabindo’s bed room. Having regard to all the facts and bearing in mind further the writing and others found in his possession. Norton said, I do not think it is a big step to draw the inference that the Mukti Kon Pathe has been published with his entire concurrence and assent.

Exhibit 313/1 was also found in Arabindo’s house. It was found downstairs, and it is therefore open to the interpretation that it belonged to Abinash or Sailen. Having regard to everything he said it was as much Arabindo’s as the others. It is headed “Past and Future”.

Continuing Counsel Said: There are a great many documents which your honour has got in your notes as against Abinash which, by way of cross-reference, may have as much bearing as against Arabindo, because, as he submitted, the connection between the two men has been proved up to the hilt. Then there is that reference in Ex.292/9. Both of these are references to expenses incurred. It may be that the latter does refer to expenses incurred by Arabindo on account of his mother, but Norton submitted the other one was not, and he said it is important because it refers to the garrisoning of Seal’s Lodge. The first of the account is dated 3-11-07 and the second is 30-12-07. He said then, Sir, you have next to take the addresses of the students from Byculla and from the National School,

Calcutta. On Ex. 287/1 he should have pointed out there is a signature “A. Ghose but it looks like a lady’s writing. Ex.292/9 is signed in full “Arabindo Ghose”.

Norton said, I understand but I do not know in whose writing”.

The Judge: (after an examination of the document) It is not his.

Mr. Norton – He said, Sir, furniture belonging to the Navasakti and dated the 17th Bysak, corresponding to the 30th of April 1907. In connection with this it is a singular fact that it was just two days before that day that Arabindo transferred himself from 23, Scott’s Lane, 48 Grey Street.

The Judge: Was this not made out for the purpose of handing it over to someone?

Mr. Norton: Yes, to Abinash. And it is my case that he went there to associate himself with the NavaSakti. You will see too that the confirmation of the house lends itself to a married man and his wife living there, and at the same time having other quarters for young man.

Mr. Norton said, a curious state of things is evidenced by the record. I wish to show how persons who are relatives of Arabindo have been connected with this case. There are Birendra Nath Ghose, Hemendra Nath Ghose, Barindra Kumar Ghose, Sisir Kumar Ghose and Satyendra Nath Ghose, who has been hanged. Those are Arabindo’s direct blood relations who are all, except one man, who would have been here, and he had not been hanged, in the dock now. The fact, I think, increases the probability of his joining this conspiracy himself when so many of his relations were in it. Next let us see whom the evidence brings in, either directly in letters of Arabindo, or indirectly through the communication of others to him. There is first Sudhir, then Tara Nath Roy Chowdhury, the man, You remember, who Abinash was trying to get employed either by Arabindo himself or through his influence; there is Indra Nath Nundi, who says he had been to Arabindo and seen Abinash, Sailendra and Hrishikesh; there is Nikhileswar, Subodh Chandra Mullick, and, of course, Abinash Chuckerbutty, Hem Chandra Das, whom Arabindo admits knowing; there is Purna Chandra Sen, whose father admits that on a certain date he was in Calcutta, at 19/3, Chakoo Khansama’s Lane, and, lastly, there is J.N. Bose, who wrote that note to 19/3 which was redirected to 12, Wellington Square. That is rather an important point. It is dated from Midnapore on 13th December 1907, and we know that Arabindo was at Midnapore on the 12th of December, so that, just after he leaves, this man is found writing to 19/3, which, I say, was

the address Arabindo had himself given. That is the man, you remember, who writes about the omission of the boycott resolution, and asks that it be mentioned in Bande Mataram. Therefore, summing it all up, you have five connected with Arabindo by blood, and twelve unconnected, all interested in this conspiracy. They are persons who played a role in this conspiracy, or, by their sympathy, tried to assist the others in playing that role. I submit that all, except this man Bose, did play such a part.

There is in this case a curious piece of paper, Ex.820, found on the Second search at 15, Gopi Mehun Dutt's Lane. It is scribbled all over on side. The names, figures and all sorts of things but one side we find "France detective, King of England, King of India," and on the other side we find Arabindo's name. the second search, of course, is said to be the one where all the forged documents were found.

Mr. Dass: It is the first time we hear of Arabindo's name being on this paper

Mr. Norton: By the means

The Judge: Oh no; it has been read before.

Mr. Dass: It is the first time I have heard it.

Mr. Norton: I can't help that.

The Judge: It is not the first time have heard it because I have it in my notes at the time.

Mr. Norton: Unless you believe the police wrote it and chucked it in the corner, like that little red label, you know it is here. I don't know whose writing it is, but in the house of two of the conspirators we find this paper with Arabindo's name on it. One witness speaks of Arabindo having been seen bathing inside that house. I don't lay much stress on that because he is the only one who mentions it, but I do not say it is untrue.

Mr. Dass: Was this noted in the opening of the case or in the course of evidence?

Mr. Norton: I took a note of it as it was produced and handed in.

Mr. Dass: I cannot remember Arabindo's name being mentioned in Court.

The Judge: Well, I have noted down here "Accept my salutations, King of England, King of India, Arabindo. I admit I cannot find the first words now.

Mr. Dass: Arabindo's name was not mentioned in court to my knowledge. It is very curious it should have been mentioned when I was here, and I have

been attending to this case all along, and I was ignorant of this fact until today.

One of the assessors read some of the words in Bengali.

Mr. Dass: Oh, the well-known Bengali Poem

Mr. Norton: That shows I was right. The name was read out in Court. Now they have got a loophole they are trying to scrape out of it by any plea. But I have proved what I said.

Mr. Dass: I hope your honour does not misunderstand me.'

Mr. Norton: You may have any explanation you like . It was dealing with the prose, you can deal with poetry. I prefer to take him as a Bengali Agitator and not as a Bengali poet.

Counsel proceeded : Arabindo is only identified by the shadowing witnesses as having, been seen at 23, Scott's Lane, and 48 Grey Street. As to 23, Scott's Lane, he is spoken to by six persons and by one as to the other. In connection with that there is only one more point. One witness put him specially at 23, Scott's Lane, on the 18th April, but in his written statement he says he was not there as he had left Calcutta that night. I am prepared to leave it there, because the evidence that he left Calcutta that night cannot be taken as conclusive. Therefore I need not go further to upset it. His statement is not an oath, and the statement of the witness's an oath. Then there is one other document I have to touch on (exhibit 300-12) which is found upstairs and is a list of different articles, such as muscular developer, dumbbells, air-gun, boxing gloves and cycle, and we know a cycle was found there, but it was said to Arabindo's. Perhaps it was ----

The Judge: (Looking at document)—Arabindo would not spell swimming with one "M".

Mr. Norton: I do not say it is his writing, but it was found upstairs and if it refers to the cycle downstairs, I say the connection has already been absolutely established. That is our case, Sir, upon the evidence as against Arabindo Ghose.

18-03-1909

March 18, 1909

Mr. Dass said, one branch of my argument not definitely set out there—the question of jurisdiction?” – I intend to take up the point that Arabindo Ghose is entitled to be tried by a jury, and that the Court as at present constituted has no jurisdiction to deal with him.

Sisir says, he had been to 23 Scott’s Lane, to Arabindo’s Lodgings, to see his notice, Arabindo’s wife. He admits contact with the house in which Arabindo lived but confines his visits there to seeing Arabindo’s wife. Is that a satisfactory explanation considering the fact that the accounts prove he was living in the Garden in February? Do you believe he went there really to see Arabindo’s wife, or in conformity with the general design of the conspirators, and because Arabindo was the head and front of the whole scheme ? Norton said, we know that Barin was in considerable difficulty and was trying to raise funds and we know that Arabindo was not well of. Do you suppose that they could afford to idlers there merely for the purpose of feeding them of four annas a day?

Witness 115, who says that he was at 15 Gopi Mohun Dutt’s Lane. This man speaks of having seen Arabindo there. I do not see now this man says so, but I say if the case is false, and the police wanted to get false evidence, they could have got much better false evidence than by introducing a causal interjection from a postal peon. I do not say that this postal peon is speaking an untruth; possibly he may have seen Arabindo there, but I do not lay any special stress upon his evidence. I prepare to rely upon to the other evidence, which is not open to some criticism as is the evidence of the postal peon.

Ex/ 382 and 667, supposing we are wrong in our suggestions as to the other books Norton said, I submit there is little doubt that these are in some hand writing, and that it is the handwriting of Barin. There, too, we find further reference to Lele, whom we have now got at Seal’s Lodge, the garden, 15, Gopi Mohun Dutt’s Lane, 12, Wellington Square, and 48, Grey Street, and in one letter you have him in direct communication with Arabindo Ghose.

19-03-1909

March 18, 1909

BOMB CASE AT ALIPORE

Mr. Norton concluded by stating assertively that nobody's hands but these of Arabindo were responsible for the scribbling. Advertising once more to the conspiracy, counsel observed that Arabindo had nothing whatever to do with the physical section of it. The intellectual portion of it was done in Arabindo's study, and his was the master mind that controlled the organization.

In further reviewing the evidence against Arabindo Counsel referred to some correspondence which stated that Sudhir would be a suitable person for the next chance. Counsel then asked, "Is this Arabindo's wife's cousin? It can't be so. What was this chance spoken of? It clearly indicated one of the missions one which these men were sent and refers to the very nearly successful attempt at wrecking the Lieutenant Governor's train at Naraingarh or probably this was written before the dispatch of the young men to Muzufferpore for the express purpose of assassinating Mr. Kingsford.

Reverting to the Scribbling in the note book Counsel said that Arabindo had suggested that the scribbling had been put in by the Police. The scribbling referred to Bobo Bhusan, Sudhir, Profulla and Barindra. It had beside a reference to the bog. All this formed a strong chain of evidence substantiate the belief that the person who was responsible for the scribbling was not dreaming, though the language certainly suggested a vision. There was really a strong vein of common sense parading them. The crown had produced the book which was in the same condition as when it had been discovered, and the crown could do nothing more than this. But if it could be disapproved who but Arabindo wrote it? Arabindo had denied, the authorship, because an admission of the document would be absolutely fatal and therefore, he had made the false statement, Crown Counsel dealt at some length with the bass and the letter which was afterwards found in it, under the mounds, etc., at the Muraripukur Garden. He further discussed some exhibits consisting of letters, which comprised among others the Sweets letter. In his journey through the exhibits concerning the particular accused now before the Court. Counsel came to the document which gave the routine of work at the Bande Mataram office as divided under several

heads. Selections were to be entrusted to A. Ghose, correspondence to the editor and reports and telegrams to S. Chakroborty. In one case Arabindo's name had been used whereas in the other it was Editor.

Another document connected with the Bande Mataram said that A.G.'s rules should be got, and counsel observed that from the very outset Arabindo was interested mixed up and concerned is the paper Bande Mataram. Speaking as regards the constitution of the committee in connection with the Nava Sakti Newspaper to which an exhibit referred Counsel said that Arabindo was given the entire control of the paper and the committee. This paper continued counsel, was but a confirmation of the Yugantar started to carry out the revolutionary scheme inspired and controlled by Arabindo Ghose. Mr. Norton found no Vedantism, and nothing but revolution in the deliberation of Arabindo. With reference to an exhibit which contained an entry showing expenditure for tram fares to and from Arabindo's house. Counsel referred to the defense suggested that this must necessarily refer to some other Arabindo. Learned Counsel on behalf of the defense said that there were to Arabindo.

Court: Two and not three. (Laughter)

Counsel referred to the letter to Arabindo from a Bengali student at Vancouver and commenting upon this. Counsel said, "These young men are sent out to foreign countries not only to learn new industries which is of course a very laudable thing, but to disseminate the philosophy of revolution, "Swaraj and freedom" amongst the people there. Adverting to the co-accused Abinash and Bhattacharjee. Counsel remarked that his affinity for Arabindo did not consist of his sweeping the ladders of his house or brushing the floor of his house. It was of a political character. When dealing with the clause in the articles of association of the Bande Mataram which provided that 30 percent of the profit would be devoted to the national good. Counsel observed that his was intended to reward people who undertook any work involving personal sacrifice in pursuance to the revolutionary principle.

Mr. Norton then dealt with sober articles in the Bande Mataram which he quoted from the files tendered as exhibits in the case.

Mr. Dass Counsel for Arabindo submitted to Court. Mr. learned friend gave us notice of all the articles he is dealing with now. If the whole of the Bande Mataram furnishes any clue to this case we ought to have copies of the issues, before this time, and my learned friend might in that pick out

the copies which he knows and I might have obtained those I required the Bande Mataram from the beginning to the end is to be realized upon as part of this case we ought to have the earlier issues.

Crown Counsel read several articles from the files of the Bande Mataram and after doing so said that Arabindo in language which would have done credit to an Englishman instanced the measures with which the Congress had been received here and in England.

Mr. Norton read some articles from the Bande Mataram which went to show that the writer promulgated the view by his writing that there was no moral obligation to obey the laws of the country; which were not made by the people of this country, but that they should be obeyed because they ought to do so. Arabindo's view was in obeying the law made by foreigners, the moral question did not arise. Arabindo's opinion about the boycott was that it was illegal to burn British goods or use force in picketing, but such action was morally justifiable dealing with the utterances of the "Nava Sakti" and the "Yugantar". Counsel observed that though it might be that Arabindo did not personally contribute to these papers, yet the principles of these papers would go against Arabindo as they were identical with the principles inculcated by his own paper the "Bande Mataram" and as Arabindo spoke of the "Yugantar" as an excellent organ of Nationalism.

Counsel then passed on to deal with the speeches delivered by Arabindo and referred to the speech which Arabindo delivered at the "Pandirmat" Cornwallis Street. Counsel dwelt upon certain passages of the speech as reported by the police evidence of those officers who had heard the speech. Counsel referred to a document found during the search of Arabindo's house, which was in the handwriting of a woman, in which the writer stated that the action of the English demons had attained its climax. It also urged people not to depend on the enemies, but the rise up and sacrifice, their lives for the cause of the country. Counsel observed that it was not his point as to where this document came from originally, but the fact was that it was found to be Arabindo's house. Counsel referred to another exhibit found upstairs of Arabindo's house, containing a list of different things, among other a cycle for Rs.20 and said that a cycle was found there in connection with the Kustea case. Other articles mention gloves, a dagger, lathis etc., Regarding the cycle, Counsel said that it is said that Abinash owned the cycle, but it did not matter if he or Arabindo rode it. It was found in the house and there was evidence to connect it with the outrage on the Rev. Mr. Higginbotham. Counsel referred to the Bande Mataram of 10th September

1907, which published on account of an application by one Purna Chandra Sen who applied to Mr. Kingsford for leaves to be accepted as printer and publisher of the “Yugantar”.

Counsel said in our case as upon the evidence, against Arabindo Ghose.

March 18, 1909

ALIPORE BOMB TRIAL

In the Alipore trial Mr. Norton continued his address he referred to the document put in, which showed the committee appointed to carry on the NavaSakti which was placed under the exclusive control of Arabindo Ghose. The NavaSakti, said counsel was solely intended to continue the revolutionary scheme after the Yugantar and the language of it, it not inspired by, was certainly controlled by Arabindo Ghose. Arabindo had been the leading spirit of the Yugantar, and it was fully intended that he should be the leading spirit of the NavaSakti. Continuing his comments on various exhibits counsel said the book “Human Bullets” showed Arabindo’s influence had been felt so far off as Japan. For considerably over an hour counsel devoted himself to reading leaders and political articles arranged by Arabindo, in the Bande Mataram and other papers. Arabindo’s sole was Swaraj in its most complete form and his means of gaining it were recourse to arms for the purpose of assassination and anarchy. His was a type of mind most dangerous to the public peace which once it lent itself to the object of its aim scrupled at absolutely nothing to achieve it.

March 19, 1909

BOMB CASE AT ALIPORE

Sishir’s defence Counsel said that, accused admitted going to 23, Scott’s Lane, but said he went there, to see Arabindo’s wife who was his niece and Mr. Norton asked if they believed this statement for one moment or did, they not rather believed that he went there in pursuance of the general designed of the conspirators because Arabindo was the head.

Counsel said Birendra Ghose was trying to collect money and that Arabindo was badly off. Under these circumstances, Counsel queried

whether it was likely that they would harbor idlers in the garden merely to feed them on four annas a day.

March 19, 1909

ALIPORE BOMB TRIAL

According to the Statesman, the conspiracy trial at Alipore is likely to extend to the 10th or 11th April. Counsel for Arabindo Ghose is expected to speak for ten days, while five other barristers will also have to be heard, together with some vakils.

March 19, 1909

BENGAL ANARCHISTS

Alipore Bomb Trial

It is understood that there is now no possibility that the conspiracy trial at Alipore will conclude before April 10th or 11th.

Mr. Norton has intimated that he will be unable to finish his address before Saturday evening, when he will have been speaking for 14 days.

Mr. Dass will take 10 days for his reply, on behalf of Aurobindo Ghose.

After this the arrangements will probably be as follows:

Mr. Bannerjee who is defending Barindra Ghose and eight other accused, has modestly demanded only one day for his speech in their defence, and M/s. Mitter, R N Roy and J N Roy will also require one day each. Mr. E P Ghose will take two days and the vakils a day between them.

Mr. Norton's reply will occupy another day and the delivery of judgement one more.

It is understood that there will be no change to the Assessors.

19-03-1909

March 19, 1909

Upen said to Mr. Norton, he did not know HemChandra Das or Arabindo. He said that he had heard Arabindo's name before but did not know him nor did he know Abinash. The number of Shadowy relations who have sprung up during this case is absolutely marvellous. Arabindo invents a nephew:

Mr. R.C. Bonnerjee: Invents?

Mr. Norton: When I invent, he put him in the garden. Counsel said, we have five police witnesses who speak to Bejoy having been in the garden – S.C. Bonnerjee, S.K. Das, C.C. Mukherjee and S.C. Palit.

Purnachandra Sen was using 19-3 Chaku Khansama's Lane, and that was the address of Arabindo Ghose, during October, November and December 1907. Purna's father admitted having got a post card while at Khulna, from Purna, at 19/3 Chaku Khansama's Lane. Norton said that was at that times Arabindo Ghose's address, thus putting Purna with Arabindo's influence.

The fact of selling the property of Barin's patrimony ; in order proceed to France indicates just that resolute determination which undoubtedly would play a very important role in connection with the spiritual passion and ability of a man like Arabindo. On one side, you have the capacity to arouse men to what he chooses to call Vedantism, and on the other, you have the firm resolution which does not hesitate to place his hands to the manufacture of implements to take other people's lives and if you join the two together you have the nucleus of as formidable an organisation as is sufficient to encompass any of the objects, if not all that Arabindo has sketched out in the Bande Mataram and elsewhere.

Norton said, at Page 28 of the book: "Don't come in my way, let me do the will of God". They do things that are wrong and say that God did it. We know that the will of God as translated by himself means murder. Hem has just the extra-ordinary views as Arabindo.

Norton said, I wish to make a remark with regard to Arabindo about his coming down from Baroda in June or July 1906. In a short time, they have him in contact with Barin. Indro and the approver and also with Arabindo Ghose at 48, and with Sailendra and Abinash. While Arabindo was conducting the literary portion of it, Hem was deputed to go abroad to acquire the other knowledge without the help of which this revolution could

not be carried out. Norton said even if I cannot take my case so far it is curious that immediately after Arabindo's arrival in Calcutta you have four important events. You have got the National Council of Education, you have got the Chattra Bhandar, you have got the Bande Mataram, and you have the departure of Hem Chandra to France.

These are four important events and I do not think that it is unfair to suggest that they were all linked up with one another and that there was the master-hand of Arabindo running through them all. So that in a short time you have him in contact with Barin, Indro and the approver, and also with Arabindo and at 48, and with Sailendra and Abinash. Hem Chandra Das's political views would be likely to make a determined stand with there with whom he was working and to maintain these views by violence. You know his views with regard to the Boycott and we look upon it in the light of the famous unpublished manuscript found in Arabindo's house in which Arabindo justified physical violence, it was only natural that he should be under surveillance.

20-03-01909

March 20, 1909

Norton said, Exhibit 300/5, was a letter which had not apparently been delivered, written and signed by Arabindo Ghose, and containing a receipt for ten rupees from H.C. Das.

Norton referred to Hemendra Nath Ghose, who is found in the garden, and the evidence is that he is related to Arabindo. The curious point is that although he is related to Arabindo and Barin, he says, "I do not know them; but the point upon which Norton lays considerable stress is that he was found in the garden. Then he is implicated by Barin's Confession as once of men who were specifically receiving instructions. In all these books his name appears, and they know that he is one of the persons staying in the garden. Ex.1037 refers to the two brothers; the younger is evidently intended for Barin and the other Arabindo. We know that Arabindo at that time was in Bombay. His relationship with Arabindo and Barin has been proved, and yet when he is asked, "Do you know Arabindo and Barin?" he says "No". Hrishikesh was very much behind the scene. He makes a statement which connects Arabindo with the outrage on the Mayor of Chandanagore. When Paresh came he brought a copy of the Empire and

took it to 48, Grey Street, which was at that time in the possession of Arabindo. There is the letter of 28th April from Satyendra to Nirmal, which was found at the garden. This letter deals with certain pictures of certain people which were being sold in large numbers and amongst them were Upaduya, Bepin, Upen, Arbindo. Swaraj and Shivraj, Norton said, this is one of the few instances we find of any connection between Arabindo and any of these overt acts. This is evidence before the overt act, the incident spoken of being a short time before the attempt on the Mayor's life. The meaning which was to have been held at Chandernagore on the 4th had been prohibited and for that they proposed to kill the Mayor. This was certainly after the 3rd March and before the 10th. This is obvious. Hrishikesh had seen Arabindo coming out from his own house and he was taken to Russa Road by Upendra and he was told that very night that the Mayor had stopped the meeting and that he must be taught a lesson. He said it is very unlikely that Barin, Ullaskar and Upendra would make the statement in the presence of Hrishikesh unless he had already been received the approval of the chief. These are not the junior members of the conspiracy. They are the leaders who have in every act to be performed, consulted about its advisability, and the only man of their rank who was absent from the conclave was Hem Chandra Das. If he was present the Cabinet would have been complete, of which the Prime Minister was Arabindo. Ex. 792 is a slip with Sudhir's address 93, Chaku Khansama's Lane, and it was found in Hrishikesh's house. Norton said, I have striven to show that this house was from October 1907 a place for which Arabindo was paying rent.

21-03-1909

March 20, 1909

BOMB CASE AT ALIPORE

Hemchandra Das undoubtedly played an important role in joining the spiritual passion of a man like Arabindo Ghose. On the one hand they had the capacity to raise the man to the other-hand they had the form of resolution which did not hesitate to place its own hand to the manufacture of implements the object of which was to take other people's lives. When the two joined hands, they had the nucleus of a formidable organization accomplishing many of the objects if not all which Arabindo sketched in

the “Bande Mataram” and elsewhere. Norton likened the writer to Arabindo Ghose both prophets, he said do all things that are wrong and they say God did it. The good will of God which they refer to is murder.

March 20, 1909

BABU ARABINDO’S WRITTEN STATEMENT

The following is the text of the written statement submitted by Arabindo Ghose in the Alipur Bomb Conspiracy Case: I made a statement in the proceeding against me in connection with the “Bande Mataram” which has been put in by the prosecution (Ex.950) and I adopt the same as part of the written statement and in continuation thereof I say as follows :-

That I am, not guilty of any of the offences charged against me.

That while I was at Baroda I used to help my deserving pupils to complete their education in Europe and I used to take no part in the politics of Bengal and I used also to spend money in local religious and industrial movements as would appear from some of my letters to my wife and I say that at one time I contemplated a larger religious movement based on the Vedanta spreading over India, England and America, as I firmly believed and still believe that Vedantism is the future religion of the world. In that view I worked hard for a few months and approached many of my friends and acquaintance.

That I fully explained to my wife the course of life. I intended to follow in a letter dated 30th August 1905 (Ex. -285-1) and say that from my final departure from Baroda up to the time of my arrest. I never deviated from the principles enunciated therein in matters social, political or religious.

That while admitting that I became one of the joint owners of 32, Muraripukur Road on the death of my father I say that I never exercised any act of possession or ownership in respect thereof, and during my whole stay in Calcutta, I never on a single occasion paid a visit to the said garden.

That on the contrary owing to some debts left by my father I made repeated requests to my relations and friends in 1907 and 1908 to find out a purchaser for it.

That in one of my letters to my father-in-law (Ex.-292) I expressed my own views about my brother, Barindra Kumar Ghose and I say that since I left the Gaekwar’s service and came to Calcutta my brother Barindra

Kumar Ghose never lived with me and anywhere in Calcutta though occasionally he came to Calcutta my brother Barindra Kumar Ghose never lived with me anywhere in Calcutta though occasionally he came to see me in the same way and he used to see my other brothers.

That in October 1907, I took up a house No: 19-3 Chaku Khansama's Lane in Calcutta where I felt very ill and I say that on account of my ill-health I had to give up the said house and go to Deoghur.

That I used to occupy the first floor of 23, Scott's Lane with my wife and other relations. I never used to sit or do any work on the ground floor and I had no connection with it and I say that I never saw any such persons coming into my house as has been deposed to the various watch witnesses and I further say that I left Calcutta on the evening of 17th April for the Kessoregunj Conference.

That my religious preaching and literary pursuits made me unfit for looking after house-hold affairs and when I intended to set up a house of Calcutta, I engaged the services of the accused Abinash Chandra Bhattacharjee for that purpose.

That I was not acquainted with the accused Sailendra Kumar Bose, but I saw him came to Abinash on some occasions and I was told that he was a village of his.

That either while residing at Calcutta or at Deoghur, I never knew the existence of a house known as "Seal's Lodge" and I say that the bazar account exhibited in this case containing the expenses for "Raids" were lists of articles to my mother who has been residing at Raidy for the last 15 years.

That I knew one "Lala" a distinguished member of the Theosophical Society, a gentleman, who was practiced "Yoga" and is a deep religious thinker. I do not know what his political views were or are and I never heard him giving expression to any political views in my presence and I believe he has none.

That I never knew a man by the name of "Birendra Kumar Mitter" and no person bearing that name to my knowledge ever came or resided at 23, Scott's Lane, while I was there.

That I never knew any person by the names of "Gobin". The address or and addresses of ex 385 are not known to me, nor did I ever hear of them.

That I never knew accused Purno Chandra Sen, and I say that he never lived at 19-3 Chaku Khansama's Lane while I was there.

That sometime ago, long before the Midnapur Conference I was once invited to my cousin's house on a festive occasion. When I found many friends and relatives had also come there on an invitation, and I was asked to stay for a night for want of accommodation in a neighbour's house who was there for the first time introduced to me as "Hem Chandra Das". From that time and until my arrest I never saw him or did ever hear of him in any way whatsoever.

That I never knew accused Sudhir Kumar Sircar and say that he never lived at 19-3 Chaku Khansama's Lane, during the time I was there Sudhir mentioned in Ex.294 is not the accused Sudhir who is a relative of my wife. I further say that subsequently to my arrest I learnt that the father of the accused Sudhir used to Serve under my father and in that connection his people came to know my grandfather's people at Deoghur and that he stayed for a short time in my grandfather's house. I never noticed the unopened letter (Ex. 300-2) and I certainly do not remember ever having seen it.

That I have heard that the accused Hemendra Nath Ghose, Birendra Nath Ghose and Sishir Kumar Ghose are distant relatives of my wife but I never saw them or any one of them before my arrest.

That I never saw, or did I ever hear of the post card (Ex. C.L. XXXII) and I say that I was not personally acquainted with the accused other than those mentioned about.

I further say that I never received the letter Ex.1128.

That the pencil scribbling Ex.299-1 are not in my handwriting and I say there were never in that book as long as it was in my possession.

That I emphatically deny having received any letter purporting to have been written by Brindra Kumar Ghose about "Sweets" and I say that the letter produced in court Ex.295 was not and could not have been written by my said brother and I say further that I never received any letter from my said brother addressing me as "My dear brother" or in which is signed his full name as or than in that letter.

That on evening of 28th April 1908 I removed to 48, Grey Street from 23, Scott's Lane.

That with reference to the various reports of my speeches put in by the prosecution in this case I say that it is impossible for me to recall every word that I might have used but I emphatically state that I never said anything to

incite or encourage the application of force or violence in any shape or form as I have all along before opposed to the same.

That I further say that I never wrote or published anything by which I intended to encourage or did as a matter of fact encourage the application of force or violence in any shape or form.

That I have absolutely no connection with the “Yugantar”, “Sandhya” or “Nava Sakti” or “New India”, my connection with “Bande Mataram” up to September 1907 was fully explained in my statement Exhibit 950. Since then I became for a short period the Managing Director of the company, but I was never its Editor and so far as I know this paper never advocated the application of physical force nor was in any way connected with any conspiracy of any kind or with any other newspaper whatever.

That I have never been aware of the existence of any Secret Society, nor did I ever take part in any conspiracy against the British Government nor in any conspiracy for the purpose of committing any crime.

March 21, 1909

AN IMPORTANT REFERENCE TO ARABINDO

Norton said, before I deal with the case against Debabrata, who was arrested on the 8th of June and who premises at 55-3, Grey Street were searched, I would call your Honor’s attention to a document which refers to Arabindo and which I omitted to mention when dealing with his case separately. As to the writing of this there is no doubt at all. It is an extract from his own note book, and a person has only to look at it to see it is a piece of his own handwriting. This is very important document and is printed, but very badly, in the first book (Reads extracts in full). It is first of all a clear reference to the present conditions of Indians in this country. Of all his writings this is probably the worst, and he said, he did not know how I came to escape it before. There is very much in it. You will find which we also have in the other extracts we have read “what is Extremism”? and “Moralities of Boycott”. All through we have the same apostrophe to the new spirit, and the new movement for an independence which is to be an independence absolutely free of all British authority – it is to be government by the people, for the people and amongst the people. With such ideas of political emancipation no one has the right to quarrel, but we

do quarrel with the methods by which the holders of these tenets sought to gain their ends and aims.

Norton said I pass to Debabrata, who although not a man endowed with such exceptionally brilliant talents as have been given to Arabindo, is still a man of very considerable intellectual refinement and intellectual culture. He is a man who can think and does think deeply and he has the honour of expressing his thoughts in language which is calculated to have the most deleterious effect on the minds of these school boys. The correspondence shows he was deeply imbued with the Yugantar poison, that he was in touch with Indra, and, through him, was in actual physical contact with Arabindo Ghose. This association of Arabindo and Taranath is of the very highest moment, and it comes through the living channel of Indra Nath Nundi. There is therefore very strong ground for admitting the importance of the fact that there was a connection between Arabindo and this Debabrata and the scheme which was the common property of these two men, and their personal association, which dates from the time he came here in 1906.

Sukummar Sen sent a letter and he asked to explain what it meant, and he said that this was a letter which it was suggested that Arabindo, Subodh and others were going to Mourbhanj for the purpose of prospecting over a retreat, and his suggestion was that this was a sanitary place and salubrious spot where ease and comfort might be found for fixed brains.

Norton said, this situation modelled upon so splendid a basis was misused afterwards. I do not say of the council of education was not perhaps at first a perfectly honest institution, but it is the misuse of that institution, which we complain of, because we say that these persons associated themselves, certainly Arabindo did so, and they used it as an engine through which they could reach the young men for one purpose of carrying political revolution.

Counsel referred to the proclamation issued by the NavaSakti to the effect that the former superintendent of the Yugantar has taken over charge. All these things are simply an echo and reproduction of the Vabhani Mandir. It is important to notice that this paper is being printed in the house in which Arabindo removed himself, as we say for the express purpose of getting into closer touch and control over the destinies of this paper. The Government were at last awakening to the mischief that was being done and were trying to suppress this seditious paper, and therefore it was necessary to have more than one sitting to the journalists' vow.

Norton said, in the first instance to Baroda where it had its earliest germs. The earliest person in any way connected with it is the younger of the two brothers, Barindra Kumar Ghose. That brings us into immediate connection with the elder brother. Then having discovered that no movement of the description can be permanent, unless it is based upon religious fervour, he proceeded to put into practical use the discovery he had made, the discovery that to be successful must build upon a substratum of religion that accounts for the fact of the introduction of the Gita and Upanishad into the Garden. Searching over the records, there is evidence to show that the new movement sent out emissaries throughout Bengal for the purpose of swelling their ranks, and they also extended their operations to places. They have ransacked that country for the purpose of getting boys, and boys were found. They were brought down and sent to the central place, a place with is the common property of Arabindo and Barindra and which turned out to be most useful place indeed.

Same time in 1905, Arabindo is seen in Calcutta, and he comes down here permanently severing his connection with Baroda sometime in June 1906.

Scarcely had he reached Calcutta when the activities which have been more or less nebulous up to then take a concrete share. There the actual manufacture of the channels by which this movement was to be spread. The movement find its expression in two organizations the Chattra Bhandar and the Bande Mataram. Shortly before this they had come into being that new scheme for the control of National education which the conspirators in this case tacked on to their own system, because they recognised the value of being able to approach through the channel of education a large mass of boys, more easily than if they had not, that channel of communication. Thus they had three channels by which to reach the young men of this province. They had the National Council of Education and the Chattra Bahandar, which however honestly it may have been originated for the purpose of bringing Swadeshi goods more closely into contact with the natives, was prevented from its original and legitimate use for the purpose of facilitating and increase and spread of this new spirit and of these revolutionary doctrines. Then almost simultaneously they had the third channel in this powerful organ – Bande Mataram—placed in their grasp at the head of that found a man of such great capacity is Arabindo Ghose in supreme control. Starting from November within a month, of the newspaper's first coming into being, leading articles to which evidently written by himself, the language of which must have had very serious effects, disturbing and

disquieting effects, upon the minds of boys who were brought under the magic of his charms. Before this the ground had already been prepared in the same direction by the Yugantar, which we know was originally started by Barindra Kumar Ghose, and Abinash in conjunction with each other, for the direct purpose of acquiring control, domination and influence over the youth of Bengal.

Norton said I am therefore no apologist for the British rule, but I must say that it was twenty times as bad as it has been described to be in language sometimes of over powering brilliancy by Arabindo Ghose, that would be no justification in law for the revolution to which these young men committed themselves.

23-03-1909

March 22, 1909

THE ANARCHISTS

Counsel referred to a book written by Aurobindo and read extracts from it which contained references to the new movement, the independence of the country. Independence Counsel said not in the sense of Colonial Government, but free of all British authority, Government through the people, by the people and for the people. Counsel did not quarrel with that, but with the methods they had recourse to for the purpose of carrying out those ideas. Assuming they had a right to indulge in these dreams, Counsel asked, have they a right to further their aims by the methods they have done. If not, then by what they have done, have they brought themselves within the purview of the Penal Code? Counsel answered with confidence “Yes”. His writings had a most deleterious effect on the schoolboys.

Counsel said Tara Nath Roy Chowdhuri Manager of the “Yugantar” was in touch not merely with Indra Nath Nundi who played a conspicuous part in the conspiracy but through Indranath he was brought into actual physical contact with Aurobindo Ghose. There was very strong ground for believing that there was a clear connection between Aurobindo, Debi Bose and the scheme which was common property and the common ambition of the two.

Counsel next read from a book called “Bhawani Mandir”. Commenting on his book Counsel said they were looking from some place of retreat

among the hills, and it was not improbable that this place was in Mourbhanj. In a letter it was suggested that amongst others Aurobindo and Subodh Mullick should go to Mourbhanj for the purpose of prospecting the place, so that they may find a sanitary and salubrious spot for making a retreat where else and comfort may be found for tired brains. They would find this block was full of apostrophes to fore. The reference to spirituality and religion was not an end, but a means to an end, the end being political independence and one of the means to acquire that end being religion. It was not for counsel to deny that Aurobindo was not himself steeped in the doctrine and belief in the efficiency of religion. In that respect he was sincere, but he also recognized how vast and potent a force was religion more especially when applied to politics. He made Vedantism and philosophy a means to an end and used these books as channels to reach the hearts and intelligence of the men whom he was to make subservient to himself. It was clothed in language perhaps not so classic as the “Mookti-kon-Pathe”, but the ideas were the same. It was not for Counsel to decry whatever merit that scheme possessed. It may have been an honest and genuine enthusiasm by the writer of the book. But that was not the real intent afterwards; it may have been at first. The admirable intention was afterwards changed for one of collecting men and imbuing them with spiritual intoxication and sending them forth, not for the resurrection of the new faith, but for a much more limited and immediate purpose, i.e., to secure what they were pleased to call independently by means of methods which were revolutionary. Many such efforts as what which were indicated in this book were their origin perfectly admirable. No one would suggest it was not, but the regret was that these institutions modelled upon so splendid and basis should have been misused. It was the same complaint that he made with regard to the National Council of Education which was probable – Counsel gathered from the name associated with the movement – intended to be perfectly honourable cause, but it was the misuse of that Institution against which the prosecution complained. Those persons subsequently associated themselves – and certainly Aurobindo did – to use them as engines and channels through which they could reach the young omen for the purpose of carrying out a political revolution.

In summing up generally the case against all those accused Mr. Norton gave a short history dealing with the first germ of sedition which was sown in Baroda and the very earliest persons connected with it were Barindra Ghose and Hem Chandra Dass. Referring to Aurobindo he said scarcely had

this accused reached Calcutta. When the activities which were more or less nebulous took concrete form and the first channels through which they found expression were the “Chatrabhandar” and “Bande Mataram”. Referring to the stated cause of the conspiracy. Counsel said he did not stand in the court as an apologist for the British Government in this country may be left to history and to the impartial criticisms of men who read and think and ponder and see what England had done here. Even if they were one twentieth part as bad as they have been described to be language of overpowering brilliance by Aurobindo Ghose that was no justification in law for the resolution to which these young men had committed themselves. Counsel made a strong appeal to the jury saying that this conspiracy implicated their safety as well as his own and those of every man in this place. It interfered with commercial pursuits and paralyzed it and intimidated fresh capital from coming into this country. The conspirators so far from doing good to this country had thrown it back for a larger number of years than he cared to think of. Their doings had incited a feeling of resentment, indignation and dislike among Englishmen which had never before existed in India. This was entirely attributable to the unhappy circumstances which attended this conspiracy. Mr. Norton then referred to the attack made on him for wasting the public time, but it was only those who were connected with the case, and the thousand and one ramifications and 1,500 documents added to 200 witnesses who knew what it meant.

March 22, 1909

ALIPORE BOMB TRIAL

In the Alipore trial today Mr. Norton again took up the evidence against Arabindo Ghose. Counsel read portions of a document which he had omitted to put in when dealing with Arabindo on a former date. The book dealt mainly with extremism, mortality and boycott. In all of them there was the same apostrophe. Arabindo wanted not a colonial government but to secure that independence which stands absolutely free from British control, a government for the Indian and by the Indian. Counsel admired such aspirations, but not the means adopted to bring about the realization of their aspirations. Linking up Arabindo’s connection with the principal members of the conspiracy, counsel cited the case of Taranath Roy Chowdhury, whose connection before he absconded was one of the most

dangerous. His house was searched after he absconded, and a large quantity of bullets were found. Correspondence between him and Indra Nath Nundi had shown also that he was imbued with Yugantar prison and further than that they established his contact with Arabindo. Devabrata Bose, whose rhetorical powers of appealing to the sympathies of the public were scarcely less than those Arabindo possessed, was also shown to have been one of the prime movers in the conspiracy, whose contact with Arabindo was firmly established. Counsel quoting largely from one of the documents on the teaching of Vedantism, commented that Arabindo was stepped in the doctrines and belief of religion because he recognized how vast and potent a force was religion, especially when applied to politics. History, moreover, had shown that it was the best means of appealing to the populace and intoxicating such men as those with the enthusiasm to carry out methods which were revolutionary. Arabindo had not used Vedantism as either a philosophy or a religion. His ultimate end was to use it as a channel through which he could reach the hearts and intelligence of the men whom he sought to make subservient of himself. After the death of the Yugantar, Arabindo went to live at 48, Grey Street, and the fact that he and Devabrata were each running the paper as editor showed the necessity of having two strings to the journalist bow. Another exhibit found in Deba Brata Bose's house, "oh, the children's blood is wanted" referred to the same allegorical idea found in another exhibit, which said that for every stripe given to Sushil after his trial before Mr. Kingsford for assault on the close of the Bande Mataram trial, 1,500 bullets would be administered to the English. The very fact that such a document was found in accused's house showed the very inclination of his intellect because it was in keeping with the policy advocated by the Yugantar, to which he was attacked through the instrumentality of Indra Nath Nandi.

March 23, 1909

THE ANARCHISTS

Mr. R.C. Bonnerjee said, the "Sweets" letter alleged to have been written by Barin to Aurobindo at Surat. The prosecution, went on Mr. Bonnerjee, submitted that, Barin did not deny the letter Counsel contended as Barin denied all the charges against him it was not necessary for him to deny every document with which he was alleged to have been connected.

Counsel dwelt with the confession and observed that it was curious indeed that he was the only man who mentioned Aurobindo's name.

March 23, 1909

The Alipore Trial

Crown case closed

Late on Saturday afternoon, Mr. Norton closed the case for the Crown in the Alipore anarchists' conspiracy trial. Counsel referred to the book written by Aurobindo Ghose and read the extracts from it, which contained references to the movement, 'Independence of the Country' – Independence, counsel said, not in the sense of Colonial Government, but free of all British authority, government through the people, by the people and for the people. Counsel did not quarrel with that, but with the methods they have recourse to for the purpose of carrying out those ideas. Assuming they had a right to indulge in these dreams, counsel asked, "Have they a right to acquire their dreams by methods they have done?" If not, then by what they have done, they bought themselves within the purview of the Penal code? Counsel answered with confidence – yes? His writings had a most deleterious effect on schoolboys.

In summing up generally the case against all the accused Mr. Norton gave a short history dealing with the final germ of sedition which he said was sown in Baroda, and the very earliest persons connected with it were Barindra Ghose and Hemachandra Das. Referring to Aurobindo he said that scarcely had this accused reached Calcutta when activities, which were more or less nebulous, took a concrete form. The expressions were the "Chattra Bhandar" and "Bande Mataram". Referring to the stated cause of conspiracy, counsel said, he did not stand in the court as an apologist for the British Government, but the work done by the British Government in this country might be left to history and to the impartial criticism of men who would read and think and ponder and see what England had done here. Even if they were one-twentieth part as bad as they had been described to be in the language of the overpowering brilliancy by Aurobindo Ghose, that was not justification in the law for the resolutions to which those young men had committed themselves. Counsel made a strong appeal to the jury, saying that this conspiracy implicated their safety as well as his own, and those of every man in the place. It interfered with commercial pursuits as paralysed

and intimidated fresh capital from coming into this. The conspiracy so far from doing good to this country, had thrown it back for a larger number of years than he cared to think of. Their doings had incited a feeling of resentment, indignity and dislike among Englishmen which had never before existed in India. This was entirely attributable to the unhappy circumstances which attended this conspiracy.

Mr. Norton then referred to the attack made on him for wasting public time, but it was only those who were connected with the case and a thousand and one ramifications and 1500 documents, and added to 200 witnesses, who know what it meant.

Counsel then referred to the deaths which had taken place before and after the case began, which were nine in number – the deaths of two ladies in Muzzufferpore, the suicide of Profulla and the hanging of Khudiram, the assassination of Norendro Gossain and the death of two men who attacked him. He referred to the assassination of Babu Ashutosh Biswas, but after uttering the words he died while doing his duty in the Court. Mr. Norton was so affected that he found the utterance impossible. He brought his head down halfway to the table, and tears were visible in his eyes. After about 15 seconds, he attempted to continue his speech, but no effect. After another pause, he continued that his death had been arranged by the disappearances of the man who attacked him. Mr. Norton continued: All I can say in this: Government will have this satisfaction, as also Society at Large, that no threats of that sort can possibly have any deterrent effect upon anyone who is in association in this case. We recognize that this is a price which England has to pay in the cause of the Empire. Surely the empire or the wiser heads than those who may be the cause do not believe that they will effect reform in the laws by acts like these. Continuing the counsel said that all this had been done in the name of Philosophy and Vendantism. They want, counsel said, to take charge of property for which they are absolutely unfit, at any rate, at the present moment. Counsel averred that they put themselves in an analogous position, to great men like Mazzini. The souls of these men would revolt at being associated with the acts of Aurobindo. It was usual for a counsel for the prosecution to end by asking the jury if they had any doubt, to give the benefit of doubt to the accused. Mr. Norton said that he could not conscientiously say that he had any doubt with regard to the guilt of those accused except as regards the boy, Bijoy Bhattacharjee. He never asked them to bring in a verdict of guilty.

Mr. Banerjee just commenced his address.

24-03-1909

March 24, 1909

MR. C.R. DAS

Mr. C.R. Dass addressed the Court on behalf of Aurobindo Ghose.

After dwelling at great length on the legal point Counsel submitted that Mr. Birley had no jurisdiction in this case. Counsel pointed out that Mr. Birley took cognizance of the case on 3rd April. Referring to the order of Mr. Birley that Inspector Frizoni only repeated the statement he had made the day before Counsel submitted that Mr. Birley had no power to deal summarily with the evidence, he ought to have recorded it. Counsel then dealt with the point which went to show that the case was proceeded with before the sanction of the Government had been obtained.

Counsel then observed that he would show from the articles tendered by the prosecution that the ideal of Aurobindo was lofty and noble. He was preaching the doctrine of passive resistance and the noble ideas of freedom.

Counsel next commented on the conduct of the crown counsel in the case. Mr. Dass observed that Mr. Norton opened his case assuming Aurobindo to be guilty. Mr. Norton wanted to prove the evidence from the assumed guilt of Aurobindo and not to prove guilt from the evidence on record. Counsel observed the case was unnecessarily prolonged by Mr. Norton at a great expense of public money and time. Mr. Das submitted that Mr. Norton introduced in the case matters which were not reasonable according to the unwritten law observed in the English Bar namely not to mention any matter which could not be proved.

Counsel then dwelt on the evidence of Mr. Birley and Inspector Lahiri to show what so far as Aurobindo was concerned the case was before Mr. Thornhill and Mr. Thornhill had no jurisdiction to transfer the case to Mr. Birley.

Mr. Dass continued Aurobindo not only conspired with these whose names appeared in the sanction against Aurobindo but with all the persons now standing their trial. The sanction did not cover the charges. Inspector Lahiri could not make allegations against Aurobindo and others upon the basis of a sensation which did not include all the accused.

Part VI: The Defence, Closing Arguments and Verdict

Mr. Das could not understand what other interpretation could be out on the transfer of eight person. It was under the heading of “Emperor vs. Aurobindo and others” and the fact of their being transferred meant that the case was transferred.

Counsel put in a petition to know if there was any charge of abetment against Aurobindo and as to the persons he had abetted. Counsel appealed to Mr. Norton as a senior member of the Bar, to be enlightened on the point. If anyone was charged under section 121, he could not be tried with an accused charged under section 123 for one charge negative the other. Further there was no identity of purpose of time and place in the present case. So these accused should not have been tried together.

March 24, 1909

BOMB CASE AT ALIPORE

Mr. Dass rose to address the court on behalf of Arabindo Ghose.

Counsel dealt at some length with the ideals. Arabindo had sought to attain by his preaching. He denied out and out accused’s belief in a recourse to bombs and other aggressive measures and strongly protested against the case Counsel for the prosecution had attempted to made out against accused.

Counsel denied that his client had anything to do with the conspiracy.

Arabino had set himself out to uplift his country and because of this and the fact that he had been shown to have been associated with various institutions such as the Chatrabhandar, his client had made out that he was infallibly a member of the conspiracy.

Counsel dealing with the case against Arabindo, said that he would ask that Arabindo as a British born subject should he tried by a jury.

The Judge objected on the ground that he would after hearing Counsel have to consider the facts, the case would be sent to the High Court and that in the event of their refusing to allow the accused to be tried by a jury the case would have to be brought back into this Court and retired.

March 24, 1909

LEGAL OBJECTIONS

Mr. C.R. Dass opened his speech on behalf of Arabindo Ghose, with his objections to the trial. Having referred to the long period which the accused had already spent in jail, he said he must draw attention to certain very unusual features of the case. He mentioned the fact that Mr. Bireley had said he took a special interest in the case because it was of an unusual character and they would find that it has been unusual, particularly in the lower court, but also to a certain extent in this court. Counsel said there had been evidence produced from all over India, with the result that the case had got into such confusion that the prosecution could not extricate it. Mr. Bireley had made up his mind on the 3rd of May and he also rejected all applications for bail although there was then no evidence produced against the accused. Counsel urged that this was a judicial act, which meant that he had taken cognizance of the case. On the 18th of May, when the evidence was given Mr. Birley examined Mr. Frizoni, but objection was taken on the ground that there was no proper sanction for the prosecution, that sanction was afterwards put in, and on the 19th Mr. Frizone was re-examined, but the only record of the re-examination was a note by the Magistrate that the witness had repeated the evidence he had given the previous day. The Magistrate, Counsel, contended had no power to make such a record. The whole proceedings were of an unusual character, and there was no sanction for them in anything in the Procedure Code, which applied to State trials as well as others. Many learned judges had stated that justice should be done, but the people should also feel justice was being done. He complained of the great amount of unnecessary evidence which had been brought forward before the Court, which had been produced only to confuse people. Ninety percent was absolutely inadmissible, and it was not only a waste of public time but also of public money, and the effect was that it must necessarily prejudice the case of the accused persons. Mr. Norton had assumed these men were guilty and then brought forward the evidence and asked if there was anything to show that they were innocent. There was nothing in any of the letters which threw the slightest light on the charge.

Mr. Dass said he did not understand what the murders had to do with assessors or the case, which must stand on the evidence brought before them. They had been brought in as if to say “if you do not convict these persons, they will remain a danger to the state.” Lastly, he felt it his duty to refer to and enter his protest with all the emphasis he could command, and

submit it was not proper that these men should be brought and kept in Court handcuffed and wearing chains. Why should they be treated as felons? What right had the police to keep them in that position? It was as if to say, "Look at these persons; we must keep them in chains". Before the adjudication of the Court upon the evidence was it all proper, he asked, that the sort of treatment should be accorded to them? He submitted it was not at all proper. It would be his duty to place before the Court the various contentious of law which were raised and the evidence which bore upon these and upon the case generally in their order.

Having outlined the method, he meant to follow in dealing with the case, the learned counsel said they would find the whole life of Arabindo Ghose had been laid bare before them in his correspondence. In that correspondence his learned friend had contended they would find signs of conspiracy and waging war. It would be his duty and he (the speaker) would take his stand on that very correspondence and these very materials. He should show Arabindo's whole life, and, taking the whole of the correspondence, all Arabindo's utterances in the press and on the platform, would show there was not one suggestion of waging war in any of the correspondence. Arabindo had been actuated throughout by the noblest ideals. From 1904, almost to the day of his arrest he was actuated by the ideal, and it might not be out of place there to give a short sketch of that ideal. His learned friend had not hesitated to scoff at that, but it was not to be expected his friend would understand these things. Arabindo's ideal so far as national questions were concerned was to preach a lofty ideal of freedom. So far as the individual was concerned his ideas was to go within himself, so as to speak, and there to look for the Godhead which was within. It was the familiar doctrine of Vedantism that man was not dissociated from God. In Arabindo's philosophy Salvation was to be attained not by methods which were not methods of the country, or which were inconsistent with the whole history and traditions of their race. When they found Arabindo coming to Calcutta from Baroda, the doctrine they found him preaching was the doctrine of passive resistance. It was not bomb but suffering that laid no stress on. If there was a law which hampered development of the nation, he said break that law and take the consequences, but he had never been a teacher of violence. They owed it to themselves, and they owed it to their God was his declaration. His learned friend had not asked that Arabindo should get the benefit of doubt, nor would the speaker ask for it, but he

would prove that his innocence had been established and had been established by the prosecution.

Dealing next with the objections he wished to urge upon the notice of the Court. Mr. Dass said the first question of law he had to raise was his submission that Arabindo Ghose was entitled to be tried by a jury, and on that ground he must ask for the decision of the Court.

The Judge remarked that it was a pure waste of time to argue that, because even if counsel did persuade him. He would still have to give a decision on the facts. Mr. Dass could raise the point and his Honor would note that he had not allowed him to go on with it.

Counsel said his next point was that this court had no jurisdiction on the ground that sanction and complaint, which were the basis of jurisdiction in that Court were put in subsequently to the Magistrate taking cognizance of the case.

The Judge: That has been already dealt with Mr. Chakerbutty went into it very fully. Are these any new facts?

Mr. Das replied that there were a large number of new facts. Having quoted from different authorities, Counsel said, His Honour would see there was a distinction drawn between mere questions of irregularity and questions much were of irregularity. The questions here was whether it was merely an irregularity, or was it an illegality, which affected the jurisdiction of the Court. He submitted it was an illegality, which could not be amended by putting in the sanction on the 19th of May. The whole question resolved itself into whether the whole proceedings under Section 121 were or were not a nullity.

Proceeding with his arguments, Mr. Dass said there was ample evidence to show that Mr. Thornhill, the Chief Presidency Magistrate, was in Sasine of the Case, at least, Counsel contended so far as Arabindo Ghose was concerned and it was clear that he had ordered the transfer of the case of some of the accused to Mr. Birley's file.

The Judge: There is nothing new there and I won't hear you on that point. It has been already met by my previous orders.

Mr. Dass said Norton was unable to understand there was any difference between the case and the men. To him it was a novel proposition in law. The petition Mr. Norton had put it was addressed to the Chief Presidency Magistrate, Calcutta and was headed "Emperor vs Arabindo Ghose and six

others” and in it the charges were mentioned. The petition directly stated, “the seven accused persons in the case”.

Mr. Norton: The men are transferred, not the case.

Mr. Dass submitted that Mr. Norton had only strengthened his case, and, if he had been allowed to argue that point he would referred to that petition, and to other orders by Mr. Thornhill and Mr. Birley.

Mr. Dass said his next point was that invalidity and misjoinders of charges was shown in the case. His submission was that there was no such charges as conspiracy known to our law except under section.121 A and three other sections 400, 401 and 401A with which they were not dealing! So, as far as Sections 121, 122, 123 were concerned, that there was no question of conspiracy. So far as they were concerned, the only question was who were the persons concerned in that offences and who were the abettors. The charges were invalid in relation to these offences because they set out numerous offences under one heading. They were invalid because they did not tell who were directly concerned in the offences, and who were abettors, and who were the persons who merely attempted to commit these offences. This was a clear case of misjoinder of charges and of persons as well.

If his honour would analyse the charges under Section 121 and 122 leaving out Section 121A, for the present he would see they dealt, not with one offence only, but with a series of many offences, and that was his complaint. If his learned friend had only given him the information, he asked for the multifariousness of the charges would have at once been apparent on the face of it, and he submitted that the prosecution were not entitled to conceal the multifariousness of the charges by cleverly putting them all under one charge. He submitted that an analysis would show there were sixteen charges against each of the accused, which were, he submitted, bad in law.

Counsel said, the whole question now was whether all these different charges, which his calculations made out to be something like 648 including the charges under section 123, were all committed in course of the one transaction. If the prosecution were entitled to join all these charges they must be in a position to prove that the offence of the waging of was in April 1908, was committed in course of the same transaction as the commitments of the offence of concealment of the design by Arabindo Ghose in May 1907.

25-03-1909

March 25, 1909

IS HE IMPLICATED

Resuming Mr. Dass's address on behalf of Aurobindo Ghose Mr. Dass dwelt further on the question of misjoinder of charges. He then came to the evidence that has been adduced against his client. Counsel observed that to prove the charge against the accused the Crown Counsel must prove.

The existence of a Conspiracy as against his client

He must connect him with that particular conspiracy.

When this was done observed Mr. Dass, then the prosecution can rely on the statement made by other persons whom the Crown Counsel connected with the Conspiracy.

Counsel submitted that if all the evidence were true, even then the charges were not brought home against Aurobindo. Assuming that Aurobindo was connected directly, with all the overt acts, it did not constitute any offence under sections 121, 121A, 122, or 123.

The case for the prosecution was observed Mr. Dass, that all these acts were overt acts of conspiracy. Then the common intention must be looked for in the overt acts. These overt acts were not directed against the Government. The Mayor of Chandernagore was not part of the Government. These persons, continued Mr. Dass only wanted to publish those who they thought were doing wrong to them. Counsel contended that believing the evidence to be true the overt acts at the most could come under section 124. If they came under section 124, they could not come under section 121, 121A, 122. If they did not come under 124 the offences would go out of the chapter dealing with offences against state. Sections 121A and 124 are exclusive of each other. They could not come under both sections.

Mr. Norton: My learned friend's argument in law is not sound

Mr. Dass: My friend may keep that opinion to himself. People of this country know what my learned friend's argument in law was. (Laughter of the prisoners).

Counsel then first dealt with the confessions and cited numerous authorities to show that they could not be admissible in evidence under section 122. Cr. P.C. Counsel then cited authorities to show that the confessions could neither be admissible in evidence under section 364.

Speaking of the arrest of the accused on the 2nd of May, Counsel said that the arrest was illegal because the offence was non cognizable. Retracted confessions observed Mr. Dass are valueless. Counsel submitted that according to the prosecution Barin spoke the truth, and the whole truth and nothing but the truth. But Barin did not say anything about Aurobindo. Then Ullaskar also did not mention Aurobindo's name. Ullaskar said that there was no leader and that Barin acted as leader. Nothing could prevent him from mentioning Aurobindo's name if he was really one of them. Then Upendra Nath Banerjee mentioned his own connection with the "Bande Mataram". Why should he conceal Aurobindo's name? If Upendra, had intended to conceal Aurobindo's name he would not have made any mention of his own connection with the "Bande Mataram". Sudhir Kumar Sarkar who was brought down under the guardianship of Inspector Samsul Alam from Khulna, did not mention Aurobindo's name. Birendra Ghose said Aurobindo was a relation of his. If he had any intention of concealing Aurobindo's name, he would not have mentioned his name at all. Counsel pointed out that Hrishikesh made mention of Aurobindo's name. If he had any intention of saving his leader, he could not mention his name. Hrishikesh did not spare his friends. Why should he try to save Aurobindo if Aurobindo had been in any way connected with them? It was perfectly clear therefore that Aurobindo had nothing to do with this conspiracy?

Counsel next dwelt on the letters addressed to Mr. Ghose by Aurobindo during the period 1902 and 1906.

March 25, 1909

ALIPORE BOMB TRIAL

Mr. C.R. Dass addressed the court on behalf of Arabindo Ghose, denying his client had anything to do with the conspiracy. He would ask that Arabindo, as a British born subject, should be tried by a jury.

Counsel said that he would object to the accused being tried in this court on the ground that the court had no jurisdiction, but counsel was overruled.

March 25, 1909

WAS ARABINDO CONCERNED

The case was resumed yesterday morning before C.P. Beachcroft, I.C.S. Additional Sessions Judge of Alipore, sitting with two assessors, when Mr. C.R. Das continued his speech in defence of Arabindo Ghose.

Counsel in dealing with the evidence against Arabindo Said his learned friend for the crown must first of all prove the existence of a conspiracy as against him, and in the next place he must connect him with it, and after that his friend could rely as against him on statements many by other persons whom he had proved to be members of that conspiracy. Counsel took it for the sake of argument that the confessions made were partly, if not wholly, to prove there was a conspiracy, and his friend's method was that the Court ought to take it that there was a conspiracy on the confessions as also on one or two pieces of documentary evidence to which he referred, and having done that, the Court ought to say whether they could be evidence, which was against Arabindo Ghose, to connect him with that conspiracy. Those were the two principal points to which the Court would have to attend. Counsel's submission in the first place was even if they took it for granted that every confession was admissible in evidence and was evidence against Arabindo, and, even if they took it that every piece of documentary and oral evidence was perfectly true, that the prosecution had not brought home the particular charges to him. He would assume every bit of the evidence was true, every statement was true, that Arabino Ghose was directly present at the occurrences in November, 1907, and April, 1908, all the different occurrences, even then his submission was that that did not constitute an offence under any of the sections under which his client was charged.

Dealing with the confessions Mr. Dass submitted that they were not admissible and if they were admissible they proved nothing against him, and lastly the charges against him had not been brought home to him. He then proposed to take up the evidence dealing with Arabindo's career from 1902, and claimed that he would show that there was no proof of any offence under the sections charged; but on the contrary, that the evidence all showed that the conspiracy of which his friend spoke was not and could not have been contemplated by Arabindo. He would also show that the evidence did not connect Arabindo with the conspiracy, and Secondly that

a great deal of it was false. He further submitted that the confessions so called did not amount to confessions or even to statements under section 10 of the Evidence Act, quoting a number of authorities in support of his contention.

Dealing with the actual confessions, Mr. Dass said, even if these confessions were admitted as evidence, he had to submit they were not evidence against his client because the confession had been retracted, and retracted confessions could not be used even against the persons making them unless they were fully corroborated and against other persons their value was nil. In no confession at all they find the slightest reference to Arabindo Ghose. If Arabindo had been connected with this conspiracy, someone of the confessions would have made reference to the fact. The confession of Hrishikesh was the most important from his point of view, and on the fact of it there was evidence that Arabindo Ghose had no connection with the organization. In that confession the connection of Barindra and Upendra was clearly disclosed, but the only reference to Arabindo was that in which he says he went to 23, Scott's Lane, and saw Arabindo leave the house to go to a lecture. If Hrishikesh had wished to save Arabindo from implication it was impossible to believe he would have made that reference to Arabindo Ghose at all. If however Arabindo had nothing to do with this or any alleged conspiracy, he would have no hesitation in speaking of him as he did. His learned friend had relied on it, and he confidently submitted that, so far as Hrishikesh Kanjilal was aware, Arabindo was connected with this or any conspiracy whatsoever. It was certain Hrishikesh did not know Arabindo as a conspirator. If there was anything of a suspicious nature at 23, Scott's Lane, why did he did not mention it, because so spared none of his friends. That confession, too, was made on the 11th of May when he could not possibly have been under the influence of Barin. Therefore counsel contended, that confession entirely disproved the connection of Arabindo with the alleged conspiracy.

Mr. Dass read the letter of Arabindo Ghose to his wife in which he speaks of the three kinds of madness (Paglami) or the three frantic ideas that he was possessed of, and counsel endeavoured to show that Mr. Norton's reading it was not the correct one and that the proper interpretation of the ideas there in expressed was contrary to the theory of the prosecution. The first frantic idea was that it was his duty to spend as little upon himself and give the rest to God by feeding the hungry and helping the needy. The second frantic idea was that according to him, it was possible to see God,

not in the objective sense but in accordance with the Hindu religion, to see God in one's own mind, to realise the Godhead within one-self. Here he invited his wife to enter this life. The third idea was with regard to the mother country, and here too the idea was borrowed from Vedantism. He did not regard the country as merely a collection of plots of lands, forests, rivers, hills and mountains, out as the manifestation of motherhood.

The Judge: How do you read this part ("The Demon sits on Mother's breast and drinking her heart's blood")

Mr. Dass said that the writer's idea was independence and in the last line he made it clear that at some day or other, far distant this ideal would be accomplished. Arabindo anticipating the question as to how the country was to be delivered, said it was to be not by force but by intellect. Mr. Norton's contention was that so far as he himself was concerned he intended to help the work forward with his intellect but that he advised the others to have recourse to lead and to bombs. Where was anything like that to be found in this letter?

Mr. Norton wished them to first assume that Arabindo was connected with bombs and then take the letter and read between the lines. Arabindo distinctly said in the letter that the freedom of the country was not to be realised by means of force in the shape of guns or swords, but by means of intellect. Mr. Norton's contention was that he himself was not going to use guns and swords, but the others were, but this passage in the letter showed that this contention was absurd.

Mr. Norton: Is this translation correct?

Mr. Dass: It is literal translation but it is only an analogy. He does not use the word demon in its literal sense. This letter is not for publication, it is not a letter to his countrymen; it is a letter to his wife, and he tells her he regards the country as his divine Mother and this reference to the demon is an analogy, a metaphor. It does not mean anything else.

The Judge: What do you say is the meaning of Saheb Puja Mantra?

Mr. Dass: Saheb means the European, puja is worshipping a mantra is a religious rite. It is a contemptuous reference to the following of western ideals. He ridicules those who adopt western methods.

The Judge: The translation here is "the doctrine of the worship of the Sahebs."...

Mr. Dass: He is laughing at the anglicised manner of living.

Part VI: The Defence, Closing Arguments and Verdict

Mr. Norton: Is this a correct translation?

The Judge: That is what I am trying to find out.

An Assessor: There puja means admiration not worship.

Mr. Dass: He says you are worshipping them in the way you worship an idol.

The Judge: If you give me the real meaning of the words I can follow the imagery, but if you give me your gloss of it, I cannot.

Mr. Dass admitted that the translation was literally correct. It was also clear from this letter what the secret was, of which Mr. Norton had tried to make so much. Here Arabindo said this is my gupto katah (secret) and he asked his wife's co-operation and help in carrying out this great ideal. He asked her to worship God, or to commune with God for half an hour every morning and she would find strength to be able to help him on the manner he desired.

The Judge: Now what about these words "the methods of delivering the country?" You have slurred over this part. It is much more important that I should understand than one else.

Mr. Dass: It is only reference to the vices of the present time and he says that in Bengal at the present time it does not matter what subject you approach whether serious or religious, or whether it is with regard to the freedom of your country, it is laughed at. He wants her to devote half an hour a day to the contemplation of God and if she does so she can help him in his work of religion and patriotism. That is the delivering of the country. It is not by force. How is his wife to help him in the preparation of bombs. He has not written this letter to anyone else but his wife.

Counsel then went through the translation and pointed out that the word "Care" should be "fault" and the other phrase, was merely "deliverance of the country" and not "method of delivering the country."

The Judge: That is the reason why I did not want you to slur over these things. There is nothing else wrong in the translation?

Mr. Dass: No.

26-03-1909

March 26, 1909

THE “BANDE MATARAM”

Mr. C.R. Dass continuing his address on behalf of Aurobindo Ghose with the letters which Aurobindo wrote to his wife. Referring to the letter which made mention of a “Secret matter”. Counsel submitted that it could not mean bombs and other things. Aurobindo wanted to take his wife along with him. Could it be suggested, observed Mr. Dass, that his wife was also to join in the conspiracy, to join Aurobindo in the preparation of bombs to kill Englishmen ? No, it was to help him in his religious rites. The secret matter referred to religious ideals, an ideal which he could not mention to anyone unless he got permission of his “Guru” (preceptor). Dealing with another letter in which Aurobindo said he was as going to start a movement which would require unlimited funds. The prosecution, continued Mr. Dass, contended that this movement was the bomb movement. He submitted that this movement was to start an organization to spread Vedantism all over the world. Counsel did not suggest that the religious activities were the only activities of Aurobindo, but his other activities were based on religious activities.

Mr. Dass next pointed out that Aurobindo came to Calcutta in August 1906. His activities were confined to the Council of National Education and the “Bande Mataram”. Speaking of Aurobindo’s connection with the “Chattra Bhandar” Counsel submitted that Aurobindo only signed his name in the memorandum of the “Chattra Bhandar” being asked by Subodh who also had signed. Aurobindo did not take any shares. With regard to a Voucher found at the “Chattra Bhandar” showing that certain articles were sent to one Aurobindo Ghose of 12, Wellington Lane. Counsel submitted that it was in evidence that there was another Aurobindo Ghose and such a place as Wellington Lane. There was nothing to show this was Aurobindo Ghose here. Even assuming Mr. Dass continued, that he was the man the voucher is of no importance. Counsel would make the prosecution a present of that document.

Coming to the question of Aurobindo’s connection with the “Bande Mataram”. But after it became a limited company, he became a shareholder and contributed to the column of the paper. He was never its editor.

Speaking of the nature of articles published in the “Bande Mataram” Counsel observed that they only preached the ideal of freedom methods of passive resistance. National education methods of Swaraj and Boycott Counsel urged that these methods did not constitute waging war against the king. The paper at all times depreciated such tactics.

Counsel then read a number of articles of the “Bande Mataram” to show that the principles of the paper were constitutional. Counsel next pointed out from the Congress controversy in 1907 that even in that great dispute in which Aurobindo took an active part the paper advocated Constitutional methods.

Mr. Dass referred to some more articles by Aurobindo and contended that Aurobindo wanted to adopt the doctrine of Vedantism in politics. Counsel observed that the constitutional attitude of the “Bande Mataram” was maintained up to April 1908.

Speaking of Aurobindo’s connection with the National Council of Education, Counsel said that Aurobindo was at the beginning the Principal and then after the “Bande Mataram”, prosecution a professor of the college. Counsel for the prosecution had observed that Aurobindo joined the National College to come in touch with young men whom he could make use of in the conspiracy. Mr. Dass submitted that the National Council of Education had nothing to do with politics. The promoters wanted to keep the institution free of the political bias of either party. It was associated with men like Sir Gooroodas Banerjee and Dr. Rash Behari Ghosh who could not be said to be conspirators. Moreover Counsel added the Council was associated with the name of Mr. N.N. Ghose whom no political party would care to all its own.

Aurobindo was appointed Principal because he was the fittest man. There was also no evidence to show that Aurobindo had any active control over the institution. The fact of his having been the Principal of the college is of no importance to arrive at the guilt of Aurobindo, but it showed that his course of activity was in accordance with the principle enunciated by him in his letter to his wife.

Counsel then dealt with numerous exhibits. Speaking of exhibits Nos: 300-1 and 999, both of which were alleged to have been written by Abinash. Mr. Dass pointed out that the writing was not similar. Counsel went up to the dock and showed the dissimilarity in the writing.

Counsel next pointed out that certain documents against Aurobindo were not marked by Inspector Lahiri, or in the search list. Counsel observed that whenever there was an attempt to show the connection of Aurobindo, there was some sort of unusual procedure.

March 26, 1909

BOMB CASE AT ALIPORE

Dealing with question of evidence Mr. Dass said that his friend first of all had to prove the existence of a conspiracy against Arabindo and in the next place they must connect him with that particular conspiracy, and then the prosecution could rely on statements made by other members of the same conspiracy. Mr. Dass took it that the confessions which Mr. Norton called the key to his case were made use of partly if not wholly, for the purpose of proving that there was a conspiracy. His method was to show that there was a conspiracy on the confessions and on one or two pieces of documentary evidence, and then he proceeded to connect Arabindo with that conspiracy. Counsel submission was that even if the confessions were admissible and the other pieces of oral and documentary evidence produced were perfectly true, it was not evidence against Arabindo Ghose. He assumed for the purposes of argument that Arabindo was directly present at the occurrences in November 1907 and April 1908, that, did not constitute either an offence under 121,121-A,122 or 123. These were the questions with which they were concerned. What, asked counsel, was the nature of the occurrences.

March 26, 1909 — THE *BANDE MATARAM* CONNECTION

THE BUNDLE THEORY

Mr. C.R. Dass continued his speech in defence of Arabindo Ghose when the case was resumed before Mr. C.P. Beachcroft, I.C.S. and two assessors at the sessions Judge's Court, Alipore.

At the outset the learned Counsel said there was one point of misjoinder which he was not sure he had mentioned. He had argued mainly on the ground that the different overt acts constituted different offences. If his honour was against him on that point and held these different acts of

constitute the one offence of waging war, his submission was still that there was a misjoinder of charges under the particular section.

Mr. Dass said, the court would find later on that throughout Arabindo's activities, after he came to Calcutta, he merely used these forces to which he referred in the letter which Counsel had read the previous day. Here was a man who regarded it as part of his ideal to bring about the salvation of his country, and if at the same time he said he was not going to fight with swords or guns it was for the court to consider what were the means he had in contemplation. It was a common truth of the philosophy of politics that no government, however also lute or however representative it might be in its character, could exist in any country without the consensus of the people of that country. That was a maximum recognised by European Political Philosophy and from Hobbes downwards they found that doctrine preached. In his letters he gave his ideas regarding the salvation of his country, which was to be attained by means which he laid down, means which were the methods of education. He recognised that unless he could transform the thoughts of the people he could not accomplish his ideal. He says that the people must be educated up to his views. In that view what were the means he adopted when he came to Calcutta? They found he took up the question of National education, and right on to the day of his arrest he was always favouring that movement. He sacrificed his worldly prospects to improve that education. He joined the National Council of Education and filled an important post in that organization. He engaged himself in the Swadeshi and boycott movements because his idea was that people who loved their country must do their best of encourage its industries. But with him it was not a purely industrial movement. Counsel did not desire to justify Arabindo's connection with these movements purely on industrial lines, because his client's whole way of thinking was inconsistent with that line of defence. The basis of his doctrine of the regeneration of his country was religious, Swadeshi, boycott and passive resistance were all means not only for the development of Indian industries and education but also means conducive to the awakening of the national ideas of the country. That was the defence of Arabindo. He asked the court to look at the letter of 17th of February 1908, to which his learned friend had not referred, and that of the 21st of February 1908. Mr. Dass read the two letters in the vernacular and proceeded to comment on their contents.

Whatever activity Arabindo was engaged in, political or otherwise, its basis was religious. His learned friend had seemed to think Arabindo

entirely dissociated himself from the political work and questions of all kinds, but he had done nothing of the kind. He had said himself that in all his activities he followed the principles enunciated in the letter of 30 the August 1905. His friend had a marvelous faculty of misunderstanding the statements of Arabindo Ghose. Arabindo's religious convictions were getting deeper and deeper every day, and the meaning of these letters would be explained more fully later on. He had fully recognised by the date of these letters that his actions were not his own, but willed by the divinity within him. The familiar religious ideal of the letter of August 30th, 1905, was more clearly brought out in the letter of February and still more clearly stated in the next letter. These had nothing to do with his political ideals, except this, that the basis of all his activities was religious. Therefore, Counsel submitted, these two letters were so to speak, a continuation of his religious thoughts as expressed in his previous letter of August 30th, 1905. The best way he could refute the argument that, in 1905, when Barin went to Baroda the seeds of revolution were said to have been implanted in Arabindo's mind, was to show that his thoughts were different from the thoughts which they would expect to find in the mind of a member of a Secret Society, the object of which was to kill Englishmen.

Counsel also quoted from the letter of 3rd October 1905, written before Arabindo came to Calcutta, in support of this contention, the last letter showing that he was not interesting himself much in Bengal Politics, of which he knew very little at that time.

Mr. Dass then proceeded to consider the letter from Arabindo to his wife in which the writer said he was desirous of engaging in the new movement which would require unlimited money. His learned friend had told them that movement was the movement with which the present case was concerned was that movement started in October 1905, or was there any evidence to that effect? He submitted that to suggest that this movement must be the movement of bombs, which according to is friend, was inaugurated in Calcutta later, was again starting the language of the letter. Arabindo's idea was to start a great religious organization based on the Vedantas, which would embrace India, and also extend of England and America. There was nothing in the evidence to preclude that suggestion. They must not forget that it was not a matter of conjecture that Vedantism had been carried outside India; it had been carried to England and America, although not to the extent Arabindo sought. Unless the court had clear evidence to show that the movement referred to in that letter was the

movement of bombs, there was nothing in the letters from which to draw the conclusion that it must be the movement for bombs.

Having quoted the letter of 2nd of March 1906, Mr. Dass said that, if all these letters were taken together, there was no question that, although the speaker did not suggest religious, activities were the only activities of Arabindo, they formed a very important part of his life and all his other activities, political or otherwise based on that.

The next point was when did Arabindo Ghose come to Calcutta. The evidence was that he came here sometime in May, but after that he went back to Baroda, and he did not return here until shortly before August 1907. He went back to Baroda about the 8th of June, and from the evidence they say he was still there on the 7th of July. On the 1st of August Arabindo was found in Calcutta, as was to be seen from the Chattra Bhandar memorandum of Association which he signed as a witness. When he did come to Calcutta they found his activities here, were the same as he had set out in the letters. He had no connection whatever with the Chattra Bhandar bearing the name Arabindo Ghose and the address 12, Wellington Lane. There was a Wellington Lane in Calcutta, but Arabindo never lived there, and there was also evidence that there was another Arabindo Ghose, although they did not know his address. There was nothing at all to show that the voucher to which he had referred had any connection at all with Arabindo Ghose the accused. In addition, that voucher had not been found in any one's possession. It was taken on search from the offices of the Chattra Bhandar, and no one had given any evidence as to who wrote it. But supposing this voucher did show a connection between the Chattra Bhandar and Arabindo, and supposing he did purchase a pair of dhoties from the Chattra Bhandar; did that make him out a conspiracy? If it did, there would be no safety for anyone in Calcutta? But Counsel submitted that there was no evidence of any connection, except that he signed the articles of association as a witness, being asked to do so by Suboth, who had also signed.

Mr. Dass continuing, took into consideration the starting of the Bande Mataram limited liability company particulars of which would be found in the statement of Arabindo in the sedition trial, which also formed a part of his defence in this case. The point of the prosecution on case was not to fix on particular articles written by his client, but to make him responsible for the whole tone of the Bande Mataram. His learned friend had said he did not care if Arabindo was Editor or not, he was the paper itself. There was no proof of him having any connection with the old Bande Mataram, but he

was connected with the new company, of which he was one of the promoters, as he himself admitted, as he was present at some of the meetings of the company. They also had in evidence that he acted as Managing Director of the company not as manager of the paper. At first it was arranged that Bepin Chandra Pal and Arabindo Ghose should be joint-editors, but this did not work satisfactorily. Arabindo's name appeared as editor, on one issue of the paper, but he objected, and it was taken out in the next issue, and counsel submitted that his client never acted as editor. As Principal of the National College, it was impossible for him to give the time and attention necessary for a position of that nature.

To show the nature of the *Bande Mataram*, teaching at its commencement, and to combat Mr. Norton's contention that the paper was born in conspiracy, Mr. Dass read at length a number of editorial articles and leaderettes from the earlier number of the paper.

Mr. Dass read a number of other articles from the file of the *Bande Mataram* with the object of showing that Arabindo's writings were designed to secure the adoption of principles of Vedantism in political affairs, and always expressed strong disapproval of secret societies. That was the attitude of the *Bande Mataram* at the start, and Counsel submitted that they maintained that attitude right up to April 1908.

Counsel had said that Arabindo's activities after he came to Calcutta in 1906 were confined to his work in connection with the *Bande Mataram* and the National College, and he had showed that he had had no connection with the Chattrā Bhandor with regard to the National College he had to admit that here again he did not quite understand his learned friend's arguments. Mr. Norton did not seem to suggest now, as Counsel formerly thought he did, that the Council of National Education was a part of the conspiracy against the Government. He had understood his friend to suggest that Arabindo had made use of the National Council to give effect to his nefarious purposes. If that was so, no inference could be drawn against Arabindo on account of his connection with the National Council of Education. If it could be shown he was not strong against the Government, he would ask the court not to draw any inference from the fact that he was a member of the National Council or Principal of the National College. He submitted that his learned friend must go further and say not only that the National Council of Education was in itself a harmful thing, but he must show that it is a branch, a limb, of the conspiracy before he could prove

anything against Arabindo Ghose from his connection with that organization.

They had also seen that Arabindo was connected with it not only after the National Council was started but that he had actually come expressly to Bengal from Baroda for the purpose of carrying on that work. They found further that he took part in it from before the time it was actually working, from the very time it was being formed. And the best evidence that he did not intend to use that Council as a party organ of any description was to be found in the character of the man who were connected with it. Were Dr. Rasu Behari Ghose, Mr. Nogendra Nath Ghose, or Dr. Goorodas Bannerjee men likely to be associated with the conspiracy such as they had been told of, or could they be even suspected of any learnings in favour of the new party? Those facts surely proved either that he had no control of the National Council, or if he had, it was not his intention to use that Council as the organ for the propagation of his political aims. Whoever had the control of it and whoever was responsible for putting the names of these gentlemen forward, they were put forward simply because people in Bengal wanted to keep the Council free from political activity of any description. It was intended as the prospectus showed, as an institution to further the education of the country and it was intended to be kept free from all political bias towards either party.

Arabindo Ghose was selected to be the Principal of the National college, because he was the fittest man they could get. It has also to be remembered that when Arabindo come back to Calcutta in 1905; he was still in the service of Baroda, it was only after he had been appointed Principal that he gave up the other. There was no evidence that he ever exercised any active control in the selection of the courses of study agreed upon. His names never mentioned in that connection. He submitted however that this fact was of no importance at all in helping the Court to arrive at a conclusion in the question as to whether Arabindo Ghose was guilty or not guilty of the charges brought against him. Although it did not help them in coming to a conclusion as to his guilt it showed very clearly that the course of his activities during this period was in accordance with the principal enunciated in that letter of the 30th of August, 1905.

Counsel next took up the period between October 1905, and April 1907, which was, he said, a period of very little activity on the part of his client, as they would see from the evidence Arabindo was mostly ill during that period. He was at Deogurh from the 11th of December to the 24th of

December, and again from January 7th, 1907, to the middle of April. They had it on evidence that on the very night of 11th December when he left for Deogarh his permission was asked, and he refused it, that his name should appear as the editor of the *Bande Mataram*, and upon that refusal his name was taken out of the paper in which it had appeared that day. There was, so far as this period was concerned, very little documentary evidence in the case which showed that he did anything at all, and his own statement showed that he was then mostly in ill-health, and to take leave on several occasions. Another point was that there was no suggestion that at that time there was any activity in Seal's Lodge. This in April 1907, and so far as Seal's Lodge was concerned they might take roughly as from February, 1908, but he would deal with that later on.

Mr. Norton: That is contrary to the evidence.

Mr. Das said the Counsel for the crown had read a few articles from the *Bande Mataram* during this period, and had characterised them as full of racial antipathy, wanting in love of humanity, and a direct violation of the law Counsel submitted that any one of those articles was absolutely free from the charges which his learned friend brought against them, except perhaps that they really did want absolute Swaraj, but he did not understand his friend to say that that was an offence in itself. He understood his friend to suggest it was the means they had adopted to secure that ideal which were contrary to the law. Racial antipathy could not be laid as a charge against the *Bande Mataram*. Particularly the dominant note of the *Bande Mataram* was love for its own people and if that love did involve some hatred of people who were not Indians, that was, of course, involved. It might be at times articles had appeared in the columns of that paper referring to other nations in not very complementary language, but the objects of these articles was not to attack any nation at all, but to point out the lesson that they must fall back on their own resources, that they must stand on their own legs, or as he had begun his speech by telling the court it was the principle that they could not hope to attain salvation except throughout themselves. The *Bande Mataram* had to dispel the hypnotic influence, if he might use the term, which was cast on this country and its people by European civilization. Not that European civilisation was bad in itself, but it was a civilization adapted to Europeans.

The Bande Mataram teaching was that European races must rise according to their own traditions and Indians must also take their stand on their own traditions. He asked the Court particularly to notice that it was never once said that European civilization as such was bad, but when it was applied to this country, it was not the materials upon which Indians could or must rise. Just as a tree which flourished in England would not grow so well here where the soil and conditions were not so congenial. European civilization was not suited to this country, and its peoples. So far from the charges of racial antipathy or want of love for humanity being true. Counsel submitted the Bande Mataram breathed the very things which his learned friend would deny it the possession of. Nationalism had no basis to go on except the good of humanity.

Mr. Dass went on to read the article “The Nation Day”, upon which he did not comment, after which he proceeded to deal with the next period from April 1907, to September of the same year, this being up to the acquittal of Arabindo Ghose in the case in which he was prosecuted for sedition. In that period of his career, they again found the activities of Arabindo Ghose confined to the National College and Bande Mataram.

The result of his activities and his writings were before the court. If on that evidence, they could not come to the conclusion that he was implicated in this conspiracy. Counsel did not see how this letter, (which he read) could throw any light on Arabindo’s complicity. It merely showed that Arabindo was looked up to as a leader, all over he might say, Counsel acknowledged that, perhaps it was unfortunate for Arabindo, and if that was to go against him they could not get over him. Arabindo happened to be a leader of that party in Indian politics, which was known as the Extremist party, and it was due to his great efforts for his great ideas that he was looked up to as a leader. Unless it be that the preaching of that ideal of freedom was in itself an offence, and that a person who became a leader of a particular section of political workers in the country, did that letter go against him when they come to consider the question of his guilt or innocence. The whole thing came to this. If they started with the belief that the mere preaching of that ideal was not an offence in itself, they must also be prepared for this result, that the preaching of that ideal must necessarily bring in with its other people, who read these writings, approved of them, and, because of them, admired the writer. Counsel added that he would show that it was the only reason why Arabindo Ghose was the only reason why Arabindo Ghose was there that day.

He submitted that it was entirely incredible that such a man as Arabindo Ghose, as a matter of fact, anything to do with bombs and conspiracies by the nature set out in this case. The head and front of his offence was that he dared to preach the doctrine of freedom. In that connection counsel said he had thought it very fair and generous on the part of his learned friend that he commenced his speech regarding Arabindo Ghose with the remark that that ideal was not in itself a thing with which an Englishman could find a cause of quarrel. Mr. Dass proceeded to say his submission was that, save and except that preaching of the doctrine of freedom, conceived in the manner in which he conceived it, there was nothing against him which could possibly be taken to suggest bombs or conspiracies. If a person was allowed to preach the doctrine of independence, other persons must read or hear that doctrine, and it was impossible to prevent those other persons admiring that noble ideal, which Arabindo put forward to eloquently and earnestly. Therefore, if the actual preaching of the doctrine were not an offence, the admiration of other Indians, all over the world he might say, for Arabindo Ghose could not be a case of fresh evidence against him. Both stood on exactly the same footing. Of course, if his friend could prove to the court that this ideal was not only that the nation must attain to its salvation by itself, but that it must do so by following methods which were not peaceful, by means of arms, or by having recourse to methods which were illegal, that would have been another matter, but his submission was that was just what his learned friend had failed to do. He had taken the ideal from the Bande Mataram but had failed in doing anything further. It was another thing, after allowing the preaching of the ideal of freedom to suggest that the methods sought to be employed where the preparation of force and the collection of arms. His contention was that throughout every one of Arabindo's writings and speeches, nothing of that nature could be proved. In fact it was opposed to all his philosophy Mr. Dass concluded this part of his speech by reading an article from the Bande Mataram entitled "The Secret of Prudence and Moderation".

Mr. Dass said the prosecution had put in three pieces of evidence by which they sought to prove Arabindo's connection with the Yugantar and it was therefore necessary for him at that stage of the case to deal with them, because they entered into this period of Arabindo's life. First of all, there was that exhibit of the peon book by which the crown had sought to show that he received letters or something from the Yugantar office on the 21st of June and the 9th of June of this year. That was one the pieces of evidence

to which he had referred, and the next was a letter alleged to have written by Abinash to Sejdada, whom the prosecution had identified with Arabindo Ghose. The case for the prosecution was that that letter must have been written between the 7th and 30th of July, and so they tried to show that at that time Abinash must have known Arabindo well, because he was applying for assistance. He asked the court to remember the fact that there was a letter (Ex. 300-1) from Abinash found at Arabindo's house and in connection with the other letter he would make a twofold submission. His first point was that this letter which the prosecution dated in July was not in the handwriting of Abinash, whatever the truth regarding that letter might be. If they compared these two letters it was perfectly clear on the face of them that they could not have been written by the same man. If the court took it that this letter to which he was referring had been written by someone else, it must have been written between the 30th of October and the 7th of November 1907, and at that time, as they had evidence to prove, Arabindo was away in Deoghur. Therefore, if that letter was meant for Arabindo, it could not have been written by Abinash because that person knew he was away at Deoghur, and they had found letters from him to Arabindo at or about that time.

After a long examination of the two documents by the Judge and assessors, to whom Mr. Dass pointed out the alleged differences in Calligraphy, Counsel proceeded to again submit that the two letters were in different handwriting. Abinash's brother had given evidence regarding them, and he admitted one as the writing of his brother, but he had denied the other. Even if the Court discredited that evidence but compared the writing in the two letters, he submitted it was perfectly clear – at least it was to his mind – that these two pieces of writing could not have been written by the same man. Another peculiar feature of the whole of this case was that whenever any connection was sought to be established between Arabindo and his conspiracy, there was always some difficulty of this nature. As an instance they had this point itself. Looking at Ex.999 (Yugantar's printer's declaration). Mr. Dass pointed out that at this period this paper was being printed at 176-3, Bow Bazar Street, and if his Honour looked at the document (which referred to 28-1 Mirzapore Street) he could find the word "printing" had been struck out. The allegation that the letter which he had already referred to was written before the 30th of July was based on the evidence of one man. This Honour would find that up to the 30th of July there was not printing done at 28-1, Mirzapore Street, and it

was perfectly clear that that letter, if it were genuine, must have been written after the 30th of July, if it referred to the Yugantar at all. He submitted it could only have been written in the period from the 30th of October to the 7th of November 1907, by which time Abinash had written to the Post Office to say he had severed all connection with the Yugantar. Then there would be a further difficulty if this Sejdada were Arabindo, because it was perfectly clear he was away at Deoghur between these two dates. Even if it were true, it did not show that Arabindo was in favour of the teachings of the Yugantar, and there was no rule that persons must not receive anything, letters or anything else from that office on account of what appeared in the paper. But Counsel submitted that the internal evidence was conclusive that it would not possibly have been written before the 30th of July.

Referring to Inspector Lahiri's evidence on this document, Counsel urged that his evidence could not be held to be reliable evidence as it covered no fewer than twelve searches, and he would show from Lahiri's own evidence that in the Lower Court, he made mistakes with regard to the introduction of documents, mistakes which he, of course, corrected in that court. They had the fact that the principal means of identifying the particular documents was that they came out of particular bundles. He asked his Honour to hold that the whole of the bundle theory was false, and was only introduced in that Court for the purpose of enabling a man to say he got any particular document out of a particular place. Mr. Dass here commenced to read evidence in support of his contention.

Mr. Norton: I would point out that my learned friend never cross-examined him on Ex.999.

Mr. Dass: I submit that I have cross-examined very fully on the whole of this bundle theory.

Mr. Norton: Not a single question was put to this witness on this document.

The Judge: Where was it found, again?

Mr. Norton: 2-1, Creek Row.

Mr. Dass: And I questioned the fact if it was found at Creek Row at all. I attached the whole of these exhibits to show, that he was not telling the truth when he said he identified certain documents because he produced them from particular bundles. I challenged the whole of them. Surely your Honour will admit that was enough in the way of cross-examination.

Part VI: The Defence, Closing Arguments and Verdict

Mr. Norton: How does my friend show it is false? That is my point.

Mr. Dass: From his evidence before Mr. Birley. That is perfectly clear. In the search of Creek Row, it is a curious thing that he speaks only of this particular document, and I suggest it was the only document that was put into his hand.

The Judge: Oh, but you must not take things like that. It might easily have happened this way: that he was asked? “Did you find any letter from Abinash?”. “Yes I found me to Sejdada”. Then “where is it? He looks through the bundle and had it out. Might it not have happened that way?

Mr. Dass: My submission is that it is a perfectly fair inference to draw that, when he speaks only of one document, the whole bundle was not put into his hand but only this particular document.

The Judge: You see if we do not know the way in which the question was put it is absolutely impossible to say what was done.

Mr. Dass: Why is it that with regard to all those searches there is a particular mark put on every item each time. That is what is supposed to be done, but in the Calcutta searches this rule was more often broken than observed. Why was it not done.

Mr. Dass: I say this bundle theory was kept as a reserve, because in case of any difficulty it was always very easy to put in one or two letters to help them.

The Judge: If you are going to start with the presumption that he is honest, you cannot say that.

Mr. Dass: We start of course, with the presumption that he is honest, but we also start with the presumption that the accused is not guilty.

The Judge: Quite so.

Mr. Dass: My submission is that when you find a state of things which ought not to have existed, your Honour must look at it with the very greatest of care.

The Judge: You cannot apply a common rule to every case.

Mr. Dass: No, it would not be justice. You start with the presumption that the accused is not guilty, and you then proceed to test the evidence you also start with the presumption that the witness is honest, but when he admits he has done something he ought not to have done, then your Honour will be put on your guard, and you will apply a very careful scrutiny. If the

evidence does not stand the test when I am entitled to ask your Honour not to accept that evidence.

Mr. Dass said that as regarded the peon-book the Court saw it was not entered in the search list at all. There were two entries in it regarding some “A. G”, and the prosecution went on to say that some letters were sent to Arabindo Ghose from the Yugantar office. His submission was that even if his Honour took it at that the evidence did not prove anything and did not help the prosecution case a single bit. It was a curious feature of the whole case against Arabindo Ghose that Lahiri did not tender the peon-book in his search list, and did not even mark it, although he had admitted to counsel that it could quite easily have been made. The speaker did not suggest anything, but he thought there was something curious and difficult to understand for this case against Arabindo.

27-03-1909

March 27, 1909

ARABINDO’S SPEECHES

Mr. Dass continued his speech in defence of Arabindo Ghose.

At the outset Mr. Dass referred to Ex.999, the letter alleged to have been sent to Arabindo Ghose by Abinash Bhattacharjee, from 28-1 Mirzapore Street, which he submitted was not genuine and could not have been written by Abinash. These contentions were supported by evidence, and it could not have been written before the 30th of October. If it was written after that date, it could not have been from Abinash in the dock, nor could it have been written to Arabindo Ghose.

The evidence of Inspector Lahiri did not prove that the particular exhibit, the peon-book was found at that search or in that place. Counsel submitted that, if the question was whether Lahiri’s evidence altogether could be relied on, the incident of the news boy’s evidence, as it appeared in the records of Abinash’s Case, was of some importance. From the record it appeared that the case was against Abinash and another on account of the publication of an article in the Yougantar, the article being alleged to be of a seditious nature. Abinash being prosecuted as the manager of the paper and the other accused as printer and publisher. In the case of the prosecution wanted to

show that Abinash was not merely manager of the newspaper but that he also took some part in its publication, and for that purpose they called a newsboy to give evidence that Abinash had handed over certain copies of the paper to him to sell. His Honour would find from the records of that cast that at first the prosecution had subpoenaed another newsboy, but when they found, they could not get the evidence they wanted from him they got hold of the other boy, who was not a bonafide newsboy at all. Mr. Kingsford tried the case and held that his was a device of Inspector Lahiri and Gupta. If that incident was true, it showed the character of the man, who came to this Court to depose against the speaker's client.

Mr. Lahiri was present at twelve searches, and he professed to tell his Honour about the persons who were present at these searches apart from any record on the search lists.

The prosecution had put in some other letter which were more convenient for him to deal with at this stage, and so far finish the case so far as the National Council of Education was concerned. The first of these letters was that from the students and teachers when Arabindo resigned the position of Principal of the National College. That letter showed that the meeting at which these resolutions were adopted was presided over by Satish Chandra Mukherjee, one of the authorities of the institution and he hoped his learned friend did not suggest that he had any connection with a conspiracy.

The letter also placed the character of Arabindo in a very favourable light. Then they had the letter of Hemendra Nath Dutt forwarding the resolution appointing Arabindo a Professor in the National College.

The Judge: That is not in. It is printed, but it was not tendered.

Mr. Dass: Said the only other letter was that of 27th January 1908, and purported to have been written by Hemendra Nath Dutt to Subodh. Counsel's contention was that it was not admissible, but he took it that his Honour was against him on that point and admitted it. The prospectus of the National College had been seen by his Honour and Counsel submitted there was nothing wrong in that.

The other incident in this period of Arabino's life was the prosecution of the Bande Mataram, and it was perfectly clear from the record that, that was not based on any editorial matter, which appeared in the paper, but was based – and Arabindo complained of that in some article in the Bande Mataram, which Counsel would try to find on the fact that they had printed an official Government translation of an article from the Yugantar, for the

publication of which the Yugantar was then being prosecuted. He submitted it was a strong point in his favour that, during the whole year during which the new Bande Mataram had been in existence, the Government fixed only on the publication of this article and some wretched correspondence, neither of which was editorial matter, as the ground for prosecution. In the article, too, Mr. Kingsford did not attack the Bande Mataram, tone at all. Here, then, was the Government watching this paper as it were, these articles were being read by Government officers deputed for that purpose, and, in spite of that they never prosecuted it for any article which reflected its own ideas – that was the ideal of freedom.

The Magistrate acquitted Arabindo, and in sentencing the printer, to three months vigorous imprisonment, Counsel pointed out that Mr. Kingsford had said that there was no evidence to show that the Bande Mataram was accustomed to publish seditious articles and he must take it that this was the exception. Counsel also pointed out that the same translation of the Yugantar article had been published in some Anglo-Indian Newspapers, but no action had been taken with regard to them.

Mr. Norton: I do not think there is any evidence on the record of that.

Mr. Dass said the next period he would consider was that between September and December 1907. From the middle of October almost to the end of November. Arabindo was ill at Deoghur. During this period the prosecution had attempted to prove Arabindo's connection with 19-3, Chaku Khansama's lane. In that connection His Honour would find that Arabindo was away in the middle of October and remained away almost till the end of November. Ex. 1263 was dated October 25th and showed that the writer of it met Arabindo Ghose at Deoghur on the 23rd of the month. Ex. 287 was the letter signed A. Ghose, but whether Arabindo or not.

The Judge: That was in a lady's handwriting so far as I remember.

Mr. Dass said if the letter was not in his client's handwriting, he could not ask his Honour to accept it as evidence that Arabindo was at Deoghur on the 23rd of November.

The next letter was dated 18th November 1908 and was the one upon which his friend had said much with regard to the information it contained "Sudhir having come this day". It was also the letter about the Floriline and house rent letter was sent to Deoghur.

The Judge: We assume that, but there is no evidence about it.

Mr. Dass: We will make it in that way, that he was not in Calcutta at that time.

Counsel said that next letter was one from Abinash to Sejdada and told that his marriage was to take place on 30th November, and it also showed, from the date, that Arabindo had not come back to Calcutta on the 23rd of November 1907, and Ex. 302-8 showed clearly that he was at Deoghur on the 11th of the month. After Arabindo left Chaku Khansama's Lane, in October – and he had only been there for about a fortnight he never went back there. The following letter was dated December 2nd, it was addressed to Aurobindo at 12, Wellington Square, and was from his wife, which seemed to show that between her last letter and this one, she had received a letter from him saying where he was staying. On the evidence it was clear that he was away from Calcutta about the third week of October and turned same time towards the end of November, but they knew that a few days after he came back to Calcutta, he went again to the Midnapore conference, on 6th December, having during the interval stayed at 12, Wellington square. When he came back again, he once more stayed at Wellington Square, and then he went away again to the Congress at Surat. There was also evidence that, after he returned from Surat, he was for a short time at Wellington Square, and then he took up his residence at 23, Scott's Lane.

The Judge: What does this mean ; do not allow this house to be vacated?

Mr. Norton: That is 19-3.

Mr. Dass: I should like to see the original Bengali. There can be no question of vacating it because no one was living there. Probably Arabindo had written to say he was setting with the landlord, and his wife was writing to him not to do that.

Having read the letter, Mr. Dass said it was as he had expected. Abinash was looking for another house, but unless he found it, Arabindo should not give up this house in Choku Khansama's Lane.

The Judge: Does that not suggest it is being kept.

Mr. Dass: It is being kept because he cannot help it. He is only keeping it in the sense that he had to pay the rent.

Counsel said, his Honour had asked him yesterday how it came about that letters addressed to the editor of the Bande Mataram were sent to Arabindo, Counsel had looked up the matter and had only found one. That, as his Honour would see, was a very interesting letter to Arabindo dealing as it

did with the National Council of Education and the people at the Bande Mataram Office might quite easily have sent it to him, even although it was addressed to the editor of the Bande Mataram.

The Judge intimated that he had a note to the effect that it might have come out of another envelope.

Mr. Dass replied if it had come out of the envelope addressed to Satish Chandra Mukherjee, as might easily have been the case, Satish Babu might have sent it to Arabindo so as to be sure that the authorities of the Bande Mataram would be reached.

The Judge: Sent as to the editor.

Mr. Dass: As someone having an interest or influence in the paper he said that if his Honour took it that that was not the envelope, then Arabindo's name might easily have been on the original envelope. If that was the envelope, then Satish Chandra Mukherjee would open the letter and read it, and having found it a very interesting one as his Honour would see it was – might hand it over to Arabindo Ghose, as both of them were then working at the National College.

In considering the evidence relating to Arabindo's association with the Midnapore conference prior to the Surat Congress, Counsel said because there had been violence and uproarious conduct at that meeting, and Arabindo was appealed to and did not do what it was considered he ought to have done, it was held by the prosecution that Arabindo was responsible for that violence. Then they had attempted to prove that Arabindo had made a reference to the Drona incident, and so suggested to Khulash, that he should fight Mr. Surendra Nath Banerjee. The prosecution had also referred to the volunteer movement at Midnapore, which they said was the direct outcome of the conspiracy. There was also said to have been disloyal speeches made on this occasion, and in the presence of Arabindo Ghose, so he was to be held also responsible for them. There were the prosecution points, and Counsel said he would show that his learned friend had not made one of his points. He would make out a case that the whole of this dispute, instead of showing his connection with a conspiracy, it afforded only another illustration of the real character of Arabindo's attitude. He would show to his Honour that so far as the dispute at the Midnapore conference was concerned, one portion of the quarrel was purely a local squabble as to who was to be the Chairman of the conference, a question in which Arabindo naturally did not take any part, and the rest of the quarrel involved

questions of constitutional importance to the Congress, and the position Arabindo took up in this connection merely came to this – that the Congress of 1906 have passed unanimous resolutions in favour of Swaraj, it was not open to the conference to go back on that. That formed a part – and a necessary part – of Arabindo's activity in connection with the Congress, in the way he had suggested in connection with some of the Bande Mataram articles, which Counsel had read.

His party wanted a democratic basis to be given to the constitution of the Congress. But that did not show there was any connection between the Extremist Party and any conspiracy for the waging of war against the ring.

The Midnapore incident depended largely on the evidence of Mr. Cornish, but Counsel pointed out that the witness could not follow the discussion and dispute, as most of it was in Bengali, and it might well be that he had made a mistake when he said an appeal was made to Arabindo, or it might be that the appeal to him was made on questions of local interest with which he would have nothing to do. From the other evidence which they had related to this conference, it was not at all clear that any appeal was actually made to Arabindo with respect to the alleged reference to the Drona incident Mr. Dass submitted it had not been clearly proved that Arabindo had ever made such a reference and even it were proved one could not say whether it had been said seriously or human Counsel asked why, if the Midnapore meeting had been riotous, Arabindo should be dragged in and others not, simply because he sat still and said nothing.

Counsel said he would take into consideration was the two slips of accounts, exhibits 287/1 and 292/9, one being dated 3rd November 1907, and the other 3rd January 1908. The committing magistrate in his reason for commitment had held these to be part of the strongest pieces of the evidence against Arabindo as it referred to Seal's Lodge, while his learned friend Mr. Norton, described it as rations for the garrison of Seal's Lodge. Counsel submitted that there were bazaar accounts for the household at Rohini, where Arabindo's mother had lived for ten years, and it was known, that Arabindo was accustomed to help her. At that time too, of the first account 3rd November 1907, Arabindo was at Deoghur, and there was no one then living at Seal's Lodge, none of it garrison as his friend called it.

Mr. Norton: I do not think I referred to it in any summing up at all. I did not lay much stress on it.

Mr. Dass: I need not press it then. I think that it was impossible from the evidence to prove such a suggestion as my friend made out.

Having reviewed at length the whole of the documents concerning this Congress, Mr. Dass said that all it showed regarding Arabindo was that he and his friend were attempting to get rid of autocratic influences and to put the constitution of the Congress on a democratic basis, and so make it a National Assembly in the real sense of the words. The idea was not to break up the Congress by any acts of violence, but to fight on constitutional lines so far as the Congress was concerned, but they provided for a separate party conference for themselves in case the Congress by a majority of delegates declared against any of the resolutions for which the nationalists were striving them. In all the correspondence there was nothing sinister or suggestive or bombs, secret societies, or conspiracy in any connection.

In January and February of 1908 Arabindo was not in Calcutta, and for the following month his learned friends on the other side had put forward certain documents as showing their connection with Arabindo. The first of that series was the telegram from Sukumar to Abinash which was dated 1st March 1908. It was received by some person who signed the receipt. "A. Ghose for Abinash Bhattacharjee", and his friend made out this was Arabindo Ghose. Probably his friend thought this telegram was sent from Baren, and the fact that Arabindo signed for it showed some connection on his part with it. He did not know who the sender was, but what happened apparently was that the telegram arrived when Abinash was not at home and Arabindo signed the receipt for him in his absence as otherwise the peon would have taken the telegram away again. There was absolutely no evidence before the court to bring them to the conclusion that the telegram was ever opened by Arabindo, or that he knew its contents or from whom it was sent. The whole incident offered, he submitted, no sort of evidence of connection at all. The next item was a telegram from Abinash, with which, no doubt, Counsel for Abinash would deal himself, but the speaker had to confess he could not find anything that was wrong in it. Then there was the telegram sent by one Sudhir from 19, Choku Khansama's Lane, to some Ranjan, whom his learned friend had said must be Mono Ranjan.

The evidence as he had shown earlier that day, was clear that Arabindo only lived in the house 19-3 Choku Khansama's Lane, for a fortnight, and after that he had no connection with it, and there was nothing at all to prove that he had ever had any connection with the house, 19, from which the telegram was sent. Yet his Honour was asked to brush aside all these facts

and accept the argument of connection. He submitted an argument like that only required to be looked at for its absurdity to be sent.

Mr. Norton: Pass on them. If it is so transparently foolish, it is only a waste of time to deal with.

Mr. Dass dealt with the telegram of the 1st of April 1908, which his Honour had admitted, although Counsel's respectful admission was that it was not evidence at all. This was the telegram which read "Send key or come with key" and Mr. Dass submitted that if it did have any connection with his conspiracy, in place of it showing in some way that Arabindo was a Conspirator, that telegram really showed that the sender of the telegram, whoever he was used Arabindo's address as one which he thought was likely to disown suspicion, and therefore used it in preference to the regular postal address, which the Court knew was 30-2, Harrison Road. With reference to the house at 23, Scott's Lane they knew from the evidence that Arabindo lived in the upper portion, and assuming that it was a place where alleged conspirator Mr. Hrishikesh showed that Arabindo did not mix with them in any way. They used to meet when they did meet in that downstairs room with which Arabindo had nothing to do. That address was there given then so as not to arouse suspicion, and he further submitted that the mere fact that that address had been used did not show that Arabindo knew nothing about it, and the Court, therefore, could not accept any of the conclusions made by the Counsel for the Crown.

The letter 292/8, dated April 9th, 1908.

The Judge: I do not think that amounts too much.

Mr. Norton: It was purely for a collateral point that fused it.

The Judge: The only thing is that the writing was similar to the bazaar accounts – the Rohini accounts.

Mr. Norton: I only used it to show that these boys came to 23, Scott's Lane.

Mr. Dass: Then I do not think it is a matter with which I need to trouble your Honour.

Counsel said that there was only one other letter in this connection to which he had to refer. It was dated 27th April, 1908, and in connection with it his friend had made too many things out of it. The key-note of the whole letter was given in its own words "Do not forget Sind" and the writer of it was only requesting Arabindo to use his influence to get Bepin Chandra Pal

to go there. As a whole Counsel submitted that those letters showed Arabindo's activity at this period in the Congress, in the use of national education, and Swadeshi, and did not show anything about bombs, conspiracies, or anything of that nature.

Mr. Dass said they had on record on account of nine different meetings, from which evidence was given against his client. The earliest meeting in point of date was that of 15th December 1907, where the evidence was that of the 181st witness and the notes taken by him. That meeting, they would see from the date, was held shortly after Arabindo's acquittal and about this time also there was the conflict about the Congress, and at the meeting a reference was made to the question between Mr. Rash Behari Ghose and Mr. Tilak. The witness who reported the meeting said in evidence that there was discussion as a result of which Arabindo and his friends came to the conclusion that a large number of delegates ought to go to Surat from Bengal and break up the Congress. When the Speaker in cross-examination pressed this witness to show a passage to that effect in his notes of what was said at that meeting, he said he could not. He was understood to know it, but how, Counsel asked. Without any notes at all he actually brought in the name of Arabindo Ghose of course, the police had a grudge against Arabindo Ghose because they did not get him in September 1907. This witness was the author of several doctrine stories; he was a novelist (Laughter). Having read the evidence Counsel proceeded to say that this reporter on behalf of the police had been forced to admit that Arabindo had not spoken at that meeting. There was a suggestion of breaking up the Congress, and apparently, the police reporter had gone on the assumption that Arabindo's silence gave his consent. The head and front of his offence here was that he did not speak at all, and that they would recall, was the offence charged against him at Midnapore.

The next speeches were those at Nagpur towards the end of January and on the 1st February. And Nagpur was the place which Mr. Norton said was full of conspirators and sedition. In them an attempt was made to prove that Arabindo was introduced to the meeting as the editor of the *Bande Mataram*, but the witness who spoke to these meetings had to give that up when under cross-examination, and he then admitted that someone in the meeting told him Arabindo was the editor of the *Bande Mataram*. From the examination-in-chief anyone would have come to the conclusion that in his presence Arabindo was introduced as the editor of that paper, and, by not contradicting it, had appeared to give his consent to that statement, but there

was not the slightest evidence to show he was so introduced. Counsel had no copies of these speeches, but his recollection prompted him to say that they did not contain anything against Arabindo, being chiefly on National Education, Swadeshi and boycott.

His Honour, said Mr. Dass need not go into them, there only one expression he had a note about, and probably it was in another speech.

Mr. Dass next read the Police witness's notes of the speech on National Education delivered at Bombay on the 15th of-----and said the inspector who reported the speech had complained that Arabindo mixed up the politics and religion. Patriotism was put on different audience. The different points on which he spoke, and as to the connection between them and this conspiracy or Sedition, he submitted it was more in the thoughts of the reporter than of Arabindo Ghose.

28-03-1908

March 29, 1909

BEPIN CHADRA PAL

Mr. Dass referring to the letters written by Abinash to Aurobindo said that all the letters were addressed "Shejda" and not "Shejdada". He pointed this mistake in one of the translations.

Counsel then resumed his comments on the political speeches which he was dealing with when the Court rose. He referred to a speech at Doolia and the evidence of Bhapat and Nane, who reported Aurobindo's speech at the place. Bhapat said, it was a reproduction of original notes, but where he could not follow, he filled in the blanks from memory. Mr. Dass said that in cross-examination of Nane he came across by mere chance a letter which showed that Nane's report was a compilation. This instance again showed that unless they could get anything in the documents which enabled them to pin down the witness (as it were they never got the true version from them).

Counsel read out the speech. Commenting on this Mr. Das said he spoke of our things. Swadeshi, Boycott, Swaraj and National Education, and he told the audience that not one of the different ideals was immoral, illegal or unlawful. They went of such vital importance to the building up of this nation that they must live for it and die for it. That language counsel said

was figurative and what Aurobindo meant was that they must undergo any sacrifices for it. In the speech was also the interpretation of “Swaraj” which was the underlying idea throughout the whole of his utterances. He was not thinking of any form of Government but said that such a Government must evolve itself. How, when and under what circumstances he was not prepared to say. He was only preaching the ideal. He was not talking about anything that may be put into immediate practice. Those means, Swadeshi, boycott and National education were the means by which the nation would be evolved and by which they would get Swaraj-not immediately. On the contrary Aurobindo had throughout said that they were not fit for it now. Unless they applied the proper means the methods mentioned they would not be in a position to obtain Swaraj. He did not say that the Government should be without British Control or a colonial line. Counsel argued that when Aurobindo wrote to his wife saying that he was doing God’s work, that was what he meant. The speech Counsel contended illustrated the real character of Aurobindo.

Counsel next referred to a meeting held on 28th March, shortly after the release of Bepin Chandra Palat in which Aurobindo was present although he did not speak. The suggestion was that Aurobindo should not have been present there at all because it was in honour of Bepin Chandra Pal. Counsel’s submission was that Aurobindo’s presence there was not only natural but having regard to the real nature of Aurobindo’s activities he could not see how Aurobindo could have abstained from attending the meeting. Mr. Dass further said that Swaraj was not even discussed at this meeting. Bepin Pal submitted that the association of Aurobindo with this meeting so far as the object of the meeting was concerned was not evidence in any way to connect Aurobindo with the conspiracy.

Counsel then read an article entitled “Realism of Indian Nationalism” appearing in the “Bande Mataram” commenting on this he said if the “Bande Mataram” was placed before the Court as representing Aurobindo Ghose he submitted that there was nothing in that paper, or in the writings or in Aurobindo’s speech to connect him, with the conspiracy. Not only did this not justify that interference but Counsel said it supported his view, which he had invited his Honour to accept namely, that Aurobindo put forward this principle of his life in his letter of 30th August, 1905. The whole case depended upon the direct evidence put forward as regards his complicity. Counsel said that his position with regard to these writings and speeches were two-fold. First of all, he submitted that the court should take

them as honest expressions of the opinion of the man. If this Honour was satisfied that the views of the “Bande Mataram” were relevant to his case, he would find that the offence alleged against Aurobindo was inconsistent with the avowed declarations made in the speeches and writings. If on the contrary it was argued that these were not honest expressions of opinion. Counsel said his answer was that that prejudice could not be created although the only methods he advocated were those of passive resistance. Not only did Mr. Norton insist on building his case as it were upon the declarations of Aurobindo-assigning that the “Bande Mataram” represented his views – but he went further and maintained the following position. They must not only look at the “Bande Mataram” but there were other papers born in the same conspiracy namely the “Sandhya”, “New India”, “Yugantar”, “Navasakti” etc., to try and ascertain Aurobindo’s guilt. Mr. Dass’s submission was that when his Honour surveyed that part of the case he would find that there was not a little of evidence worth the name, by which Mr. Honour could come to the conclusion that Aurobindo Ghosh had anything to do with either of these papers. The Navasakti was started sometime in May 1907. The “New India” was started some in 1904, the “Yugantar” sometime in March 1906, and the “Sandhya” in November 1905 and the “Bande Mataram” in August 1906. The first point made against the “Navasakti” was that it was started when the Yugantar was being prosecuted in order to carry on the work of preaching revolution through another channel. The Court would find that according to Lahiri’s evidence the first prosecution of the “Yugantar” was started in the first week of July 1907. The “Navasakti” was started on the 15th of May 1907, corresponding with “Joysta” first 1313.

Counsel reproved to documents with a view to proving that there was no connection between these newspapers and that Aurobindo Ghose, was not connected with them in any way.

March 29, 1909

THE FUTURE GOVERNMENT OF INDIA

Resumed his address on behalf of Arabindo Ghose, Mr. C. R. Dass referred to two exhibits which the Crown Counsel alleged was in the handwriting of Abinash.

Referring to the initials A.G. in the peon book of the “Yugantar” office, Mr. Dass submitted that could not show Arabindo’s connection with the “Yugantar”. Counsel observed that Inspector Lahiri’s evidence on that point ought not be accepted because Lahiri could not say that the particular document was found at the search. There was no identifying mark on it. Counsel asked him however to disbelieve Lahiri’s evidence not on this particular point, but on the whole. Counsel referred to the record of the “Yugantar” prosecution in which Mr. Kingsford disbelieved the evidence of the news-boy Kalicharan and observed that it was a device on the part of inspector Lahiri to establish a connection. Speaking of Arabindo’s connection with 19-3 Chuckakoo Khansama’s Lane, Mr. Dass said that after Arabindo left 19-3 Chukoo Khansama’s Lane, he never went back to that house. From a letter of 2nd December from Mrs. Ghose Counsel pointed out that at that time he was at 12, Wellington Square. Counsel thought that she must have got a letter from Arabindo about the change of address. It was clear Counsel added that Arabindo went away the third week of October from 19-3 Chuckoo Khansama’s Lane to Deoghur and returned to Calcutta towards the end of November. It was in evidence Counsel submitted that Arabindo went to Midnapore on 6th December, and after his return he stopped at 12, Wellington Square. There was evidence also to how that after his return from Surat Arabindo lived at 12, Wellington Square, and thence he went to 23, Scott’s Lane. Counsel submitted that safe and except a fortnight he had never lived at 19-3 Chuckoo Khansama’s Lane.

Referring to the letters addressed to Arabindo to the “Bande Mataram” office, Mr. Dass submitted that they did not go to show that Arabindo was the editor of the paper in the sense that he had the responsibility of the publication.

Counsel dealt with the important letter of 6th December which Arabindo wrote to his wife. The prosecution contended that Arabindo must have known about the Naraingarh incident as he wrote to his wife on the 6th of December, the occurrence having taken place on the night of the 5th that Sudhir, Abinash and Barin were not in Calcutta. Mr. Norton contended that Arabindo must have been Barin on the 6th. In explanation of this contention Mr. Dass referred to two letters which Mrs. Ghose wrote to Arabindo on the 1st and 2nd of December in which she asked for wrapper and brandy. Mr. Dass suggested and on receiving those letters Arabindo looked for Abinash, Sudhir and Barin on the 3rd of December but could not find any of them. Barin after his return came to know that Arabindo had been looking for him

and probably saw Arabindo on the 6th to explain the delay in sending the articles which Mrs. Ghose wanted.

Mr. Dass dealt with the affair at Midnapore which took place, immediately after the above letter was written. The prosecution suggested that Arabindo supported violence because in the Midnapore conference there was violence. Arabindo was appealed to, but he did not do what he ought to have done. Mr. Dass submitted that the disputes at Midnapore was of a local character. The dispute was between Babu Trailokya Nath Pal and Mr. R.B. Dutt over the latter's being elected, as the President of the conference. Arabindo had nothing to do with it and he did not say, speaking of the allegation that Arabindo attended the meeting in which seditious speeches were made. Counsel referred to the evidence of Inspector Nogesh Chandra Mukherjee and pointed out that there was no such speech dealing with the volunteer movement at Midnapore. Counsel submitted that there was no evidence to show that those volunteers in any way did anything unlawful.

Counsel referred to two accounts and pointed out that the items of bazar account clearly showed that the supply of bazar articles used to be sent to Arabindo's mother at Rohini from Deoghar. That was a simple matter and that it could not mean that those were the provisions for the garrison at Seal's Lodge. Counsel pointed out from the evidence of Radha Gobindo Kundu that Arabindo's mother was living at Rohini for ten years. Sukumar also spoke to that effect. Dealing with the evidence of Padoo Tewari, Counsel submitted that witness said that the ladies at Deoghur need to make out a list of things and servants used to buy them and send them to Arabindo's mother at Rohini. So it was clear the articles were purchased for Arabindo's mother and not for the purpose of the garrison, as it was suggested by the prosecution.

Counsel dealt at great length on the correspondence bearing on the Surat Congress. After reading a letter from Mr. Tilak to Arabindo Ghose Counsel submitted that the extremists did not intend to do any violence to the other party; but they only wanted that the congress must be constitutionally formed. That was the only object of the Extremist organization at the time of the Congress.

Counsel dealt with the speeches of Arabindo which he delivered in different places in India.

In resuming his address on behalf of Arabindo Ghose at Alipore Mr. Dass took up accused's views. On what he believed would be the future lines on which India would be governed.

Counsel read Arabindo's speech at Doolia in which accused took up the subjects of Swadeshi, boycott, National education and Swaraj.

Arabindo on that occasion explained to his audience that the realization of Swaraj depended solely upon Swadeshi, boycott and National education. As to how and when that government would come into being and as to which shape or form it would take when Swaraj was established, these were matters upon which he did not express himself because they were entirely outside the range of practical politics. Counsel argued that accused's idea was not that this Government would take the shape of a Colonial Government nor that it would be entirely free from British control. All that he did say and believe was that a Government suitable to the needs of the control was bound eventually to evolve itself out of present circumstances.

The prosecution had attempted to prove that this phrase alluded to the conspiracy. Counsel contended that, it was never meant to refer to any other work outside the sphere of work Arabindo was conducting what he meant was that he was devoting himself in his country's cause.

Had there been the least hint of conspiracy. Arabindo would have been speedily apprehended because no matter what his movements were or what utterances he made all were recorded. The police followed him everywhere to record his speeches. Exception had also been taken by the prosecution to Arabindo's style of speaking and writing.

Accused's speech and writings were full of figures of speech and an entirely wrong construction had been put upon the metaphors he had used. Arabindo contended counsel was imbued with the salvation of the motherland. He devoted his whole time and energy to preaching and teaching. He enjoined others also to devote their lives to boycott and Swadeshi. They must be ever ready to fight the battle for freedom. In several instances Arabindo had referred to the use of weapons to be used in the fight, but this, counsel were only used in an allegorical sense.

Arabindo had never advocated actual physical violence nor even attempted to incite it.

Counsel submitted that these metaphors should not be used against accused nor attribute to him the interpretations put upon these phrasing by the prosecution.

Counsel dealt with an article on the realism of Indian Nationalism in the “Bande Mataram” which said counsel again showed that the principles put forward by Arabindo were absolutely inconsistent with the allegations of his complicity in the conspiracy.

There was absolutely nothing in either his articles or his utterances which justified those allegations. There was more over no evidence that he was in any way connected with the “Yugantar”, “NavaSakti” or “New India”.

The evidence relied upon did not show any such connections in the first place, and in the second it was of such a shadowy character that it was held to be untrustworthy. Counsel said he had not only to contend against his untrustworthiness but also against the inference drawn from it. Sometime those inferences were very curious which did not, naturally arise from anything which appeared in those documents, upon which the prosecution had relied and then again the argument is that you got one fact from the document and then you start with the assumption that Arabindo is guilty and then you try to understand the facts in the documents in the light of that assumption. Counsel said his submission would be clearer as he proceeded. He then commenced to deal with the “Nava Sakti” which he said came into existence two months before it was intended to. That showed that the “Nava Sakti” was never intended to continue the work of the “Yugantar”.

March 29, 1909

The Alipore Trial

Yesterday, in the sedition case at Alipore, Mr. Das continued his address on behalf of Aurobindo Ghose. Mr. Das described Aurobindo as a man who regarded it as part of his ideal to bring about the salvation of his country. He said that Aurobindo recognized that unless he could transform the thoughts of the people. He could not accomplish his ideal. He saw that the people must be educated up to his view. Counsel did not desire to justify Aurobindo’s connection with these movements purely on individual lines because his client’s whole way of thinking was inconsistent with that line of defence.

The basis of his doctrine of the regeneration of his country was religious. Swadeshi boycott, passive resistance were all the means not only for the development of Indian industries and education, but also the means

conducive to the awakening of the national ideals of the country. That was the defence of Aurobindo.

He took up the question of natural education and right on to the day of his arrest he was always favouring the movement. He sacrificed his worldly prospects to improve that education. He joined the National Council of Education and filled an important post in that organization. He engaged himself in swadeshi and boycott movements, because his idea was that people who loved their country must do their best to encourage its industries, but with him, it was not purely industrial movement.

30-03-1909

March 30, 1909

THE ANARCHISTS

Mr. C.R. Dass resuming his address on behalf of Aurobindo Ghose, was still on the question of the alleged conspiracy between the several Indian newspapers.

Mr. Dass continued to deal with some articles found in a note book which the prosecution alleged had connection with Aurobindo. Counsel read the whole article and submitted that there was nothing objectionable. The portion on which Counsel for the prosecution laid stress was the translation of certain portions which the writer had struck off. Counsel for the prosecution laid stress on the word revolution but His Honour would find that it was not a revolution like what occurred in France, but it was a peaceful revolution based on moral and religious principles. There was a quotation from Wordsworth in one of the notes on Aurobindo's speeches. Mr. Norton contended that there was a bomb in it. Mr. Dass admitted that Aurobindo in criticizing the speech of Mr. Lalmohan Ghose referred to the quotation Aurobindo meant to say that in Mr. Lalmohan Ghose's speech one could find an echo of these lines of Wordsworth.

Mr. Dass urged that the speeches afforded no indication that Aurobindo was connected with the conspiracy but on the contrary his tendency towards various activities showed that he had no connection at all.

Speaking of the evidence of the postal peon who deposed to having delivered a money order to Aurobindo at 23, Scott's Lane in March.

Counsel pointed out that at that time witness was not a money order peon, he was a letter peon. A letter peon would not deliver money orders. Counsel submitted that the whole evidence of the peon was false. Counsel then pointed out certain entries in the search lists which appeared to him to have been subsequently put in as the writing was close and the ink different.

Mr. Dass then criticized the evidence of the Police Officers who held the searches and pointed out several places where the witnesses contradicted themselves. Counsel then pointed out the unusual procedure adopted by Police Officers in not putting any mark on the article found in the searches.

March 30, 1909

UNPUBLISHED ARTICLES

C.R. Dass continued his speech in the defence of Arabindo Ghose.

The learned Counsel at the outset contended that there was no connection proved by the evidence to have existed between the Sandhya and Bande Mataram newspapers. The chief argument in support of the contention that there was such a connection was that, for some time after it was proposed to start a limited liability company and before that company was in the position to purchase a press, as it subsequently did, that between those two points of time –Bande Mataram was printed at Saraswati Press. It was not as if it were the same management and the same men writing for the two newspapers, one in English and one in Bengalee, but merely that the paper was being printed in the same press as the Sandhya and that for a consideration, they had only the Bande Mataram accounts to go upon, and upon that this learned friend had tried very hard to prove the conspiracy. The accounts clearly mentioned the names of certain persons and also the Sandhya. Therefore, whatever might be the true state of affairs, it was not the object of the person who made out the accounts to conceal the connection with the Sandhya Office. That reference might very well have been left out on the evidence of the witnesses. The point of connection between Bande Mataram and Sandhya was not that the Sandhya had to get Rs. 2500 from Bande Mataram, but, on the contrary, the point of connection was with those persons set out in that account. At one time the idea was that they would take up shares in the new company in satisfaction of that debt, but whatever might be the connection of those persons with Bande Mataram it did not furnish evidence of any conspiracy between that

newspaper and the Sandhya. This money was advanced in the first instance by Bepin Chandra Pal to the Saraswati Press to enable them to print Bande Mataram there for some time and Bepin Chandra Pal borrowed that money from the different persons whose names were mentioned in the account. Bepin paid that sum of Rs.2500 to the Sandhya office to print Bande Mataram.

The Judge: He being the editor?

Mr. Dass: Yes, before the company was formed Mr. Dass said, with Arabindo it was the end, the fruition of all his hopes, the result of all his activities, but with the Yugantar, it is the starting point of all progress. That, be submitted was the essential point of difference between the two papers. The spirit of Swaraj was in New India, but it was there shown without that religious basis which Arabindo gave to the doctrine.

Counsel deal with the alleged unpublished writings of Arabindo. There was one piece of evidence with which he need hardly deal with, being that writing in Bengalee with the date 16th October written on the top, which his friend admitted was not in Arabindo's writing, but it had been found in his house and Mr. Norton claimed that it furnished an index of the man's thoughts. The speaker for his part failed to see how it did that. The next two pieces of evidence upon which his friend relied were the articles entitled. "The Morality of Boycott" and "what is Extremism?" Counsel submitted assuming that the inner meaning of these two documents was what his friends took it to be- but he would show to be Court that it was not – that the Court had to remember Arabindo did not publish them. Might that not mean he thought these articles would be misunderstood, by those would read them, and so be refrained from publishing them. How could that or any court convict a man on his unpublished writings. He submitted that Arabindo's action in not publishing these articles was open to that charitable construction which he had suggested, and asked his Honour to accept the construction that, on account of the presence in these articles of particular phrases or certain metaphors. Arabindo thought the people might misunderstand his doctrine or his ideas accordingly he did not publish them. Having read a part of the first article, Counsel said that it was meant to be a part of a series of articles which was never finished and never published.

Mr. Norton: I submit there is no evidence to that effect. There is no mention of it in his written statement.

Mr. Dass: I am obliged to my learned friend for his interference. It is not mentioned because it is not evidence.

Mr. Norton: Then why are you dealing with it now?

Mr. Dass: Because his Honour was allowed me to use it.

Having read a further lengthy extract, Mr. Dass pointed out that here again Arabindo was advocating the passive resistance doctrine. One could not, however always stop at passive resistance, unless he could bring about such a consensus of the people against any particular form of Government that would bring about a change. Many of the speaker's countrymen held similar views, and the speaker did not wish to say, if they were right or wrong in holding these views. Again, reading Mr. Dass pointed that many of the metaphors had been taken from the "Pilgrim's Progress"?

Counsel concluded reading the articles and proceeded to submit although the language might be strong in places, the same ideas ran through it was through the other articles. In it the writer was discussing the relations of extremism and law. Whether obeyed or disobeyed the laws depended on the utility of obedience or disobedience. Arabindo went on from that position to lay down the three postulates upon which the adoption of any particular method depended. Then in a concluding passage of great eloquence he thought that the nationalist must be prepared to undergo all sorts of privations and suffering for the sake of his country's good. Even if their action led to disorder that disorder was welcomed, because it helped on the development they were seeking and working for. Those articles, he submitted, did not help his learned friend's case at all.

Before proceeding to read the article on the "Morality of Boycott" Counsel submitted that if it were to be considered at all it ought to be weighed with the whole of the article, a part which was not printed in the exhibits of this case. Having read a portion of the article, Mr. Dass pointed out that a portion of what had been printed had been penned through in the original, and so they had no right to take it as representing his views. When people wrote something and then struck it out, it was the strongest evidence that they did not approve of what they had written, and that such could be taken as an index of the writer's mind was, to the speaker's view, a very strange argument.

Another piece of unpublished writing which Counsel was in some difficulty about was that containing the quotation.

"Who would be free Themselves must strike the blow".

His learned friend had said that that was a direct reference to bombs, but the speaker submitted that if his honour read the whole article, he would find it appeared to be an appreciation of Mr. Lal Mohan Ghose's Presidential address at the Madras Congress. In that appreciation Arabindo declared that the echo after the quotation is to be found in the speech of Mr. Lal Mohan Ghose. The moral of the whole thing was no one would be able to remove their fetters except themselves.

Counsel proceeded to say that having shown the real character of Arabindo Ghose, as it appeared in his writings and speeches, and also in the views expressed in the *Bande Mataram*, and having submitted that it afforded no indication of his complicity in the crimes with which he was charged, but that, on the contrary, the tendencies of his mind were against the outrages complained of, and he would not proceed to deal with the evidence as to association put forward by the watch witnesses. His submission with regard to that evidence was that it was already untrustworthy. These witnesses had admitted that there was a contemporaneous document which set out the different information gathered from these witnesses, but the prosecution had refused to produce it on the ground that it was privileged. To his mind it was a starting proposition of law that they could claim privilege for a document which as a contemporaneous record of what they themselves were disclosing for the purpose of this case. If there had been any particular matter in the document which they were not disclosing, they could have claimed privilege.

04-04-1909

March 31, 1909

AUROBINDO'S ARTICLES

On behalf of Aurobindo Ghose Mr. Dass dealt with the unpublished articles of Aurobindo Ghose. Counsel continued that if the document was such that it referred to a conspiracy and was meant for circulation amongst the conspirators then that document could be taken as evidence. But if it was intended for publication in a series of articles dealing with the same subject matter and was kept subject to revision by Aurobindo then that document was no evidence. Counsel in support of his contention referred to Maine's Criminal Law. Counsel submitted the different evidence regarding

the articles and speeches was irrelevant. But as they were put in Counsel referred to them showing the real nature of Aurobindo's activities.

Speaking of the evidence of association Mr. Dass read portions from the evidence of Purna Chandra Biswas and Suresh Ghose and pointed out several discrepancies as to their watching 23, Scott's Lane. Counsel also continued on the evidence of ChandiCharan Mukherjee with regard to his statement that he saw Abinash and Barin going to 23, Scott's Lane.

The next point which Mr. Dass dealt with was the evidence of the shadowing witnesses who deposed to have seen Aurobindo on 18th April at 23, Scott's Lane. Counsel pointed out that on that day Aurobindo was at Kishoregunge where he had gone to attend the District Conference.

Counsel further brought to the notice of His Honour that the witness could not remember what he had seen at 23, Scott's Lane before 18th April. He did not watch 23, Scott's Lane after 18th. So it was improbable that he would only remember those whom he saw on the 18th. This was a piece of evidence said Mr. Dass, which could not be relied upon.

With regard to following Barin from 23, Scott's Lane to the garden, Mr. Dass pointed out from the evidence to Balai Ganguli, that it was Balai who followed Barin up to the garden and met Sarat Dass there; whereas Sarat said he followed Barin and saw Barin near the garden. Counsel observed: Their contradictory statements could not be correct.

Mr. Das dealing with the evidence of the Postal Peon, who deposed to having seen Aurobindo at 15, Gopi Mohan Dutt's Lane, observed that it was not the case for the prosecution that Aurobindo had ever been at 15, Gopi Mohan Dutt's Lane. If the evidence of these men were true then other evidence with regard to 15, Gopi Mohan Dutt's Lane fell to the ground. Aurobindo's connection with Sylhet was sought to be established in three ways by the prosecution. Viz—letter (1, 12 Ex) a photograph of Mrs. Ghose. Then the third connection was the National College. The letter, Counsel observed, corresponded with item No:2, in the search list of the garden. Speaking of the letter Counsel said that if the letter was posted at Sylhet on the 26th it would reach Deoghar on the 28th Morning. That letter was re-directed to 23, Scott's Lane. Aurobindo was not there at that time. He was at 48, Grey Street. So the letter must have been sent there. So there was no time, Mr. Dass submitted for the letter to be taken to the garden to take its place amongst other articles found in the garden.

Counsel also pointed out that the letter might have been found at 23, Scott's Lane and it was taken to the garden in the same way as the post card at 15, Gopi Mohan Dutt's Lane to connect Aurobindo, Mr. Dass then showed from a letter which Biren Sen wrote from home to Abinash on the 26th of April that Biren had been at home for 2 weeks. Counsel observed this gave the lie to the watch witness who deposed to having seen Birendra at 23, Scott's Lane. Several times between the 7th and 26th of April. Biren also wrote to Aurobindo at Baidyanath because he did not know Aurobindo's Calcutta address. Mr. Dass observed it could not possibly show that Aurobindo and this man were members of a common conspiracy, otherwise Biren would have known the address of Aurobindo.

Referring to the search list Counsel pointed out that no such letter was entered in the search list. The second item was "A piece of paper in Bengali". Counsel contended that if there was found such a letter addressed to Aurobindo it would have been distinctly mentioned in the list. From the evidence of two other search witnesses Counsel showed that they did not notice the letter. Counsel then dwelt with the evidence which Mr. Norton put forward to show the connection of Aurobindo with accused Sudhir Kumar Sarkar. Counsel pointed out that Sudhir as in those exhibits was not the accused Sudhir, but one Sudhir Kumar Bose who was a relation of Mr. Ghose's.

April 1, 1909

THE ANARCHISTS

On behalf of Aurobindo Mr. C.R. Dass dwelt on the evidence put forward by the prosecution to establish Aurobindo's connection with Seal's Lodge. It was clear from the evidence added Mr. Dass that Aurobindo had left Baidyanath before Sudhir and others had gone to Seal's Lodge.

Speaking of the letter addressed to Lele, Counsel pointed out that the letter was sent to the Care of Prokash. It did not show clearly that Lele was at Seal's Lodge. Even if Lele's connection with Seal's Lodge was established that would not Mr. Dass urged, connect Aurobindo with Seal's Lodge.

There was no name, Counsel observed that the entry was the result of Radha Govinda's stay at Deaghur for two days before making the search.

Even it Lele was connected with Seal's Lodge that would establish no connection between Lele and Aurobindo.

Speaking of Aurobindo's connection with Abinash, Counsel submitted that whenever the prosecution failed to prove their case, they attached the statement of the accused Mr. Norton took for granted that their connection began from March or April. But Aurobindo only engaged his services at that time for renting a house. Counsel observed that if there was any truth in Abinash's being in the conspiracy it was perfectly clear that Aurobindo could not know it for otherwise. Aurobindo would not have allowed Abinash into his house.

With regard to Sailendra Mr. Dass contended that Aurobindo had no connection with Sailendra. Sailendra was a co-villager of Abinash and might come to see Abinash from time to time. The letters which were re-directed to Sailendra at 23, Scott's Lane did not also show that Shailendra lived in 23, Scott's Lane. The reason was, Mr. Dass, observed that Abinash was well-known to Sailendra. So Sailendra might have given that address for the letters addressed to him when out of the station, so that he would safely get those letters.

Dealing with the red note book of Aurobindo Counsel observed that it was an old book. It contained a pencil scribbling which the prosecution alleged was in Aurobindo's handwriting. Counsel observed that there was no evidence to show that it was Aurobindo's handwriting. The scribbling was not produced before Mr. Birley and Mr. Denham's attention was only drawn to it in August. The note book was also taken away by the police. Mr. Dass further contended that it was clear from the evidence that the police had known the names of Bhababhusan Khoka and others which appeared in the scribbling, before it was brought to the notice of Mr. Denham.

Dealing with the famous "Sweets Letter" Mr. Dass submitted that the circumstances in connection with the letter were such that. His Honour could not accept that letter as written by Barin and sent to Aurobindo. It was utterly improbable assuming that both the brothers were conspirators. That one brother should write to the other in that way when they could easily talk to each other. Then the letter was addressed as "Dear brother" which no one would do in writing to his other brothers for the prosecution that Abinash used to call Aurobindo "Shejda" because Barin used that term to Aurobindo. So if that letter had been written by Barin he would have addressed as "Shejda". The letter was signed as Barindra K. Ghose.

Mr. Dass submitted that no one in this country would write the full names when writing a letter to his brother. If it was written to Aurobindo at Surat, then the letter must have been taken all over the Bombay Presidency when Aurobindo had gone to deliver speeches. It was then brought back to Calcutta, carefully kept at 23, Scott's Lane and taken from there to 48, Grey Street. That Counsel observed, was carefully improbable. Mr. Dass then dealt with the evidence of Mr. Creagan and Inspector Gupta in connection with this document and pointed out the difference in the statement with regard to the point of time, the place where it was kept and other details.

Mr. Dass concluded his address with an appeal to the Judge in the name of the justice of the British Government and the name of the well-known judges who vindicated the law by their just administration. Counsel urged that Aurobindo's ideas were those of freedom. If that could be an offence under the law Aurobindo would be glad to receive any punishment under the existing law, but the country did not yet come to such unfortunate time that ideals of freedom would amount to an offence. Mr. Dass submitted that high education and other superior qualifications excluded him from taking part in the conspiracy.

April 1, 1909

BOMB CASE AT ALIPORE

Mr. C.R. Dass resumed his address for the Seventh day on behalf of Arabindo Ghose. Mr. Dass was on the question of the evidence of association spoken to by the watch witnesses. When he resumed his address yesterday morning he diverted for a few minutes and returned to the unpublished articles of Arabindo Ghose with which he was dealing in the forenoon on Monday. Counsel explained to his Honour his connection in regard to these writings which were as follows – If the document was such that it referred to a conspiracy and was meant for circulation amongst the conspirators and was within the knowledge of the conspirators, that document could be taken as evidence. But apart from that, if it was intended for publication in a series of articles dealing with the same subject matter and subject to any revision on the author may make before publication, Counsel contended that document was no evidence in regard to reason. In support of his contention Mr. Das relied on a passage in Mayne's Criminal Law, which he read out to His Honour. Before leaving this point Mr. Dass

said he would like to make it perfectly clear that he still submitted that the difference evidence regarding the articles and speeches of Arabindo as representing his views put forward by the prosecution was irrelevant to the case, but since it had been put in, he referred to it for the purpose of showing the real nature of Arabindo's activities.

Counsel detailed the course he would follow in arguments regarding the connection of Arabindo with the different accused persons. With the Sylhet boys, with the exhibits in the garden, his connection with Sudhir.

Counsel commenced with Arabindo's association with the Sylhet boys, the prosecution establishing their case on an exhibit found in the garden, a letter of Mrs. Ghose's found at Sylhet, and Arabindo's connection with the National College. Counsel scrutinized the evidence commencing as he went along and had not finished.

April 2, 1909

BOMB CASE AT ALIPORE

On behalf of Arabindo Mr. C.R. Das dwelt on the evidence put forward by the prosecution to establish Arabindo's connection with Seal's Lodge. Counsel submitted that there was no evidence on record to show that Seal's Lodge was the seat of the conspiracy. It was clear from the evidence, added Mr. Dass, that Arabindo had left Baidyanath before Sudhir and others had gone to Seal's Lodge.

Speaking of the letters addressed to Lele, Counsel pointed out that the letter was sent to the care Yokes. It did not show clearly that Lele was at Seal's Lodge. Even if Lele's connection with Seal's Lodge was established that would not, Mr. Dass urged to connect Arabindo with Seal's Lodge.

It was pointed out from Radha Govinda Nath's evidence that the witness went to Baidyanath when the trial had been proceeding. Radha Nath went to search Seal's Lodge because of some documents found at 134 Harrison Road which threw some light on the connection with Seal's Lodge of some of the accused.

Radha Nath went to Baidhynath, waited there for two days and then made the search. It was a very suspicious search and of anything might have been found there which were not in the house before. Mr. Dass observed that as the trial was proceeding the proper thing was to apply to the Court before

making the search. The prosecution did not approve, Counsel added, that there was any preparation at Seal's Lodge for making bombs or anything which make it a place for conspiracy.

Mr. Dass contended that there was no evidence to show that the parcel was addressed to B.B. Lele. The entry in the peon book only showed "C. Prakash Chandra Bose "in Nagri". There was no name, Counsel observed, that the entry was the result of Radha Govinda's stay at Deoghur for two days before making the search. Even if Lele was connected with Seal's Lodge that would establish no connection between Lele and Arabindo.

Speaking of Arabindo's connection with Abinash, Counsel submitted that whenever the prosecution failed to prove their case, they attacked the statement of the accused.

Mr. Norton took for granted that their connection began from March or April. But Arabindo only engaged his services at that time for renting a house.

With regard to Sailendra, Mr. Dass contended that Arabindo had no connection with Sailendra. Sailendra was a co-villager of Abinash and might come to be Abinash from time to time. The letters which were redirected to Sailendra at 23, Scott's Lane, did not also show that Sailendra lived at 23, Scott's Lane.

Dealing with the red note book of Arabindo, Counsel observed that it was an old book. It contained a pencil scribbling which the prosecution allege was in Arabindo's handwriting. The scribbling was not produced before Mr. Birley and Mr. Denham's attention was only drawn to it in August. The note book was also taken away by the Police. Mr. Dass further contended that it was clear from the evidence that the police had known the names of Bhababhusan Khoka and others which appeared in the scribbling before it was brought to the notice of Mr. Denham.

Dealing with the famous "Sweets Letter" Mr. Dass submitted that the circumstances in connection with the letter were such that his Honour could not accept that letter as written by Barin and sent to Arabind. It was utterly improbable assuming that both the brothers were conspirators that one brother should write for the other in that way when they could easily talk to each other. Then the letter was addressed to "Dear brother" which no one would do in writing to his other brothers except the eldest. It was the case for the prosecution that Abinash used to call Arabindo "Shejda" because Barin used that term to Arabindo. So if that letter had been written by Barin

he would have addressed as “Shejda”. The letter was signed by Barindra Kumar Ghose.

Mr. Dass submitted that no one in this country would write the full name when writing a letter to his brother. If it was written to Arabindo at Surat, then the letter must have been taken all over the Bombay Presidency wherever Arabindo had gone to deliver speeches. It was then brought back to Calcutta carefully kept at 23, Schott’s Lane and taken from there to 48, Grey Street. Then Counsel observed, was curiously improbable.

Mr. Dass then dealt with the evidence of Mr. Creagan and Inspector Gupta in connection with this document and pointed out the difference in the statement with regard to the point of time, the place where it was kept and other details.

Mr. Dass observed that the Counsel for the prosecution should have called the search witnesses of 48, Grey Street. But they were not called. Mr. Dass submitted to His Honour that the particular bundle in which the Sweets Letter appeared was subsequently added. In support of his contention Counsel read out part of Mr. Creagan’s evidence.

Mr. Dass concluded his address with an appeal to the Judge in the name of the justice of the British Government and the name of the well-known judges who vindicated the law by their just administration. Counsel urged that Arabindo’s ideas were those of freedom. If that could be an offence under the law Arabindo would be glad to receive any punishment under the existing law, but the country did not yet come to such unfortunate time that ideals of freedom would amount to an offence. Mr. Dass submitted that high education and other superior qualificator excluded him from taking part in the conspiracy.

April 3, 1909

A FINAL APPEAL

The following is the concluding portion of Mr. Dass’s speech in defence of Arabindo Ghose in the Alipore trial:

“I have placed before you that letter of 30th August 1905, I have read the whole of it to you. I commented on it, and explained to you the different facts, and I say, as I have said in my statement, that ever since I came to Calcutta from Baroda, I never once have deviated from the principles laid

down in that letter. I said before, and I say again, whatever was the nature of my activities, throughout these activities I never deviated from the principles I laid down in that letter. And the whole of my case before you is this. If it is suggested that I have preached the ideal of freedom to my fellow countrymen, if it is suggested that I have ventured to picture before my mind the future of my country as a great and glorious nation. I plead guilty to that charge if that is the law here, I do not offer any evidence against the charge. Convict me of that if it is an offence under the law, but do not impute to me crimes against which my whole nature revolts, and which I could never have perpetrated. That is my defence. It is for that I have given up all the prospects of my life. It was for that I came to Calcutta, and that if I may say so, has been the one thought of my waking hours, the dream of my sleeping. If that is an offence, here am I, self-condemned, no evidence is needed, no witness need be thought, here am I self-condemned; but if that is not an offence, my whole defence is let not the sin enacted in connection with Bande Mataram sedition trial be enacted again here. If that is my offence, I shall cheerfully bear any punishment which it entails, but it pains me to think that crimes of which I could never have thought, ideas which are repellent to me, should be attributed to me, and that not upon the strength of evidence upon which you can place no reliance but on my own writings, which I say breathe only the ideals, which I say breathe only the high ideals, Vedanta, I felt I was called upon to preach that. That, and that only, is my fault. If that be a sin, you chain me, imprison me, but you will never get out of me a denial. But I venture to suggest it is not an offence under the law. The day has not yet come in this unfortunate country of ours when it is criminal to preach the ideal of freedom. Anything else charged against me is absolutely inconsistent with everything I said, everything I wrote, every tendency of my mind discovered in the evidence here.

My appeal to you, therefore, is that a man like this, who is being charged with the offences with which he has been charged stands not only before the bar of this court, but before the bar of the High Court of History. Remember, gentlemen, that long after this turmoil, this agitation, will have ceased, long after he is dead and gone, he will be looked upon as the poet of patriotism, as the prophet of nationalism and as the lover of humanity. His words will be echoed and re-echoed, not only in India, but over distant seas and distant lands. Therefore, I say, he stands before the bar of the High Court of History. The verdict of History awaits your verdict. The time has

Part VI: The Defence, Closing Arguments and Verdict

come, Sir, for you to consider your judgment; the time has come to you, gentlemen assessors, to consider your verdict.

I appeal to you, Sir, in the names of all the great and noble traditions of the English Bench, which form the most glorious chapter in English history; appears to you in the name of all that is noble in its history; and in the name of those distinguished judges, who have so administered the law as to compel not only the obedience but the respect of those in whose cases they have administered justice. Let it not be said that an English Judge forgot these traditions.

I appeal to you, gentlemen, in the name of the history of our country, in the name of all these traditions of our nation which Arabindo has preached. Let it not be said that two of his own countrymen were overcome by the passions and prejudices of the hour, and yielded to the clamor of the moment.

April 4, 1909

State Trial

120th Day's Proceedings

Norton said a written statement of Aurobindo Ghose which contained one solitary reference to Abhinash, namely that he did not know him intimately before he resolved to settle down to Calcutta what was what Aurobindo, a man for whom the police were in reads their long bets and at the mention of whom names Counsel for the prosecution between hysterics and it was on the of Aurobindo that Abhinash was married.

April 4, 1909

BENGAL ANARCHISTS

With regard to the letter addressed to Sejdada found at 2/1 Creek Row the pleader allied himself with the arguments of Mr. Dass, that it could never have been written by Abinash to Arabindo.

Bejoy Babu said from Abinash's letters to Arabindo no proof could be had of political association between the two men, still less of any conspiracy for the preparation of bombs or the collection of arms and ammunition. The

letter of Abinash few days before his marriage was the keynote of his case. Here this man living with Arabindo had day and night seen the purity and religious beauty of his life, and he looked towards that life as the great ideal to which he himself must strive. And in that letter Abinash appealed to Arabindo to help him to become a Sanyasi. He sought consolation but sought it in the religious life and not in a course of military study.

09-04-1909

April 5, 1909

BOMB CASE AT ALIPORE

Mr. Norton said, it was the written statement of Arabindo Ghose, which contained one Solitary reference to Abinash, namely, that he did not know him intimately before he resolved to settle down in Calcutta. That was what Arabindo a man for whom the Police were spreading their long nets and at the mention of whose name caused for the prosecution became hysterical, said and it was on the altar of Arabindo that Abinash was sacrificed. That was the reason why the Crown Counsel resolved to begin with Abinash.

From the letters to Abinash's mother and Shejda, the leader pleader pointed out that Abinash intended to start the "Nava Sakti" which would be a different paper from the Jugantar, because Abinash thought that by writing in violent manner and going to jail the gospel of freedom could not be preached. He wanted to make politics a part and parcel of religion.

Speaking of the "Nava Sakti" prospectus the pleader submitted, there was no evidence to show that it was acted upon or that Arabindo had any knowledge of the matter.

April 9, 1909

THE ANARCHISTS

Mr. Norton had argued that the book "Human Bullet" which was presented to Aurobindo from a man in Tokio, there by showing that Nalini Kanto Gupta was connected with Aurobindo. Mr. E. P. Ghose pointed out that the book which was presented to Aurobindo was sent from Tokio on

the 10th of April. That book could not possibly reach Calcutta before the 2nd of May. Mr. Ghose observed that the book was at one time largely advertised and it might be that Nalini took the name down intending to buy a copy.

April 9, 1909

BENGAL ANARCHISTS

At the outset Mr. E.P. Ghose dealt with the case against Nalini Kanto Sirkar Gupta. Speaking of the list of booked ascribed to his client, Counsel said because there was mention is that list of a book called “Human Bullets” and because a copy of that work, which had been presented to Arabindo Ghose, by someone in Tokyo, Japan, had been found at the Bande Mataram, Mr. Norton could not use that as evidence that Nalini Kanto must have been in communication with Arabindo. A book sent from Tokyo could not reach Calcutta in less than three weeks. They saw that book was sent from Tokyo on April 10th.

15-04-1909

April 14, 1909

THE CASE AGAINST THE ACCUSED

The Alipur State Trial of Natives charged with bomb conspiracy has reached its last stage, and Counsel are now finishing their addresses. As the case nears its ends Bengali excitement is increasing. Extra police measures have been taken to prevent a rescue or any outbreak among the prisoners themselves. They have been handcuffed and fastened eight to a chain, throughout the trial. The prisoners, except Arabindo Ghosh have remained cheerful and shouted “Bande Mataram” every morning.

The trial of Arabindo Ghose and 30 other prisoners for conspiracy against the British Government which commenced at the Alipur Police Court, near Calcutta in May last, culminated last month in an address for the persecution by Mr. Eardley Norton, which lasted for 13 sittings of the court. Mr. Norton closed with a general outline of the case against the accused. He said that

the movement took its rise in Baroda in 1902 or 1903. The first active agent was Barindra Kumar Ghose, the younger brother of Arabindo Ghose, who tried to propagate the new political faith in various parts of Bengal, until dissatisfied with the results of his labour, he retreated to Baroda, where he rested for a year or two. It was seen that no movement of this description could be permanent unless it was based upon a subtraction of religion, which accordingly was introduced. Emissaries were sent throughout Bengal to recruit boys. These boys were sent to the Manicktollah Garden, the common property of Arabindo Ghose and Barindra. Arabindo left Baroda in June 1906, and scarcely had he reached Calcutta when the activities took a concrete shape.

The conspirators had three channels by which to reach the young men of the province the National Council of Education, the “Chattrā Bhandar” (ostensibly designed to spread the use of Swadeshi goods), and the Bande Mataram, of which Arabindo Ghose had supreme control. The ground had already been prepared by the Yugantar, which was originally started by Barindra and Abinash. The partition of Bengal gave an extra fillip to the diseased imagination of the young men, and encouraged their declamations against the further continuance of British rule. Samitis were started, or old samitis were perverted from their proper use of improving the Bengali physique, and utilized as secret meeting places in which sedition could be preached. It was a matter for profound congratulation that the response to these efforts was extremely limited. But though limited in comparison with the efforts put forth, the numbers of those who joined the agitation swelled to proportions which constituted a great danger to the state. The conspiracy had seriously affected the prosperity and restarted the progress of the country.

April 15, 1909

AUROBINDO NOT GUILTY

Alipore Case

Ten Found Guilty

After one hundred and twenty six days hearing the assessors gave their opinion in the well-known Maniktola Bomb conspiracy case. Extra Police precautions were taken on the occasion. The Court room, the varandahs,

the passage leading to the Court Premises and even some distance of the public road were closely guarded by a number of armed policemen. All the accused except Aurobindo Ghose ate Sweet-meats and fruit. Some of them began to sing songs. After the Judge Beachcroft had taken his seat, the assessors handed over to him their separate written opinions.

Aurobindo Ghose –His speeches were harmless. He preached passive resistance, which it itself was not incriminating. His connection with the papers which indulged in seditious writing was not proved. Abinash was a sort of Sarkar of his house. If he had known Abinash to be a member of any secret society, he would not have kept him in the house. He was a man of vast intellectual power. If they were to believe that Aurobindo kept Abinash in his house knowing fully well that Abinash was a conspirator, then Aurobindo must be the most foolish of men. His intelligence must have guarded him against associating with the conspiracy. “Bara Karta” in two exhibitions was not proved as referring to Aurobindo the same was the case with “Karta” in some exhibits. The assessor could not believe that Sweets Letter to be genuine for the following reasons:

If the two brothers went at Surat, then there was no necessity of writing a letter. Instead of raising the risk of putting incriminating matter into writing one would suppose that a sensible man like Barin would care and see Aurobindo to discuss the matter in detail.

Aurobindo would surely have destroyed the letter knowing the contents were of a dangerous character. In any case Aurobindo would not have taken the trouble of carrying the letter from place to place.

The letter was very short, he might remember the contents without preserving it.

There was no evidence to show that Barin was at Surat.

It was impossible to believe that a man of Barin’s education would spell the word emergency wrongly.

Barin would not address Aurobindo as “My dear brother”. The proper address he must have known was “My dear Sejda”.

Barin was not likely to observe the pomp and ceremony of signing his full name. He would sign “Barin”, by which name he was called by his relations.

Apart from those rational improbabilities the finding and keeping in custody were discrepant.

Part VI: The Defence, Closing Arguments and Verdict

Although documents of 48, Grey Street were examined by Mr. Denham on the 11th of May the scribblings in the in the Kata were not discovered by him till August. They were not produced before the Lower Court.

Aurobindo's association with Sudhir was not proved.

It was not conceivable that a man of Aurobindo's training and an intellectual capacity would ever have believed in the success of his childish conspiracy or taken part in the same.

The confession did not implicate him.

There was absolutely no evidence to connect him with the conspiracy.

The assessor gave a similar verdict. He found Aurobindo and remining accused not guilty. Speaking of the "Sweets" letter he gave his reasons similar to those of his colleague.

April 15, 1909

VERDICT OF THE ASSESSORS

The Alipore Sessions Court was packed with armed police today (April 14) when the assessors delivered their verdict in the conspiracy case to the effect that 25 of the accused, including Arabindo Ghose were not guilty, and eight guilty, including Barin, Arabindo's brother who confessed his guilt, and Hem Chandra Dutt, who went to Paris to study bomb-making.

The Judge has still to delivery his verdict. He is not bound by the Assessor's opinions.

April 15, 1909

THE ASSESSOR'S VERDICT

The last stage of the trial of the thirsty six men charged under the Indian Penal Code with waging war against the king Emperor (Section 121), conspiring to wage was (Section 121 A), collecting arms and ammunition with the object of waging was (Section 122), concealing the existence of a design to wage was (Section 123), and other sections of the code was reached before Mr. C. P. Beachcroft, I.C.S. on additional sessions Judge of Alipore, yesterday when the two assessors who have sat with him

throughout the trial delivered their verdict. The accused in the case are: Barindra Kumar Ghose, Indra Bhusan Roy, Ullaskar Dutt, Upendra Nath Banerji, Sisir Kumar Ghose, Nalini Kanto Sircar-Gupta, Sachindra Kumar Sen, Hemendra Nath Ghose, Bibutii Bhusan Sarkar, Purna Chandra Sen, Bijoy Kumar Nag, Arabindo Ghose, Abinash Chandra Bhattacharjee, Birendra Nath Ghose, Bejoy Chandra Bhattacharjee, Bal Krishna Hari Kane and Probhas Chandra Deb.

Arabindo Ghose, who has hitherto preferred to sit quietly in a corner of the dock unobserved, took up a position in front that had been usually occupied by Bal Krishna Kane.

Babu Gurudas Banerji's written verdict:

Arabindo Ghose – (1) His speeches are harmless. He preaches passive resistance which in itself is not criminal.

(2) His connection with Bande Mataram and the other papers, which occasionally indulged in seditious writings, is not proved.

(3) Abinash was a sort of a Sarkar in his household. He could not be aware of his political views. His association with Abinash, far from being against him, is very much in his favour. If he had known Abinash to be a member of a secret society, he would not have kept him in his house. This is inconsistent with the supposition that he was managing the conspiracy from behind. Arabindo is a man of vast intellectual power and very great attainments. If he were to believe that he employed Abinash, knowing fully well that he was a conspirator then he must be the most foolish of men. A man of ordinary intelligence would guard against any inference that might be drawn from being associated with a conspirator.

(4) Bara Karta in exhibit 774, has not been proved to refer to Arabindo. The same is the case with Karta in Exhibit 385.

(5) I cannot believe the "Sweets" letter to be genuine for several reasons (a) If the brothers were both at Surat, then there was no necessity to write the letter. Instead of running a great risk by putting incriminating matter in wiring, one would suppose that a sensible man like Barin would go to Arabindo and discuss the matter in all its details, instead of confining himself to three lines. (b) Arabindo would surely have destroyed the letter after reading its contents, knowing the dangerous character of the communication. He would not have taken the trouble to carry it with him from place to place. (c) That letter was very short and Arabindo could very well remember its contents without preserving it. (d) There is no evidence

that Barin was at the Surat Congress. (e) It was impossible to believe that a man of Barin's education would spell the word "emergency" wrongly. (f) Barin has never been known to address Arabindo as "My dear brother". The proper address as he must have known as "Sejda". (g) Barin is not likely to indulge in the pomp and ceremony of writing his full name when writing to his elder brother. He would simply sign himself as Barin by which name he was called by his relatives (h) Apart from these occasional improbabilities, the evidence about its custody and finding is very discrepant. Creagan, Radha Govinda, and Binode Gupta each make different statements.

(6) Although the documents of 48, Grey Street were examined by Mr. Denham on or about the 11th May, the scribblings in the Khata were not discovered by him till August. These scribblings were not before the lower Court. (7) His association with Sudhir in the dock has not been proved. If he knew Sudhir, he would have either sent the unopened letter to him or made it over to him. (8) It is inconceivable that a man of his attainments and intellectual capacity, would ever have believed in the success of this childish conspiracy or could have taken any part in it. (9) The confessions did not implicate him. (10) There is absolutely no evidence to connect him with the conspiracy. (11) I therefore find him not guilty.

16-04-1909

April 16, 1909

State Trial at Alipore

Finding of the Assessors

Nine of the Accused Guilty

Arabinda and others not Guilty

Judgment after a month

The last stage of the trial of the 36 men charged under the Indian Penal Code with waging was against the king Emperor, conspiring to wage war, collecting arms and ammunitions with the object of waging was concealing the existence of a design wage war and other sections of the code was reached before Mr. C.P. Beachcroft I.C.S. additional session Judge of

Alipore on Wednesday When the two Assessors who have sat with him throughout the trial delivered their verdict.

Without any preliminary the assessors handed their written opinions to the Judge who proceeded to read them. Meanwhile in the dock of the other end of the court from the prisoners were displaying, in marked contrast to their previous demeanor a keen interest in the almost silent work on the bench. After about fifteen minutes Mr. Beachcroft put some question of the two gentlemen, who had assisted him to the long trial on some points relative to their verdicts; but their replies were inaudible, and the thirty six men most interested in the proceedings could but wait for the end. Aurobindo Ghose, who was hitherto preferred to sit quietly in a corner of the dock unobserved, took up a position in front that had been usually occupied by Bal Krishna Kore.

Aurobindo Ghose –

His speeches are harmless. He preaches passive resistance which in itself is not criminal.

His connection with “Bande Mataram” and the other papers which occasionally indulged in seditious writings is not proved.

Abhinash was a sort of a Sarkar in his household. He could not be aware of his political views. His association with Abhinash far from being against him in very much in his favour. If he had known Abhinash to be a member of a secret society, he would not have kept him in his house. This is inconsistent with the supposition that he was managing the conspiracy from behind. Aurobindo is a man of vast intellectual power and very great attainment. If we are to believe that we employed Abhinash knowing fully well that he was a conspirator, then he must be the most foolish of men. A man of ordinary intelligence would guard against any inference that might be drawn from being associated with the conspirator.

Bara Karta in exhibit 774, has not been proved to refer to Aurobindo. The same is the case with Karta in Exhibit 385.

If the brothers were both at Surat, then there was no necessity to write the letter. Instead of running a great risk by putting in incriminating matter in writing, one would suppose that a sensible man like Barin would go to Aurobindo and discuss the matter in all its details, instead of confining himself to three lines.

Part VI: The Defence, Closing Arguments and Verdict

Aurobindo would surely have destroyed the letter after reading its content knowing the dangerous character of the communication. He would not have taken the trouble to carry it with him from place to place.

That letter was very short, and Aurobindo could very well remember its contents without preserving it.

There is no evidence that Barin was at the Surat Congress.

It is impossible to believe that a man of Barin's education would spell the word "emergency" wrongly.

Barin had never been known to address Aurobindo as "My Dear Brother". The proper address as he must have known was "Sejda".

Barin is not likely to indulge in the pomp and ceremony or willing his full name when writing to his elder brother. He would simply sign himself as Brain by which name he was called by his relatives.

Apart from these occasional improbabilities, the evidence about its custody and finding is very discrepant. Mr. Creagan, Radha Gobinda and Binode Gupta each makes different statement.

Although the documents of 48, Grey Street, were examined by Mr. Denham on or about 11th May, the scribblings in the Khata were not discovered by him till August. These Scribblings were not before the Lower Court.

His association with Sudhir in the dock has not been proved. If he knew Sudhir, he would have either sent the unopened letter to him or made it over to him.

It is inconceivable that a man of his attainments and intellectual capacity, would ever have believed in the success of this childish conspiracy or could have taken any part in it.

The confessions did not implicate him.

There is absolutely no evidence to connect him with the conspiracy.

I there find him not guilty.

Verdict of the Second Assessor

I think the following accused persons are not guilty – Aurobindo Ghose, Dharani Nath Gupta, Nagendra Nath Gupta, Hem Chandra Sen etc.,

As regards Aurobindo Ghose he is said to be the head originator of the Conspiracy; but having regard to what has been said by the prosecution. I

am of opinion that he is not guilty of any offence and no case has been made out against him. Regarding the “Sweets” letter and the scribbling, I think no reliance can be placed upon them. If the letter had been written by Barin he would not have addressed Aurobindo as “My Dear Brother” but as “Sejda”, nor would he have written his full name Barindra Kumar Ghose. Besides there is no evidence that the letter in question is in the handwriting of Barin. As both these brothers are supposed to have been in Surat, why should one write to the other, and the same letter be preserved? the evidence with regard to the following of the letter is also very conflicting. Mr. Creagan, Radha Gobindo and Benode Gupta tell different stories about it. The watch witness of 48 Grey Street should have been called. A man of Aurobindo’s education is incapable of trying to overthrow the British Government by bomb.

April 16, 1909

ARABINDO GHOSE

Judge Mr. Beach Croft put some questions to the two gentlemen who had assisted him in the long trial on some points relative to their verdicts but their replies were inaudible and the thirty six men most interested in the proceedings could but wait for the end. Arabindo Ghose who has hitherto preferred to sit quietly in a corner of the deck, unobserved, took up a position in front of that had been usually occupied by Bal Krishna Kane:

(Babu Guruda Bose’s within verdict)

His speeches are harmless. He preaches passive resistance which it itself is not criminal.

His connection with “Bande Mataram” and the other papers which occasionally indulged in seditious writing is not proved.

Abinash was a sort of Sarkar in his household. He could not be aware of his political views. His association with Abinash far from being against him, is very much in his favour. If he had known Abinash to be a member of a Secret Society, he would not have kept him in his house. This is inconsistent with the supposition that he was managing the conspiracy from behind. Arabindo is a man of vast intellectual power, and very great attainments. If we are to believe that he employed Abinash, knowing fully well that he was a conspirator, then he must be the most foolish of men. A

man of ordinary intelligence would guard against any inference that might be drawn from being associated with a conspirator.

Bara Karta in exhibit 774, has not been proved to refer to Arabindo. The same is the case with ‘Karta’ in Exhibit 385.

I cannot believe the “Sweets” letter to be genuine for several reasons:

If the brothers were both at Surat, then there was no necessity to write the letter. Instead of running a great risk by putting incriminating matter in writing, one would suppose that a sensible man like Barin would go to Arabindo and discuss the matter in all its details, instead of confining himself to three lines.

Arabind would surely have destroyed the letter after reading its contents, knowing the dangerous character of the communications. He would not have taken the trouble to carry it with him from place to place.

That letter was very short and Arabindo well remember its contents without preserving it.

There is no evidence that Barin was at the Surat Congress.

It is impossible to believe that a man of Brain’s education would spell the word “emergency” wrongly.

Barin had never been known to address Arabindo as “My dear brother”. The proper address as he must have known as “Sejda”.

Barin is not likely to indulge in the pomp and ceremony of writing his full name when writing to his elder brother. He would simply sign himself as Barin by which name he was called by his relatives.

Apart from these occasional improbabilities, the evidence about its custody and finding is very discrepant. Creagan, Radha Govindo and Binode Gupta, each make different statements.

Although documents of 48, Grey Street, were examined by Mr. Denham on or about 11th May, the scribblings in the Kharta were not discovered by him till before the lower court.

His association with Sudhir in the dock has not been proved. If he knew Sudhir, he would have either sent the unopened letter to him or made it over to him.

It is inconceivable that a man of his attainments and intellectual capacity would ever have believed in the success of this childish conspiracy or could have been taken any part in it.

Part VI: The Defence, Closing Arguments and Verdict

The confessions did not implicate him.

There is absolutely no evidence to connect him with the conspiracy.

I therefore find him not guilty.

April 16, 1909 — *HINDOO PATRIOT*

THE ASSESSOR BABU KEDAR NATH CHATTERJEE

FROM

As regards Arabindo Ghose, he is said to be the head organizer of the conspiracy, but having regard to what has been said by the prosecution. I am of opinion that he is not guilty of any offence and no case has been made out against him. Regarding the “Sweets” letter and the scribbling I think no reliance can be placed upon them. If this letter had been written by Barin he would not have addressed Arabindo as “My dear brother” but as “Shejda”, nor would he have written his full name Barindra Kumar Ghose. Besides there is no evidence that the letter in question is in the handwriting of Barin. As both these brothers are supposed to have been in Surat why should one write to the other and the same letter be presented. The evidence with regard to the finding of the letter is also very conflicting. Mr. Creagan, Mr. Radha Govinda and Benode Gupta tell different stories about it. The watch witness of 48, Grey Street should have been called. A man of Arabindo’s education is incapable of trying to overthrow the British Government by bombs.

April 16, 1909

ALIPORE ANARCHIST CASE

At four O’clock the two assessors, with whom the Sessions Judge has been trying the 33 accused in the Alipore Bomb Conspiracy case, gave their verdict. One assessor found Seven of the accused guilty under section 122, I.P.C., while, the other assessor found eight of the accused guilty under the same section and also thought Abinash Chandra Bhattacharj and Pravash were guilty under Section 124. Both assessors found Arabindo Ghose who was described by Mr. Norton as the fountain head of the conspiracy, not guilty of any offence.

Part VI: The Defence, Closing Arguments and Verdict

Both assessors declared Arabindo Ghose to be not guilty and expressed the opinion that his writings were perfectly harmless and declined to accept the sweets letter as genuine. They found the accused collected arms in separate bands and not collectively that the vernacular papers mentioned in the case were not units of the conspiracy and the Chatra Bhandar was a Bonafede concern. In the cases of certain the accused, they considered that they should be given the benefit of the doubt.

April 16, 1909

Alipore Bomb Case

The verdict of the assessors is that 25 of the accused, including Aurobindo Ghose, are not guilty, eight were found guilty, including Barin, Aurobindo's Brother, who confessed, and Hem Chandra Dutt, who went to Paris to study bomb making.

16-04-1909

April 16, 1909

Alipore Bomb Trial

The Assessors Findings

The following are the opinions delivered by the assessors in the Alipore anarchist trial. Regarding Aurobindo Ghose, the first assessor in find Aurobindo Ghose not guilty gave ten reasons. One of which was divided into eight sections.

His speeches are harmless. He preaches passive resistance which in itself is not criminal.

The connection of the "Bande Mataram" with the other papers which occasionally indulged in seditious writings is not proved. Abinash was a sort of a Sircar in his household. He could not be aware of his political views. His association with Abinash, far from being against him, is very much in his favour. If he had known Abinash to be a member of the secret society, he could never have kept him in his house.

This is inconsistent with the supposition that he was managing the conspiracy from behind.

Aurobindo is a man of vast intellectual powers and very great attainments, but if we are to believe that he employed Abinash, knowing fully well that he was a conspirator, then he must be the foolish of men. A man of ordinary intelligence would guard against being associated with a conspirator.

Bara Karta, in Exhibit 774, the money letter, has not been proved to refer to Aurobindo. The same in the case with reference to “Karta” in Exhibit 385.

I cannot believe the sweets letter to be genuine for several reasons:

If the brothers were both at Surat, then there was no necessity for writing the letter. Instead of running the great risk of putting an incriminating letter into writing, one would suppose that a sensible man like Barin would simply go and see Aurobindo and discuss the matter in all its details, instead of confining him to these lines.

Aurobindo would surely have destroyed the letter after reading its contents. Knowing the dangerous nature of the communication, he would not have taken the trouble of carrying it with him from place to place.

The letter is very short, and Aurobindo could very well remember its contents without preserving it.

There is no evidence that Barin was at the Surat Congress.

It is impossible to believe that a man of Barin’s education would spell the word “emergency” wrongly.

Barin has never known before to address Aurobindo as “My dear brother”. The proper address as he must have known is Shejda.

Barin is not likely to observe the pomp and ceremony of signing his full name when writing to his elder brother. He would have simply signed himself as Barin, by which name he was called by his relatives.

Apart from the rational improbability, as pointed out above, the evidence about, the evidence about its custody and finding is very discrepant. GREGAN, Radha, Govind and Benod Gupta each make different statement.

Grey Street Documents

Although the documents of 48, Grey Street were examined by Mr. Denham on or about 11th May, the scribbling in the “Karta” was not

discovered by him till August. These scribblings were not before the lower court.

His association with Sudhir in the dock is not proved. If he knew Sudhir, he would have either sent the unopened letter to him or made it over to him.

It is inconceivable that a man of his attainment and intellectual capacity would ever have believed in the success of this childish conspiracy or could have taken any part in it.

The confessions do not implicate him.

There is absolutely no evidence to connect him with the conspiracy. I, therefore, find him not guilty.

The second assessor said:

As regards Aurobindo Ghosh, who is said to be the head organizer of this conspiracy and regarding whom much has been said by the prosecution, I am of the opinion that he is not guilty of any of the offences and no case has been made out against him.

Regarding the sweets letter, and the scribbling I think no reliance can be placed upon them. If this letter had been written by Barin, he would not have addressed Aurobindo as “My dear Brother”, but as “Shejda”, nor would he have written his full name as Barindra Kumar Ghose.

Besides that, there is no evidence that the letter in question is in the handwriting of Barin. As both brothers are said to have been in Surat, why would one write to the other and the same letter would be preserved.,

The evidence with regard to the finding and custody is very conflicting. Mr. Gagan, Radha, Gobindo and Binode Gupta tell different stories about this and the search witness at 48, Grey Street could have been called. I think a man of Aurobindo’s education is incapable of trying to overthrow the British Government by bombs.

01-05-1909

April 17, 1909

THE ALIPORE BOMB CASE

The finding of the Assessors in the Alipore Bomb Case, which was delivered in the Alipore Court on the 14th instant is, in effect, that there was

no conspiracy. They find that various attempts on the lives of officials were personal, and not directed against the state.

The Assessors declared that Arabindo Ghose to be not guilty, and expressed the opinion that his writings were perfectly harmless.

They declined to accept the “Sweets” letter was genuine.

They found that the accused collected arms in separate bands and not collectively; that the various vernacular papers were not “units” of the conspiracy; and that the Chattra Bhandar was a bonafide business concern.

April 19, 1909

ARABINDO GHOSE

His speeches are harmless. He preaches passive resistance which in itself is not criminal.

His connection with Bande Mataram and the other papers, which occasionally indulged in seditious writings, is not proved.

Abinash was a sort of Sarkar in his household. He could not be aware of his political views. His association with Abinash, far from being against him, is very much in his favour. If he had known Abinash to be a member of a Secret Society, he would not have kept him in his house. This is inconsistent with the supposition that he was managing the conspiracy from behind. Arabindo is a man of vast intellectual power and very great attainment. If we are to believe that he employed Abinash knowing fully well that he was a conspirator, then he must be the most foolish of men. A man of ordinary intelligence would guard against any inference that might be drawn from being associated with a conspiracy.

Bara Karta in exhibit 774, has not been proved to be for to Arabindo. The same is the case with Karta in exhibit 385.

I cannot believe the “Sweets” letter to be genuine for several reasons.

If the brother were both at Surat, then there was no necessity to write the letter. Instead of running a great risk by putting incriminating matter in writing, one would suppose that a sensible man like Barin would go to Arabindo and discuss the matter in all its details, instead of confining himself to three lines.

Part VI: The Defence, Closing Arguments and Verdict

Arabindo would surely have destroyed the letter after reading its contents, knowing the dangerous character of the communication. He would not have taken the trouble to carry it with him from place to place.

That letter was very short and Arabindo could very well remember its contents without preserving it.

There is no evidence that Barin was at the Surat Congress.

It is impossible to believe that a man of Barin's education would spell the word "emergency" wrongly.

Barin has never been known to address Arabindo as "my dear brother". The proper address as he must have known was "Sejda".

Barin is not likely to indulge in the pomp and ceremony of writing his full name when writing to his elder brother. He would simply sign himself as Barin by which name he was called by his relatives.

Apart from these occasional improbabilities, the evidence about its custody and finding is very discrepant. Creagan, Radha, Gobindo and Binode Gupta each make different statements.

Although the documents of 48, Grey Street, were examined by Mr. Denham on or about the 11th May, the scribblings in the Khata were not discovered by him till August. Those scribblings were not before the lower Court.

His association with Sudhir in the dock has not been proved. If he knew Sudhir, he would have either sent the unopened letter to him or made it over to him.

It is inconceivable that a man of his attainments and intellectual capacity, would ever have believed in the success of this childish conspiracy or could have taken any part of it.

The confessions did not implicate him.

There is absolutely no evidence to connect him with the conspiracy.

I therefore find him not guilty.

As regards Arabindo Ghose the assessor said he is said to be the head organizer of the conspiracy but having regard to what has been said by the prosecution. I am of opinion that he is not guilty of any offence and no case has been made out against him. Regarding the "Sweets" letter and the scribbling, I think no reliance can be placed upon them. If this letter had been written by Barin, he would not have addressed Arabindo as "My dear

Brother” but as “Sejda”, nor would he have written his full name Barindra Kumar Ghose. Besides there is no evidence that the letter in question is in the handwriting of Barin. As both these brothers are supposed to have been in Surat, why should one write to the other and the same letter be preserved? The evidence with regard to the finding of the letter is also very conflicting. Mr. Creagan, Radha Gobinda and Benode Gupta tell different stories about it. The watch-witness of 48, Grey Street, should have been called. A man of Arabindo’s education is incapable of trying to overthrow the British Government by bombs”.

April 21, 1909

THE ANARCHISTS

Superintendent Creagan examined, said that he searched premises No:48, Grey Street, where Aurobindo Ghose, Sailendra Nath Bose and Abinash Chandra Bhattacharjee, who are now on their trial before the Sessions

Judge, were arrested. The “Sweets Letter” written by Barin to Aurobindo bearing the date of 27th December, 1907 was then exhibited. After this Aurobindo’s notebook found amongst the bundle at No:48, Grey Street, in which there are many pencil scribblings alleged to be in the handwriting of Aurobindo Ghose such as “B.B. has gone, he will return”—where has B.B. put the bag? was tendered Mr. Norton with reference to these scribblings said that it appears that Aurobindo at the time of writing this was thinking mentally or was cross-examining himself and that the letter “B.B.” referred to Bhobo Bhusan.

May 1, 1909

THE HIGH COURT OF HISTORY

Mr. Das said Aurobindo had no connection with the garden. There was no proof that as to who Burra Karta was, nor there were any grounds for assuming that he was Aurobindo. January 1905 was sometimes after Aurobindo left Deoghar and he submitted that there was no evidence of any connection between Aurobindo and Deoghur.

Counsel then proceeded to show that Arabindo could not have been at the Lodge at that time. It was between the 1st of February and the 2nd of April,

and in that connection, he read to the Court a number of exhibits in support of this contention. The evidence which showed that Arabindo came away from Deoghur at the end of November. Therefore, there was nothing in the evidence to show any connection between him and Seal's Lodge. Counsel's whole point was that so far as documents were concerned the documents which could not be criticised, his honour got no evidence of conspiracy, but that was sought to be supplied by the postman's evidence, and with regard to that evidence, this submission was that it was discrepant.

With reference to Arabindo's connection with Sudhir he had already made his submissions and had given the references to the documentary evidence, and he urged that the prosecution had not made out their case with regard to this. The only other evidence was the letter of the 16th of March from the Chaku Khansama's Lane, but there was nothing to show that Arabindo had anything to do in the house at that time.

The account book showed really how Abinash was connected with Arabindo.

Counsel observed that the other point said to have been made by his learned friend was that Arabindo's statement was false. His friend took it that he had said he never knew Abinash till February or March, but that was not so. His Honour would always find that when the prosecution failed to prove their case, they always tried to attack the statements of the accused persons. Counsel submitted that Arabindo's statement was not what Mr. Norton suggested. His statement was that he engaged the services of Abinash when he made up his mind to take a house in Calcutta. That was in October 1907, when he rented a house, and that was when he came to know Abinash. Abinash was acquitted in the sedition trial in September 1907, and at or about the time he joined Arabindo he cut off all connections with the Yugantar, as his honour would find from his letter to the Post Office, which Counsel thought, was dated the 7th of November. Apart from that, was not his friend's suggestion improbable? Because the prosecution case was that Abinash was knee-deep in conspiracy and Arabindo was taken to be acting from behind the scenes, and therefore, if there was any truth of Abinash being, in the conspiracy, Arabindo would not have kept that man in his house if he had known of his complicity in a conspiracy. If Abinash was a conspirator and Arabindo was the head of the conspiracy – the intellectual head – on that assumption the presence of Abinash in that house could not be explained at all. Barin did not live there, nor did the other conspirators whatever might be the truth of Abinash's connection with the

conspiracy, it was perfectly clear, counsel urged, that Arabindo could have known nothing of that, or he would never have kept him in his house. The letters of December 1907, had all been read before his Honour, and Counsel submitted that there also it was the same things that occurred, doing things for Arabindo.

With regard to Shailendra Counsel's case was that Arabindo did not know him at all. He had seen him sometimes in his house, because Sailendra went there to see Abinash, both of whom came from the same village. He lived for some time in 23, Scott's Lane, or 48 Grey Street passing a night or two there with Arabindo, but of that Arabindo knew nothing; it was certain he was not living with Arabindo in the same sense as Abinash was.

With regard to the Baroda note book, it had been proved to be in Aurobindo's writing. It was found at 48, Grey Street, and there was not one witness who spoke as to the scribblings in it before the Magistrate. Mr. Denham's statement was that it was brought to his notice only in August, but it was not produced in Court till the case came to this Court. Counsel submitted that it did not afford any evidence against Arabindo Ghose.

The next piece of evidence and the last he had to bring before his honour was now famous "Sweets" letter. His honour would find the circumstances were such that he could not accept that letter either as written by Barin or sent to Arabindo Ghose. What did the letter itself show? It was supposed to have been written by one brother to the other brother at Surat. Therefore, that letter was genuine, the brothers were at Surat, and it certainly seemed highly improbable, if both were conspirators, that one could not write to the other in this way. Both of them could have easily spoken to each other and explained their thoughts. In fact, it was not improbable that the two brothers were staying at the same place.

Counsel drew his honour's attention to the fact that the letter was headed to "Dear brother", and the case for the prosecution was that Barin referred to Arabindo as Sejda because he was Sejda to Barin. Had Barin forgotten that Mr. Dass asked, when he was sending that note and that in this country, no brother would write to any brother, who was not the eldest as "dear brother".

The Judge: When writing in English?

Mr. Dass: Yes, in Bengali they would not even say brother.

Mr. Dass pointed out to the Court that the letter was signed "Yours affectionately Barindra Mr. Ghose" In that connection his learned friend

had argued that these brothers were both Europeanised, but he reminded the Court that Barin Came to this country at the venerable age of one year, as he himself said, in his statement, and Counsel did not imagine that by that age he could have imbibed much of the customs or civilisation of Europe. Even in England he did not think, although he spoke subject to correction, that a brother when writing to another brother would sign his full name, usually the Christian name only was signed.

The Judge – I can only speak from my own experience, but I would certainly not sign my name in full if I were writing to my brother.

Mr. Dass: Nor is it likely to be done in Bangalee.

Mr. Dass said the improbability did not end there, because that precious letter had been carefully treasured and taken from Surat right through the Bombay Presidency when Arabindo went on his lecturing tour.

It was afterwards brought to Calcutta and taken to 23, Scott's Lane, and afterwards taken on 48, Grey Street, where the police, at their search, were lucky enough to find it. Counsel submitted that the whole story was so grossly improbable that his Honour could not pay much attention to that letter. With regard to those particulars of its discovery and examination of each of the witnesses had told a story different from the story given by the others. His submission was that, under these circumstances, his Honour would hesitate to accept it as a genuine letter and as proof of guilt as against Arabino Ghose. Mr. Dass added that to satisfactorily explain that letter meant for the prosecution not only difficulty, but a great many.

Having read the evidence bearing on the letter Mr. Dass submitted that as far as the "Sweets" letter was concerned the evidence was discrepant, apart from the inherent improbability to be found in the letter itself, and upon these grounds he submitted that his Honour could not accept that letter as a genuine exhibit. Mr. Creagan cross examined with reference to the "Sweets" letter that was to say they had challenged the document from the very beginning and yet his learned friend had not called him as a witness.

Counsel said, the conclusion of the case is that Arabindo is the head of this conspiracy. He had credited him with vast intellectual attainments with vast powers of organisation, and said that he was directing this conspiracy, and working from behind. With reference to that I, submit that having regard to the nature of the conspiracy which has been established by the evidence, if it had been established at all, it is impossible to think that Arabindo can ever have believed that that conspiracy was likely to succeed.

If you say that Arabindo was not gifted with the intellectual powers with which you have credited him then you may consider it is likely, but if you say he is all that you are kind enough to say of him, then I say this conspiracy is of such a nature that it was impossible for him to believe that it would ever succeed. I am aware my learned friend has magnified that a hundred-fold, a thousand-fold. He has referred to the thousand and one ramifications of the conspiracy and has argued that there was a conspiracy extending from Calcutta to Tuticorin, and other places and in order to substantiate this vast conspiracy, he has not hesitated, as I said before and now repeat, to bring the charge of conspiracy against persons against whom there was not the slightest evidence on the record.

Counsel said, the evidence upon which my friend relies is furnished by confessions in this Court. If you have regard to that, you will find that, at best, it is a childish conspiracy, a toy revolution of puerile enthusiasm, and it was impossible that a man like Arabindo could ever have believed in his heart of hearts that, by bombing some Englishmen at different places, he would ever be able to subvert the British Government. That is a difficulty one comes across at the very threshold of this case. Either drop the suggestion that it is because of his intellectual powers, his eminent qualities, that he was the fittest man to lead the conspiracy, and, therefore, you ought to believe he was the leader of this conspiracy drop that or drop the other theory that he was the leader of this conspiracy, this alleged revolutionary project.

Apart from that suggestion, if you throw to the evidence, oral and documentary, what do you find? Is it argued that the confessions are evidence against Arabindo? My answer is they exonerate him. If it is argued that the watch-witnesses and other witnesses have proved association between him and the different conspirators. Is it argued that on the different letters put forward in the evidence, there is a case against Arabino. My answer is that the letters themselves do not show anything of the kind. Whatever may be the view you accept, that these documents as they stand, as they are, regard to the circumstances under which they were written, I submit there is hardly any doubt, whatever may be the view you accept that these documents do not bring the guilt home to Arabindo Ghose with reference to any of the charges brought against him. I submit that my learned friend realises that, to some extent, and in despair he says, "Look at the probability, look at the man's thoughts," and it is in that view he has put before you the different newspapers, and started a charge of whole sale

conspiracy, against many men of light and leading in our country. Read the Bande Mataram, read his speeches and writings, and the other papers, and you discover his thoughts my friend says, if there is an indication in them that the man was putting forward the ideal of freedom, you are told you must take it, he was also favour of bombs, and Secret Societies, and such other matters as some of the evidence in this case discloses. My submission to you is ----I have made it before that these papers and Arabindo's writings and speeches are not legal evidence in the case, but if you do take them, you find the indication that, whatever may be Arabindo's offence, whatever was his sin, he is not guilty of the charges brought against him.

I have placed before you that letter of 30th August 1905. I have read the whole of it to you. I commented on it, and explained to you, different facts, and I say, as I have said in my statement, that ever since I came to Calcutta from Baroda, I never once have deviated from the principles laid down in that letter. I said before, and I say again, whatever was the nature of my activities, throughout these activities, I never deviated from the principles I laid down in that letter. And the whole of my case before you is this. If it is suggested that I have preached the ideal of freedom to my fellow countrymen, if it is suggested that I have to venture to picture before my mind the future of my country as a great and glorious nation, I plead guilty to that charge. If that is the law here, I do not offer any evidence against the charge. Convict me of that if it is an offence under the law but do not impute to me crimes against which my whole nature revolts, and which I could never have perpetrated. That is my defence. It is for that I have given up all the prospects and it was for this reason I came to Calcutta, and that I may say so, has been the one thought of my waking hours, the dream of my sleeping. If that is an offence, here am I self-condemned, no evidence is needed, no witness needs to be brought, here am I self-condemned, but if that is not an offence, my whole defence is let not the sin enacted in connection with the Bande Mataram sedition trial be enacted again here. If that is my offence, I shall cheerfully bear any punishment which it entails, but it pains me to think that crimes of which I could never have thought ideas which are repellent to me, should be attributed to me, and that not upon the strength of evidence upon which you can place no reliance, but on my own writings, which I say breathe only the high ideals, Vedanta, which I felt I was called upon to reach. I have done that, I have appreciated the political philosophy of the Veda to the noble principles of the preanta, and I felt I was called upon to my fact that, and that only is my fault. If that be

a sin, you can chain and imprison me, but you will never get out of me a denial. But I venture to suggest it is not an offence under the law. This day has not yet come in this unfortunate country of ours when it is criminal to preach the ideal of freedom. Anything else charged against me is absolutely inconsistent with everything I said, everything I wrote every tendency of my mind discovered in the evidence here.

My appeal to you, therefore, is that a man like this, who is being charged with the offences with which he has been charged stands not only before the bar of the High Court of History. Remember gentlemen, that long after this turmoil, this agitation, will have ceased long after he is dead and gone, he will be looked upon as the poet of patriotism, as the prophet of nationalism and as the lover of humanity. His words will be echoed and re-echoed not only in India, but over distant seas and distant lands. Therefore I say, he stands before bar of the High Court of History. The verdict of history awaits your verdict. The time has come Sir, for you to consider your judgement, the time has come to you, gentlemen, assessors, to consider your verdict.

I appeal to you, gentlemen in the name of the history of the country, in the name of all those traditions of our nation which Arabindo has preached. Let it not be said that two of his own countrymen were overcome by the passions and prejudices of the hour and yielded to the clamour of the moment.

07-05-1909

May 7, 1909

Alipore Bomb Case

Judgment Delivered

Barin and Ullaskar to be hanged

Eleven Transport for Life

After dealing with Exhibits the Judgement proceeded:

I now come to the case of Aurobindo Ghose, the most important accused in the case. He is the accused than whom more than any other, the prosecution are anxious to have and convicted, but for his presence in the dock, the case would have been finished long ago. It is for that reason that I have left his case to the last of all, and partly because the case against him depends to a very great extent, in fact, almost extremely, upon his association with second persons. Before dealing with the evidence against him, I shall put as shortly as possible the ideal which his counsel claims that he has always set before himself. It is the case for the prosecution as well as of the defence that he is of a very religious nature. In fact, Counsel for the crown takes the line that his religious ideas combined with a desire for independence, for India have turned him into his fanatic. His doctrines are not those of passive resistance, but of the realisation of salvation, by suffering. If the law is bad, do not obey it, and take the consequences. Do not be violent, but if the law is bad, you are not morally bound to obey it; refuse to obey it and suffer. He has been saying to the people—you are not cowards, believe in yourselves and attain salvation not by assistance from outside but through yourselves. And this, Mr. Das says, is the key of his case. In dealing with the case of the accused. I proposed to take the evidence in seven groups.

Letters, that passed between Aurobindo and his wife.

Letters between Aurobindo and other persons

Aurobindo's speeches

His writings

Letters between persons

Entries in documents

Facts whether depending on oral evidence or on documents.

Finally, I shall deal with certain important documents which require consideration by themselves.

After dealing with some of the articles, the Judge said:

In dealing with this case, generally, I have endeavoured to watch on broad lines rather than elaborate petty details, which would have confounded the real issue in a judgment which has already grown to an excessive length. I have not, in dealing with Aurobindo's case, referred to the Midnapur incident, not to his connection with the fund for the support of Basanto's family during Basanto's imprisonment; for these do not affect the main

issue. Now with reference to his connection with the meeting to welcome Bepin Chandra Pal on his release from jail, whether his views agree with Bepin's or not, there is nothing for comments in the fact that he joined in welcoming a man imprisoned for refusing to give evidence in a case in which Aurobindo was the accused.

A few words as to the opinions of the assessors. One of them speaks of this conspiracy as a childish conspiracy. He seems to have entirely failed to realise the significance and danger of it or the extent to which it had spread. The assessors evidently dislike the idea of a conspiracy, while both find that certain persons collected arms under circumstances which amount to an offence under Sec. 122.

May 7, 1909

THE JUDGMENT

The Bomb Case Judgment

Mr. Beachcroft Acquitted Aurobindo

Mr. Beachcroft yesterday delivered a very lengthy judgment covering about 36 closely written foolscap pages. Out of 36 accused His Honour acquitted, Aurobindo Ghose and sixteen others and discharged them.

There was no demonstration or disturbance of any description by either the accused or the by-standers, but it was evident that Aurobindo's acquittal was bailed with satisfaction by a considerable portion of the spectators.

Beachcroft said that case of Aurobindo Ghose, is the most accused in the case. He is the accused more than any other, the prosecution are anxious to have convicted and but for his presence in the dock there is no doubt this case would have been finished long ago. It is partly for that reason that I have left this case to the last of all and partly because the case against him depends to a very great extent, in fact, almost entirely, upon association with other accused persons.

Before dealing with the evidence against him I shall put as shortly as possible the ideal which his Counsel claims that he has always set before himself. It is the case for the prosecution as well as of the defence that he is of a very religious nature, in fact, Counsel for the Crown takes the line that his religious ideas combined with a desire for independence for India has turned him into a fanatic. His doctrines are not those of passive resistance,

but of the realization of salvation by suffering. If the law is unjust don't obey it, refuse to obey it, and suffer. He has been saying to the people "you are not cowards, believe in yourselves and attain salvation on not by assistance from outside but through yourselves". And this Mr. Dass says is the key of his case.

In dealing with the case of the accused, I propose to take the evidence in seven groups:

Letters that passed between Aurobindo and his wife.

Letters between Aurobindo and other persons

Aurobindo's speeches

His writings

Letters between other persons.

Entries in documents.

Facts ; whether depending on oral evidence or deducible from documents.

Finally, I shall deal with certain important documents which require consideration by themselves.

In the first group there are three letters of 1902, none of which is important. There are no more letters till 1905, when there are the three letters to his wife, in one of which he refers to Barin's ill-health and his energy in going out in the service of his country. He says: "Don't tell Sarojini (his sister) she will mad with anxiety. The question is how far Aurobindo was aware of his aims. The reference to Sarojini might merely mean on account of Barin's health. In 1906 there is no letter of importance. In 1907 there were letters which taken together showed that he was a man of strong religious convictions. There are some passages which might be suspicious, but which are also capable of innocent explanation. I do not propose to deal with the letters relating to the Congress, as I don't think they carry the case further. With reference to the letter from V.B. Lele it did prove that if Lele was a Conspirator, and a friend of Subodh and if Subodh was a conspirator, then Aurobindo also was because of his acquaintance or friendship with both. But each time contact is proved with a fresh conspirator, an additional link is added to the chain of evidence.

In Aurobindo's speeches there is not much of importance. Evidence was given of his itinerary during January and February 1908 in the Bombay Presidency and reports of speeches he made there. The whole of this

evidence might very well have been omitted as it proved. Nothing beyond the fact that he was received with acclamation wherever he went, a fact which the defence have never attempted to deny. So far as the speeches go, they help the defence more, than the prosecution. More violent remarks and those, which he is said to have made at a meeting of April 1908, when they opposed a resolution of sympathy for the Tinnavelly and others, he appears to have spoken in support of Swadeshi and said “now is the time when the brain is to be prepared for deciding plans, the body for working hard and the hand for fighting for the country’s cause. Their speech is condensed into a very small compass and it would not be right to lay much stress on an isolated phrase in a speech very scantily reported and while it must not be forgotten that the effect on his hearer’s might not be that which he himself intended we must also not lose sight of the fact that the words do not accord with the used tone of the “Bande Mataram”.

His writings are more important. I do not propose to refer to his writings in the “Bande Mataram” but to the two documents found in his house. They appear to be articles written for some papers or review.

After quoting from the first of the articles. His Honour goes on to say: “The argument of the whole article is shortly this. To drive out that which is evil violence is justifiable. We don’t hate the English, but we object to their exploiting the country, for the interest of the two nations must be different, and we can stop that the exploitation by boycott. Boycott is not morally wrong for the ends at which it aims are the interests of the people. And that being so we should be morally justified in using force if we were strong enough to do so”.

As a mere piece of philosophic writing there is no special harm in this. The danger is the state of feeling in the country at the time, and the suggestion that violence is justifiable if the nation wishes for a particular thing.

In dealing with this are generally I have endeavoured to work on broad lines entitled than elaborate petty details which would have confused the real issue in a judgment which has already grown to excessive length. I have not in dealing with Aurobindo’s case referred to the Midnapore incident, nor to his connection with the funds for the support of Basanta’s family during Basanta’s imprisonment, for these do not effect the main issue.

One word with reference to his connection with the meeting to welcome Bepin Chandra Pal on his release from Jail. Whether his views agree with Bepin's or not there is nothing calling for comment: on the fact that he joined in welcoming a man imprisoned for refusing to give evidence in a case in which Aurobindo was the accused.

After dealing with some of the documents, which were said to implicate Aurobindo, His Honour referred to the "Sweets Letter" and said that the suggestion of the prosecution was that the word "Sweets" in that letter referred to "bombs". The court thought that the term might not be an unnatural one. Taken as a whole the cross examination on this portal of the case deemed to betray an utter want of sense of proportion. Aurobindo was acquired with various members of the conspiracy, but although he was the owner of the Muraripukur garden, there no evidence to prove that he ever went there. Finally on this point the Judge said: "on the whole I should hesitate before saying that his complicity in the conspiracy can be considered on the facts to be established.

A few words as to the opinions of the Assessor's. One of them speaks of this conspiracy as a "childish conspiracy". He seems to have utterly failed to realize the significance and danger of it or the extent to which it had spread. The Assessors evidently dislike the idea of a conspiracy while both find that certain person's collected arms in circumstances which amount to an offence under Section 122. One of them thinks independently of each other. In fact, the offence under Section 122 is more precious than that under Section 121A involving as it does for feature of all the offender's property as a compulsory sentence.

After dealing with Sections 121, 121A and 122 and their application in the present case the judgment proceeded.

It follows them that while all of the persons whom I have found to the members of the conspiracy are guilty under section 121A, only those will be guilty under section 121 who joined the conspiracy, before 5th December. And then the evidence that I have already set out shows these to Barin, Upen, Ullaskar, Bibhuti, Rishikesh, Biren Sen, Sudhir, Indra Nath, Abinash, Sailendra and Hem Chandra Das. The absence of the first named from India till the beginning of 1908 seems to suggest that he would not have belonged to the conspiracy before that; but Barin's concession shows that his object in going to Paris was also to learn explosives as well as machines ; and the fact that he was in touch with the conspiracy immediately

on his return and the mention in his letters of the work that he had to do supports Barin's statement.

Nagendra Nath Gupta, DinDoyal Bose et., and Aurobindo Ghose not guilty under Section 121, 121A and 122 and all the accused persons not guilty under section 123.

As soon as judgment was passed, Mr. B.K. Das, Bar-at-law, brother of Mr. R. Dass, Bar-at-law the Counsel who defended Arabindo Ghose, met Aurobindo and the other accused who were acquitted at Alipore and brought them all to the house of Mr. C.R. Dass at Russa Road, Bhowanipore. There all of them had a bath and sat down to a sumptuous meal. At about 4, the dispersal began, each wending his way to his respective destination. Aurobindo stayed till dusk. When evening had fairly set in he left with Mr. B.K. Das for 6 College Square, the house of Babu Krishna Kumar Mitter, Editor of the "Sanjibani", one of the deportees, where his sister is putting up, Babu Krishna Kumar being an uncle (from the mother's side) of Aurobindo. Aurobindo was rigidly reticent about his future course of conduct, and he has not as yet made up his mind as to what he will do. He was greatly moved at the sentence of death passed on his brother Barindra Kumar Ghose. Aurobindo has been much reduced in health.

The news of acquittal of Aurobindo Ghose was received by the Hindu Community of Calcutta with great satisfaction. The event was the topic of conversation among pedestrians and passengers in from Cars all of whom regarded Mr. Beachcroft's judgment to be on the whole fair and reasonable. A few members of the legal profession on being interviewed by a press representative stated that according to the evidence on record Aurobindo Ghose's conviction was unsustainable and therefore is acquittal was a foregone conclusion. There was an utter absence of any market demonstration in town regarding the acquittal of Aurobindo Ghose.

Interviewed by the Correspondent of a contemporary, Mr. Aurobindo Ghose expressed no surprise at his release or at the verdicts generally. Questioned as to his future intentions, Mr. Ghose said he had not the faintest idea. As to his detention in "hajat", Mr. Ghose observed. "This is one year out of the world—and a year out of my life".

May 7, 1909

The Judgment of Mr. Beachcroft in the Bomb case delivered at Alipore yesterday is a well-considered one, and the sentences, we believe, represent with great exactness the impression which a good proportion of the public had formed of the guilt or innocence of the accused, though there may be some expectation that the death sentences may be commuted. Of the thirty-nine originally placed on trial, one was discharged and two others received capital punishment for the murder of Goswami. Of the thirty six who survived till the end seventeen, including Aurobindo Ghose, have been acquitted; two have been sentenced to be hanged; ten have been sentenced to transportation for life with forfeiture of property; three to ten years transportation, 3 or 7 years ; one to one year's rigorous imprisonment, and one man who was acquitted, was re-arrested on another charge. Now this series of acquittals and punishments repress, very fairly the strength and weakness of the case for the prosecution, very general satisfaction will be felt at the acquittal of Aurobindo Ghose. To the greater part of the people of Bengal Aurobindo was an innocent man who knew little of what was going on in his neighbourhood. Mr. Beachcroft's judgment with regard to him will therefore be widely approved; and will vindicate in public opinion the impartiality of the Civil Service in trial of political offences with Aurobindo 17 others were acquitted; and here again the judgment, is in keeping with the facts of the case, the weakness of some of the evidence and the fact that many persons connected with the garden were altogether unconnected with the conspiracy.

May 7, 1909

ROADS HELD BY MILITARY AND POLICE

Mr. C.P. Beachcroft presented his eagerly awaited judgment at the Alipore sessions court yesterday morning. So carefully had the date been kept secret that even the Superintendent of the Central Jail did not receive instruction until eight O'clock yesterday morning when an extra company of the Gordon Highlanders marched up to the gates and gave out their orders. Those were confirmed shortly afterwards by an order from the Judge.

At ten O'clock five hundred men comprising the Bengal armed and military Police, head constables and Parawallas under Inspector Jones, were

patrolling the many roads and by-lanes leading from the jail to the Court. Within half a mile radius of the Court the roads were practically impossible.

His Honour made no speech, but straight way read the list of convicted. He said Arabindo Ghosh, Nolini Kanto Sirkar, Kunjo Lal Saha, Bejoy Kumar Nag etc., were acquitted.

In an interview with a newspaper representation Arabindo expressed no surprise at his release or the verdict generally. This is one year out of the world, he said thoughtfully, and a year out of my life. Asked his intentions for the future Arabindo said he had not the faintest idea I must pay attention to home first he replied.

May 7, 1909

THE ALIPUR CONSPIRACY CASE

Judgment was delivered today (6th May) in the case of the 36 prisoners charged in connexion with the Alipur Conspiracy.

Barin, Arabindo Ghose's brother, who confessed and Dutt, who prepared the bombs were sentenced to death. Upendra, Kanjilal, Indu Bhusan Rao etc., Hem Chandra, who went to Paris to study the manufacture of bombs, received a life sentence. Arabindo Ghose and the rest of the accused were acquitted.

Dealing with Arabindo Ghose, the Judge examined and documentary evidence, giving it a favourable meaning and holding that the references to expelling the English did not imply an armed conspiracy.

After their acquittal the majority of the accused went to the Kalighat to thank the Goddess.

May 7, 1909

Alipore Bomb Case

Exemplary Sentences

Intimation was sent late last night to the parties concerned in the Alipore Bomb Case that Mr. C P Beachcroft, ICS, Sessions Judge of Alipore, would deliver judgement early this morning in the conspiracy case. The two

approaches to the Court for about two miles on either side were guarded by armed police, and a strong force of policemen were placed inside the Court precincts. The van conveying the prisoners from the jail arrived about 11 'o' clock and the police authorities were strongly represented. His Honour took his seat at 30 minutes after eleven amidst silence. In his judgement Aurobindo Ghose described as the "fountain head of the conspiracy" by Mr. Norton was acquitted in company with 16 others.

07-05-1909

May 7, 1909

THE JUDGE'S FINDINGS

The most important accused in the case is Arabindo Ghose. He is the accused whom, more than any other, prosecution are anxious to have convicted, and, but for his presence in the dock, there is no doubt this case would have been finished long ago. It is partly for that reason that I (Judge) have left his case to the last of all, and partly because the case against him depends to a very great extent, in fact, almost entirely, upon his association with other accused persons.

Before dealing with the evidence against him, I shall put as shortly as possible the ideal which his Counsel claims that he has always set before himself. It is the case for the prosecution as well as of the defence, that he is of a very religious nature; in fact, Counsel for the crown takes the line that his religious ideas, combined with a desire for independence for India, have turned him to a fanatic. His doctrines are not these of passive resistance, but of the realization of Salvation by suffering. If the law is unjust, don't obey it, and take the consequences. Do not be violent, but if the law is unjust, you are not morally bound to obey it; refuse to obey it and suffer. He has been saying to the people 'You are not cowards, believe in yourselves and attain salvation, not by assistance from outside, but through yourselves'. And, this, Mr. Dass says is the key of his case.

In dealing with the case of this accused, I propose to take the evidence in seven groups:

letters that passed between Arabindo and his wife;

Letters between Arabindo and other persons;

Arabindo's speeches;

His writings;

Letters between other persons;

Entries in documents

Facts whether depending on oral evidence or deducible from documents.

Finally, I shall deal with certain important documents which require consideration by themselves.

In the first group there are three letters of 1902, none of which is important. There are no more letters till 1905, when there are the three letters to his wife, in one of which he refers to Barin's ill health and his energy in going out in the service of his country. He says, "Don't tell Sorojini (his sister), she will be mad with anxiety". The question is how far Arabindo was aware of his aims. The reference to Sorojini might merely mean on account of Barin's health. In 1906, there is not letter of importance. In 1907, there were letters which, taken together, showed that he was a man of strong religious convictions. There are some passages which might be suspicious, but which are also capable of innocent explanation. I do not propose to deal with the letters relating to the Congress, as I do not think they carry the case further. With reference to the letter from V.B. Lele it did prove that, if Lele was a conspirator, and a friend of Subodh's, and Subodh was a conspirator, then Arabindo also was, because of his acquaintance or friendship of both. But each time contact is proved with afresh conspirator an additional Link is added in the chain of evidence.

In Arabindo's speeches there is not much of importance. Evidence was given of his itinerary during January and February 1908, in the Bombay Presidency, and reports of speeches he made there. The whole of this evidence might very well have been omitted, as it proved nothing beyond the fact that he was received with acclamation wherever he went, a fact which the defence have never attempted to deny. So far as the speeches go, they help the defence more than the prosecution. More violent remarks are those which he said to have made at a meeting of April 1908, when he proposed a resolution of sympathy for the Tinnevely rioters. He appears to have spoken in support of Swadeshi and said "Now is the time when the brain is to be prepared for deciding plans, the body for working hard, and the hand for fighting for the country's cause". The speech is compressed into very small compass, and it would not be right to lay much stress on an

isolated phrase in a speech, very scantily reported, and while it must not be forgotten that the effect on his hearers might not be that which he himself intended, we must also not lose sight of the fact that the words do not accord with the usual tone of the “Bande Mataram”.

His writings are more important. I do not propose to refer to his writings in the Bande Mataram, but to the two documents found his house. They appear to be articles written for some paper or review. After quoting from the first of the articles his honour went on to say: The argument of the whole article is shortly this: “To drain out that which is evil ; violence is justifiable. We don’t hate the English, but we object to their exploiting the country, for the interests of the two nations must be different, and we can stop that exploitation by boycott. Boycott is not merely wrong, for the ends at which it aims are the interests of the people and that being so, we should be morally justified in using force if we were strong enough to do so. As a mere piece of philosophic writing there is no special harm in this. The danger is the state of feeling in the country at the time, and the suggestion that violence is justifiable if the nation wishes for a particular thing. The question who is to decide what the best interest of the nation is left to the reader to come to the conclusion that those who can make their voices heard most are to decide what are the interests of the nation.

The other is a more extra ordinary article. I shall not quote from it as the omission of any sentence would affect the whole. The gist of it is that the object of the Nationalists is to build up a nation. The Nationalist has a deep respect for the law, because, without it, the nation cannot attain Proper development. But the law must be in accordance with the wish of the nation. If it is not, it is utilitarian and not moral, and if immoral it should be broken. The nationalist is not afraid of anarchy and suffering; he welcomes them if the result is the building up of the nation. Mr. Dass argues that the real point of the passage dealing with anarchy and suffering lies in the three questions which the nationalist puts to himself with regard of the methods:

Whether it is effective;

Is it consistent with the traditions of the people;

Is it indicative of national strength?

But he admits that Arabindo’s views are that if violence answers those tests it is the method to be adopted; that when strong enough to fight, the nationalist will fight, but at present he must merely disobey the law. If he

does, he must suffer. He puts this supposition: Suppose the people refuse to pay taxes their land would be seized and put up for sale. No one would buy and then shooting would begin to compel them to pay taxes, and that would be the suffering contemplated. One cannot but regret that Mr. Dass should attribute such a character to the British race. He forgets the intermediate stage, that if shooting began, naturally rioting would have begun previously. And that rioting would be the inevitable result of fields lying fallow. And who would be responsible for that intermediate stage?

Mr. Dass also argues that the idea is the same that has been elaborated by European civilisations, that a Government cannot exist against the will of the people, and says that that has been the explanation of all the revolutions in Europe. The difference is that in Europe rulers and ruled have been of the same race. Here they are not.

As an essay this article is a splendid piece of writing. The danger lies in the effect that it might have on ill-balanced and impressionable minds. It is argued that this is probably the reason why it was not published. The fact that neither of these articles was published is again a point in favour of Arabindo, for if a philosophic reflection may show the trend of man's mind it very much affects the question of whether he is a conspirator or not, if he does not publish writings which, while doing no harm to a careful reader, might be misrepresented by those of a less mature understanding. Mr. Norton lays great stress on the passage in which he refers to other papers including the *Yugantar* and the *Sandhya*, wrongly, I think, as the next sentence shows. He says the methods advocated are different; although they aim at the same ideal. It is conceded that there is no harm in independence as an idea, the office lies in the methods by which it is sought to be attained.

Mr. Beachcroft referred to two pieces of writing in a woman's hand writing, which were put in as exhibits, and said it would be rather farfetched to say that the contents of every piece of paper kept by Arabindo reflected his own ideas proceeding, the judgement dealt with the letters passing between other persons, one of the most important of which, he said, was a letter from Ram Chandra Prabhu to Upen, which was addressed to 23, Scott's Lane. There was nothing to show Upen ever lived there, and the question was why should Ram Chandra address a letter to him there.

In the letter there is a reference to Arabindo, Ram Chandra speaks of him as "a simple childlike soul, yet burning with a true Patriot's passionate

enthusiasm which as I have rarely seen” The only point against Arabindo in this was the address given.

The judgment next dealt with the telegram from Sudhir, 19 Chakku Khansama’s Lane, which was put in to connect Arabindo with the accused Sudhir, and to the letter in which the prosecution said that “Sukumar” referred to Barin and “Bara Karta” to Arabindo, and went on to say that possibly the most dangerous evidence against Arabindo under this head was to be found in Exhibit 239. In this there are three entries that may refer to Arabindo. They are: “J.B., to be informed of Arabindo’s movements,” “the movements of Dr. Dudy to be kept in the garden; and “A.G. to be informed”. If “A.G.” refers to Arabindo, this is a most damaging piece of evidence. The defence says that “A.G.” does not refer to Arabindo, and it could not be proved that it does. The only person who could and was willing to speak was Norendra Gossain. He is dead. It is suggested that even if “A.G.” does mean Arabindo, Barin may have told him that he had some religious organisation, for the purpose of concealing the facts from Arabindo

Referring to the “Sweets” letter, the judgment said the suggestion of the prosecution was that “Sweets” meant bombs and the “bridegroom” meant Mr. Kingsford, and that was not an unnatural suggestion in view of the exhibits in which Mr. Kingsford, apparently was spoken of as the bridge groom. Another exhibit in which marriage expenditure was put at Rs.52, lent colour to the suggestion. The suggestion was that Barindra, elated with the success achieved at the Congress, had sent to Arabindo this letter saying that they must have “Sweets” all over the country, and the finding of this letter in Arabindo’s house was cited as an evidence of the fact that it had been so sent to him. For myself, I cannot understand Barin signing his name in full in a letter to his brother Arabindo. I think it is highly improbable that Barin would write to Arabindo in this way, especially when it is remembered that both the brothers were at Surat at that time.

In dealing with this case, generally I have endeavoured to work on broad lines rather than elaborate petty details, which would have confused the real issue in a judgment which I have already grown to excessive length. I have not, in dealing with Arabindo’s case, referred to the Midnapur incident nor to his connection with the fund for the support of Basanta’s family, during Basanta’s imprisonment, for these do not affect the main issue. One word with reference to his connection with the meeting to welcome Bepin Chandra Pal on his release from jail. Whether his views agree with Bepin’s

or not, there is nothing calling for comment in the fact that he joined in welcoming a man imprisoned for refusing to give evidence in a case in which Arabindo was the accused.

A few words as to the opinion of the assessors, one of them speaks of this conspiracy as a “childish conspiracy”. He seems to have utterly failed to realise the significance and danger of it, or the extent to which it had spread. The assessors evidently disliked the idea of a conspiracy. With both find that certain persons collected arms in circumstances which amount to an office under section 122, one of them thinks that the collections were made by the persons indifferently of each other. In fact, the offence under section 122 is more serious than that under section 122A, involving, as it does, forfeiture of all the offenders property as a compulsory sentence.

After dealing with sections 121, 121A, and 122, their applications in the present case, the judgment proceeded – It follows then that while all of the persons whom I have found to be members of the conspiracy are guilty under section 121A, only these will be guilty under Section 121, only those will be guilty under section 121 who joined the conspiracy before the 5th December, the day on which an attempt was made on the Lieutenant – Governor.

Agreeing with both assessors, I find Naren Bukshi, Sailendra Kumar Sen, Nolini Kanto Gupta, Hemendra Nath Ghose, Bejoy Kumar Nag, Debabrata Bose and Arabindo Ghose not guilty under sections 121, 121A and 122.

08-05-1909

May 8, 1909

Editorial

The Alipore Bomb Case

The unique length of the trial was due to the presence of Babu Aurobindo Ghose among the prisoners. He was the one man whom the prosecution was most anxious to convict. That was the popular impression, and the judge has endorsed it. He says in his judgment. He is the accused whom more than any other the prosecution are anxious to have convicted and but for his presence in the dock there is no doubt the case would have been finished long ago. And yet after all, he had to be discharged; and even the

statesman has to admit that the evidence against him was fragmentary. If so, was it not a grave piece of blundering on the part of the prosecution to have implicated him in this case, with the result that the trial was prolonged to an inordinate length with all the unhappy consequences which have marked its progress? Mr. Beachcroft, indeed, vigorously defends the police and with equal vigour condemns the procedure adopted by Mr. Das in his defence. Both the apology and the condemnation, however, lose much of their point when Mr. Beachcroft declares, in effect and substance, that the celebrated “Sweets” letter alleged to have been addressed by Barindra Ghose to Aurobindo was a forgery. “For myself I cannot understand Barin”, written the Judge “signing his name in full in a letter to his brother Aurobindo in this way, especially when it is remembered that both the brothers were at Surat at the time.” A little leaven, be it for good or for evil, leaveneth the mass. The presence of a single piece of evidence of this kind in the conduct of the prosecution at least demonstrates the fact that there were persons connected with the prosecution who were prepared to go to any lengths to secure a conviction and that the superior officer exercised but little supervision over them.

May 8, 1909

CASE AGAINST AUROBINDO

That is all common place no doubt, but it is common place like this that overzealous police is apt to forget at moments of public excitement. We think that in dealing with the case against Mr. Aurobindo Ghose, the learned Judge has shown true wisdom. Mr. Ghose was the most important person in the case – the one man whom, more than any other, the prosecution believed to be most guilty. Indeed, as Mr. Beachcroft remarks but for Mr. Ghose’s presence in the dock the trial would not have been so unduly prolonged. The prosecution travelled all over India tracing out evidence against him. His speeches, his tours, his correspondence and his unpublished writings have been placed under the microscope and subjected to searching – scrutiny.

This case had instead much longer that it ought to have either on account of its importance or the novelty of the charges. For this I think both sides are to blame. The prosecution introduced incidents and numerous documents which really had to bear on the case. I understand that there had

not been time to examine many of the documents and perhaps it was necessary for the purpose of expediency that the trial should begin without delay.

May 8, 1909

OPINION IN CALCUTTA

General opinion applauds the Alipur judgment as careful and fair, and approves the censure on the prosecution for beginning the trial before the papers had been examined, thus prolonging the proceedings.

The native journal rejoices over the acquittal of Arabindo Ghose. The Bengalee Surendranath Bannerjee's organ, says that the death sentences have given the country a rude shock. The Amrita Bazar Patrika declares that the death penalty is unjustifiable because the prisoners only made a few bombs, not for waging war against the king, but to use against the unpopular officials.

These remarks are typical of Bengali feeling.

An appeal to the high court is probable. The Judgment itself anticipates the exercise of clemency in the capital cases.

May 8, 1909

MR. BEACHCROFT'S JUDGMENT

Judgment was delivered by Mr. Beachcroft, Sessions Judge, Alipore, in the Bomb Conspiracy case.

Arabindo Ghose described by Mr. Norton as the "head and fountain head of the conspiracy were acquitted.

Arabindo Ghose was described in the judgment as the most important accused in the case. He was the one more than any other, whom the prosecution were anxious to have convicted, and but for his presence in the dock the case would have been finished long ago. "It was partly for that reason that" said Mr. Beachcroft, "I have left his case until the last, because the case against him depends to a very great extent, in fact almost entirely upon association with other accused persons. "Before dealing with the evidence against him the Judge spoke at some length of the ideal which is

counsel claimed he had always before him. There was no justification for the assumption that Arabindo did not know Abinash before he engaged his services in setting up house. Arabindo said himself that while in Baroda he took no part in the politics of Bengal. The Judge subsequently declared that in Arabindo's speeches there was not much of importance. Evidence had been given of his itinerary during January and February 1908, in the Bombay Presidency and reports of his speeches had been published. The letters of Arabindo were fully touched upon and in conclusion the judgment started that the chief points against Arabindo were the epistles containing ambiguous references to the movement requiring "unlimited money". He was acquainting with various members of the conspiracy, but although he was the owner of the garden, there was no evidence to prove that he went there. Finally, the Judge said "I should hesitate before saying that his complicity in the conspiracy can be considered, on the facts, to be established.

After judgment had been finished the warrant for the 19 sentenced men were executed and the prisoners were escorted back to the prison vans. As before stated there was no demonstration on the part of the convicted men. The two condemned men left the Court hand cuffed together. In an interview with the Empire representative Arabindo expressed no surprise at his release or the verdicts generally. "This is one year out of the world", he said thoughtfully, "and a year out of my life". Asked his intention for the future Arabindo said he had not the faintest idea. "I must pay attention to home first", he added.

May 8, 1909

Alipore Bomb Case

The Judgement

Mr. Beachcroft in the course of his judgement in the conspiracy trial, Alipore, after recapitulating the history of the conspiracy and the course of events since May Day last year, dealt minutely with the various items of the evidence given by the police and other witnesses.

The Chief Accused

In the case, Aurobindo Ghose was described in the judgement as the most important accused. He was the one, more than any other, whom the prosecution were anxious to have convicted and but for his presence in the dock, the case would have been finished long ago. The case against him depends to a very great extent, in fact almost entirely upon his association with the other accused persons. Before dealing with the evidence against him the judge spoke at some length of the ideal which his counsel claimed he had always before him. There was no justification for the assumption that Aurobindo did not know Abinash before he engaged his services in setting up a house. Aurobindo had said himself that while in Baroda he took no part in the politics of Bengal. Having dealt with the evidence in sections, the judge declared that in Aurobindo's speeches, there was not much of importance. Evidence had been given of his itinerary during January and February 1908 in the Bombay Presidency and reports of his speeches had been published. The letters of Aurobindo were fully touched upon and in conclusion the judgement stated that the chief points against Aurobindo were the epistles containing ambiguous references to the movement requiring unlimited money. He was acquainted with various members of the conspiracy, but although he was the owner of the garden, there was no evidence to prove that he went there.

Police enquires go to show that the accused had made efforts to obtain employment in the Court of Beachcroft, specially engaged in the trial of the Alipore Bomb Case and the accused, it is said had been offered other appointments in the Alipore Judges' Court, but he declined them and appeared determined to obtain the post of a mere peon in the Court of Mr. Beachcroft. This is regarded as very significant, and it is believed that the accused is suspected of being implicated in a plot against Mr. Beachcroft. The Police are continuing their enquiries, and it is said that important developments are expected. Mr. Beachcroft leaves for home shortly.

08-05-1909

May 8, 1909

POINTS IN HIS FAVOUR

We publish further portions of Mr. Beachcroft's judgment in the Alipore conspiracy case, a part of which appeared in our issue of yesterday. The whole judgment covers about 356 closely written pages which if published in full in the statement would fill about a hundred columns. Only one copy of the judgment is available as yet, and the numerous reporters on Thursday all had to crowd round this and copy it as best they could. The Statesman was able to publish just short of 20 columns of the most important parts of the judgment in its town edition. No other journal in Calcutta accomplished anything like this, the Englishman, which was proxime access it, only offering its readers Seven column.

Dealing with the letter from Ram Chandra Prabhu to Upen, addressed to No. 23, Scott's Lane, the judgment said--- with reference to the connection of all conspirators with No: 23, we must remember that Abinash also lived there, so the visits of person there, as well as the addressing of letters there, are always open to the explanation that Abinash was the attraction or the intermediary. In this letter Ram Chandra speaks of Barin and says: "He asked me to go over the Bengal and help them in their work". That sentence is open to two constructions. These might refer to Barin and Arabindo as having a work in which they were both interested, it might refer to Barin and his party without having any reference to Arabindo. I have already referred to the fact that Ram Chandras's name and address was found in a letter in the Gardens. That letter is from Golin to "Brother, Doctor", and was found at No: 15. The writer says : "I went to the house No:23, at 3 p.m. on Wednesday, and came to understand from Karta that you had left the place that very day, at that very time after taking your meals there, when I asked Karta about Barin, he said he is in Calcutta, but the address of both him and you were unknown to him. "The prosecution suggest that the house is 23, Scott's Lane, that Karta is Arabindo, and the "Brother Doctor" mean Upen. The fact of the letter being found at No:15, that Barin and No: 23 are mentioned in it, - 23, Scott's Lane, being a place previously visited by the conspirators – suggest that 23, Scott's Lane, is meant and Karta suggests Arabindo. It would not be Abinash, for in the scheme of the conspiracy it is hardly likely Abinash would be at the head.

Exhibit 774 is the letter by the accused Sudhir to Upen, at Sil's Lodge, on March 11th. It is short: "Arrived safe ; Sukumar Babu is expected on the 5th or 6th Chaitra, Explained to Bara Karta. According to his order, I ask you to come." In the postscript there is a reference to "monkeys". It is suggested that Sukumar Babu is Barin, and Bara Karta, Arabindo. I have already pointed out that there is reason to think Barin was called Sukumar. If, by Sukumar in this letter, Barin is meant we have the fact that in two letters Karta is mentioned in conjunction with Barin.

It is argued that Bara Karta cannot refer to Arabindo, because, if Sudhir had seen him, the unopened letter (Ex. 300/21) would have been handed over by Arabindo to Sudhir, instead of being carried about from November to May. But Dr. Dass's own argument in connection with this letter was that Arabindo was absent-minded.

I now come to other documents said to affect Arabindo. Ex. 1099 is a document found at the search of the Bande Mataram Office in July 1907. It is Counsel's opinion on the question as to what would be the position of the shareholders in case a prosecution for sedition was instituted against the paper. It is argued that this shows that the publication of seditious matter was contemplated.

Now, no seditious matter published subsequent to this opinion has been shown to me in the Bande Mataram, and that is curious, if the document indicates an intention to publish such for Counsel's opinion favoured the view that a fine was the only penalty that could be imposed on the corporation, of course, from any individual liability of the persons responsible. Taken with this letter, is a letter from Abinash asking for help to grant the paper. This does not support the view that Arabindo was connected with the Yugantar, even taking the view that the letter was written by the accused Abinash and that Arabindo was the addressee.

On the subject of the rent receipt for 23, Scott's Lane, the judgment says: it is argued that there was a division of the premises, though there was none when Arabindo went to live there. We don't know on what terms Arabindo and Abinash occupied the house, but from the fact that the previous owner of the Navasakti occupied the inner portion of the premises, we cannot assume that the person, who later occupied that portion, in fact, interested I the Navasakti. Ex. 311-2 suggests that Arabindo was connected with the Navasakti. This is a set of rules stating that the Navasakti is to be managed by a committee which Arabindo is to nominate.

It may be that the management were trying to convert the paper into a company and were putting this forth as an attraction. But the importance of this exhibit as regards Arabindo lies in the supposition that the Navasakti was not a revolutionary paper. No doubt there was a good prospect of its becoming so when it fell into the hands of Abinash, but we do not know when this scheme was drawn up. That half the income was to be used for serving the country in a provision which gives food for reflection, in view of the similar, though less liberal, provision in the Chattra Bhandar.

I now come to deal with the really important documents as against Arabindo. Most important of all is Ex. 295, which is known as the “Sweets” letter. It purports to have been written on the 27th December, 1907, the second day of the Congress, and runs as follows :- “Dear Brother, - Now is the time. Please try and make them meet for our conference. We must have sweets all over India, ready-made for emergencies. I wait here for your answer. Your affectionate Barindra Ghose”. There is an envelope addressed to “A Ghose: Confidential” and these two were found in Arabindo’s house.

The defence say the letter is forgery. If it is, it is a splendid specimen of the forger’s art. The suggestion of the prosecution is that “Sweets” means bombs. The term would not be as un-natural one to use, and, in view of Ex. C.L. in which apparent. Mr. Kingsford is spoken of as “the bridegroom” and the accounts in Ex. 239, in which there is Rs.52 under the heading “marriage expenditure”, followed by the vernacular abbreviation for revolver, there is reason in the suggestion. The prosecution argues that the extremists, having won a victory on the first day of the Congress, were so elated that Barin sent this letter to Arabindo to have immediate action taken all over the country on the lines followed in the Garden and at No: 15.

The finding of the letter in Arabindo’s house is attacked. In fact, the honesty of practically every search conducted in this case has been challenged, though, when it came to arguing the case, very little use was made by the defence Counsel of the cross-examination on the subject of search. Taken as a whole, the cross-examination in this part of the case seemed to betray an utter lack of sense of proportion. Counsel seemed to forget that the primary subject of the police in making a search was to find things, and not to be constantly wondering what to do to meet possible suggestions that would be made later. No doubt, it is desirable that the two shall be, as far as possible combined, but Counsel for the defence would have the second made a fetish. Where the findings at a search are few in

number it is easy while making a list on the spot, to number or mark everything, but where the papers found run into hundreds, and where the search of officers have been waiting up practically all night, it is beyond human nature to expect them to sit down and spend the whole day numbering and initialing every document on the spot. The main thing is for them to take such steps as will enable them to say afterwards that a particular thing was found at a particular place, and if they do that it should be enough for the Court, which will not start with the presumption that every police officer is dishonest, and that every document not marked on the spot is a subsequent interpolation.

After going at length into the circumstances connected with the discovery of the “Sweets” letter, and the evidence as to where it was kept for the first few days the judgment proceeds. “It is suggested that the document is a forgery and that Sarat Dass is the forger. Sarat Das denies that he is a forger; for the purpose of the argument, it is not a matter of much moment whether he is or not. From his previous history, whether a forger himself or not, he doubtlessly would have no difficulty in getting hold of one.

But, to my mind the letter could not have been written to Arabindo by Brin. I don’t take account of the argument that if both were at the same place, one would probably not write to the other, or that the other would not have preserved the letter. Explanations can easily be found for both these points. But I judge from the internal evidence of the letter. Barin is the youngest of five brothers; Arabindo is the third. The Assessors say that Barin could not have intended Arabindo by “Dear Sejda”. That is a point on which I cannot question their opinions. But, speaking of myself, I cannot understand Barin signing his name in full if writing to Arabindo. In letters between Arabindo and other relations Barin is spoken of as Bari. The brothers were on friendly terms; they must have been if the prosecution theory that the visits to 23 were to Arabindo are correct, and it is highly improbable that Barin would sign himself in this way in writing to Arabindo. He might write to someone else, and use the phrase, “Dear Brother,” corresponding to the world bhai in the vernacular. But if both brothers were at Surat why did not Barin write to Arabindo direct ?

With regard to the scribblings said to be written by Aurobindo in an old book found at his house, there is no reason to suppose they were forged. It was in the custody of the Magistrate’s Court all the time and was not discovered by Mr. Denham until August. The long delay in discovering, suggests that it was not made for a particular purpose, though the mind

crafty enough to evolve the plan of manufacturing such a piece of evidence would be equal to the discovery of such an entry in an old and apparently useless book not being brought to light too soon. I look upon this piece of evidence as the most difficult point in this case.

After referring to other documents, the judgment goes on: what then are the chief points against Arabindo? In the letters we have the ambiguous references to the movement requiring unlimited money, and Abinash no longer doing Arabindo's work. As regards association with persons, we have the fact that he was a friend of Subodh's that he was acquainted with Lele and Ram Chandra Prabhu, that he employed, for the purpose of looking after his house, Abinash, who was a conspirator, the possibility that he knew Hrishikesh, and the possibility that he knew Biren Sen and Sushil, and knew the whereabouts of the latter at the end of April. As regards connection by association we have the suggestion that he was connected with the Midnapore Chattra Bhandar, arising out of the reference to him in the letter of Manik to Nikhil. As regards association with the garden, we have the fact that he was part owner of it, but no evidence that he ever went there. There is the further fact that three entries with the initials "A.G." were found in the garden, and that the draft telegram, which might be his, was found in a book at the garden. As regards No:15, there is the finding of Ex. 385/2, a letter which was not addressed to him. And as regards knowledge of the conspiracy, there are the letters 385/2, and 774, but they only connect him with the conspiracy if he is the Karta referred to. In the first cast I have pointed out that there is reason to think he is because of the connection of Barin and No. 23. But it is not clear who was the writer and the addressee, and its connection with the conspiracy can only be assumed by its being found at No: 15, and the reference to Barin. The other contains direct reference to a garden, and being addressed to Upen at Sil's Lodge, doubtless has connection with the connection with the conspiracy. And further, as regards knowledge of the conspiracy, there is the scribbling in the old book.

I should hesitate before saying that his complicity in the conspiracy can be considered established on these facts.

In his favour we have the fact that he has in the Bande Mataram deprecated violence so late as April 10th 1908, there is an article saying that the national movement cannot be allowed to be driven in ward and made an affair of a Secret Society, as it would if outward expression were stopped. His connection with conspiracy can only be considered established if we find that while writing one thing, he was doing another.

Of course, it is possible that a might join a conspiracy to deprive the king of the Sovereignty of British India, in which his share would be to preach discontent with the existing order of things, and that he might be entirely ignorant of that branch of the conspiracy which concerned the collection of arms and ammunition. It is possible that Arabindo may have been in that position in the case, but in such a case it must be clearly shown that his preachings were part of such a conspiracy, and in the present case, it would be difficult to do that without showing some connection with the part which the Garden plays in the case. Considering the circumstances of India it may be dangerous for a man to publish doctrine inconsistent with the existing order of things; in certain circumstances it might justify a charge of sedition. Whether such a charge could be laid at Arabindo's door does not now concern me. The point is whether his writings and speeches, which in themselves seem to advocate nothing more than the regeneration of his country, taken with the facts proved against him, in this case, are sufficient to show that he was a member of the conspiracy. And taking all the evidence together, I am of opinion that it falls short of such proof, as would justify me in finding him guilty of so serious a charge.

11-05-1909

May 9, 1909

Babu Aurobindo's Jail Experience

The "Empire" published the following interview, its representative had with Babu Aurobindo Ghose has had his hair out and his whiskers taken off since his release. When interviewed this afternoon by "Empire" representative, he was rather taciturn and silent, but he had a few words to say, nevertheless concerning his prison experiences.

"Did they treat me well"! exclaimed in response to an inquiry. "It is not, I think, the special prerogative of prison officials to supply feather bed, and champagne suppers to the prisoners. If the absence of luxuries counts as a hardship, well, then our life in prison was a hardship. The past year has not however taken sleep out of my life in the sense that my imprisonment was unprofitable and idle. No, I was not profitably occupied as regards either manual or mental labour. We were not supplied with ink and paper; but

solitary confinement meant many hours of quiet thought and contemplation from which I have derived considerable advantage.”

“Mr. Ghose if it is a fair question” said the interviewer, “May I ask you whether your brother Barindra entertained any animosity against the Government because you were plucked for the civil service ?”

“It is perhaps hardly fair question.” Replied Aurobindo Babu, “but I think I may safely venture to answer it. I failed in the final for the Civil Service, as perhaps you are aware, because I could not ride. My brother was quite a child at that time and my affairs did not as a matter of fact, concern him either then or now. As for myself, my conduct was never affected in the slightest by the failure to which you have referred. If I was not actually glad, I was certainly not disappointed because the Civil Service was barred to me. I have never been fond of constraint of any sort, and I was really not sorry to forgo the service.”

“As regards your future intention, do you intend going again in London?”

“Oh! dear me, no!, not to London. I spent six years in the great city, and I got quite used to the place, but I did not like it. I thought it a wonderful place at first, but the rush and the turmoil and the struggle of it, it is truly dreadful. I soon longed for the peaceful life of my native land. No, I do not suppose for one moment that I shall again join the working staff of the National College. In fact, I have at present no settled intentions of any sort as regards my future. Yes, there will of course be an appeal on behalf of my brother Barindra. No Counsel have as yet been engaged for the case, however, and no date has yet been named for the hearing.”

May 9, 1909

Babu Aurobindo Ghose’s Acquittal

Babu Aurobindo Ghose has received following telegrams:

Madras

Chenjasangam congratulates on Babu Aurobindo Ghose.

Lahore

The Indian Association, Lahore, offers your heartiest congratulations.

Vellore

Please accept our sincere congratulation on your honourable acquittal.

Petlad

Hearty congratulations for your liberty. Deep sorrow for Barindra.

May 10, 1909 — *BENGALÉE INTERVIEW*

BABU ARABINDO'S JAIL EXPERIENCE

Mr. Das interviewed by the Bengalee representatives “will you kindly let me know your opinion about Babu Arabindo’s acquittal?”

Mr. Das – I have told you my friend, that it is very unfair to be interviewed on a matter which will shortly come up before the High Court.

“But Sir, the Bengalee representative said with considerable warmth at the prospect of being frustrated in his attempt at drawing out his victim.

“Other may have but I think differently”, said Mr. Dass relaxing his firm attitude a bit and kindly tapping the representative in the back said: “I don’t think it right to give an interview, with regard to this matter. These will shortly be an appeal and all these matters will be duly discussed.

They said the cross examination as regards Arabindo? Mr. Dass said oh! well, Arabindo has been acquitted and that ends the matter so far as he is concerned. Personally I think-no, you must not commit me to an expression of opinion”.

“Did I do my best to get Arabindo convicted? Well, I should have been guilty of a dereliction of duty if I had not done so considering the evidence in my possession. It was my duty to sift that evidence to the full and to act according to the way in which I briefed by the solicitors for the crown. The acquittal of Arabindo does not affect me in the least. It did not matter to me whether he was acquitted or convicted and I of course had nothing whatever to do with the judgment. His acquittal did not surprise me. I knew that a loophole existed by which he might possibly escape and I was certainly not staggered because he succeeded in doing so. I am exceedingly sorry for the relatives of the convicted person. Its upheaval is always the case that the innocent suffer for the guilty but we lawyers have to harden our hearts in order to properly perform our professional function. Yes, you may take it as absolute incontrovertible fact that I am heartily glad the case is over and if I could have lessened its length without weakening my case you may be perfectly sure that I should have done so. As it was however, I had to treat the case according to my briefed instructions. But as I have already said the

defence counsel had more to do than I had with the provocation of the proceedings.

The “Empire” published the following interview, its representative had with babu Arabindo Ghose has had haircut and his whiskers taken off since his release. When interviewed by an “Empire” representative, he was rather taciturn and silent, but he had a few words to say nevertheless, concerning his prison experiences.

“Did they treat me well” he exclaimed in response to an enquiry. “It is not I think, the special prerogative of prison officials to supply feather beds and Champagne suppers to the prisoners. If the absence of luxuries counts as a hardship well, then, our life in prison was a hardship. The past year has not however, taken a slice out of my life in the sense that my imprisonment was unprofitable and idle. No, I was not profitably occupied as regards manual or mental labour. We were not supplied with ink and paper, but solitary confinement meant many ours of quite thought and contemplation from which I have derived considerable advantage.

“Mr. Ghose, if it is a fair question” said the interviewer, “may I ask you whether your brother, Barindra entertained any animosity against the Government because you were plucked for the Civil Service”.

“It is perhaps hardly a fair question”, replied Arabindo Babu “but I think I may safely venture to answer it. I failed in the final for the Civil Service, as perhaps you are aware, because I could not ride. My brother was quite a child at that time and my affairs did not as a matter of fact concern him either then or now. As for myself, my conduct was never affected in the slightest by the failure to which you have referred. If I was not actually glad, I was certainly not disappointed, because the Civil Service was barred to me. I have never been found of constraint of any sort and I was really not sorry to forego the service.

As regards your future intentions do you intend going again to London”? Oh, dear me, not to London, I spent six years in the great city, and I get quite used to the place, but I did not like it. I thought it a wonderful place at first, but the rush and the turmoil and the struggle of it, it is truly dreadful. I soon longed for the peaceful life of my native land. No, I do not suppose for one moment that I shall again go in the working staff of the National College. In fact, I have at present settled intentions of any sort as regards my future. Yes, there will be of course be an appeal on behalf of my brother

Barindra. No Counsel have as yet been engaged for the case, however, and no date has yet been named for the hearing.

May 10, 1909

THE IDEALS OF ABRABINDO GHOSE

The Judgment of Mr. Beachcroft in the Alipore anarchist case covers 356 closely written pages and it is, of course, too voluminous for us to attend to reproduce it in full in these columns. We shall, however, give for this, experts from the more interesting and important passages, in addition to those which have already appeared in our telegraphic columns. Mr. Beachcroft referring to Arabindo Ghose, who was acquitted notwithstanding the particular attention bestowed upon him by the prosecution, says *inter alia* :- it is the case for the prosecution, as well as of the defence, that he is of a very religious nature; in fact, counsel for the crown takes the line that his religious ideas combined with a desire for independence for India, have turned him in to a fanatic. His doctrines are not those of passive resistance but of the realization of salvation by suffering. If the law is unjust, don't obey it and take the consequences. Do not be violent, but if the law is unjust, you are not morally bound to obey it; refuse to obey it and suffer. He has been saying to the people "you are not cowards, believe in yourselves and attain salvation not by assistance from outside, but through yourselves". And this, Mr. Dass says is the key of his case.

After the speeches of Arabindo being described as more helpful to the defence than the prosecution the judgment proceeds. His writings are more important. I do not propose to refer to his writings in the *Bande Mataram* but to the two documents found in his house. They appear to be articles written for some paper or review. After quoting from the first of the articles his honour went on to say". The argument of the whole article is shortly this : "To drive out that which is evil violence is justifiable. We don't hate the English out we object to their exploiting the country for the interests of the two nations must be different and we can stop that exploitation by boycott. Boycott is not morally wrong, for the ends at which it aims are the interests of the people. And that being so, we should be morally justified in using force, we were strong enough to do so. As a mere piece of philosophic writing there is no special harm in this. The danger is the

state of feeling in the country at the time, and the suggestion that violence is justifiable if the nation wishes for a particular thing. The question who is to decide what the best interests of the nation are left to the reader to come to the conclusion that those who can make their voices heard most are to decide what are the interests of the nation.

The other is a more extraordinary article. I shall not quote from it as the omission of any sentence would affect the whole. The gist of it is that the object of the nationalists is to build up a nation. The nationalist has a deep respect for the law, because without it the nation cannot attain proper development. But the law must be in accordance with the wish of the nation. If it is not, it is utilitarian and not moral, and if immoral it should be broken. The nationalist is not afraid of anarchy and suffering, he welcomes them if the result in the building up of the nation. Mr. Dass argues that the real point of the passage dealing with anarchy and suffering lies in the three questions which the nationalist puts to himself with regard to the methods:

Whether it is effective

Is it consistent with the traditions of the people?

Is it indicative of national strength? But he admits that Arabindo's views are that if violence answers those tests it is the method to be adopted; that when strong enough to fight, the nationalist will fight, but at present he must merely disobey the law. If he does, he must suffer. He put this supposition; suppose the people refuse to pay taxes their land would be seized and put up for sale. No one would buy and then shooting would begin compel them to pay taxes, and that would be the suffering contemplated. One cannot but regret that Mr. Dass should attribute such a character to the British race. He forgets the intermediate stage, that if shooting began, naturally rioting would have begun previously. And that rioting would be the inevitable result of fields lying fallow. And who would be responsible for that intermediate stage?

Mr. Dass also argues that the idea is the same that has been elaborated by European civilizations, that a Government cannot exist against the will of the people, and says that has been the explanation of all the revolutions in Europe. The difference is that in Europe, rulers and ruled have been of the same race. Here they are not.

As an essay this article is a splendid piece of writing. The danger lies in the effect that it might have on an ill-balanced and impressionable mind. It is

argued that this is probably the reason why it was not published. The fact that neither of these articles was published is again a point in favour of Arabindo for, if the philosophic reflection may show the trend of a man's mind it very much affects the question of whether he is a conspirator or not if he does not publish writings which, while doing no harm to a careful reader, might be misrepresented by those of a less mature understanding. Mr. Norton lays great stress on the passage in which he refers to other papers including the *Yugantar* and the *Sandhya*, wrongly, I think, as the next sentence shows. He says the methods advocated are different, although they aim at the same ideal. It is conceded that there is no harm in independence as an ideal; the offence lies in the methods by which it is sought to be attained.

The judgment next dealt with the telegram from Sudhir, 19, Chakku Khansama's Lane, which was put in to connect Arabindo with the accused Sudhir, and to the letter in which the prosecution said that "Sukumar" referred to Baring and "Barakarta" to Arabindo, and went on to say that possibly the most dangerous evidence against Arabindo under this head was to be found in Exhibit 239. In this there are three entries that may refer to Arabindo.

They are: "J.B. to be informed of Arabindo's movements"; "the movements of Dr. Dudy to be kept in the garden;" and "A.G. to be informed." If "A.G.," refers to Arabindo, this is a most damaging piece of evidence. The defence says that "A.G." does not refer to Arabindo, and it could not be proved that it does. The only person who could, and was willing to speak was Narendra Gossain. He is dead. It is suggested that even if "A.G." does mean Arabindo, Barin may have told him that he had some religious organization, for the purpose of concealing the facts from Arabindo.

Referring to the "Sweets" letter, the judgment said the suggestion of the prosecution was that "Sweets" meant bombs and the "bridegroom" meant Mr. Kingsford, and that was not an unnatural suggestion in view of other exhibits in which Mr. Kingsford, apparently was spoken of as the bridegroom. Another exhibit in which marriage expenditure was put at Rs.52, lent colour to the suggestion. The suggestion was that Barindra, elated with the success achieved at the Congress, had sent to Arabindo this letter saying that they must have "Sweets" all over the country, and the finding of this letter in Arabindo's house was cited as an evidence of the fact that it had been so sent to him. For myself, I cannot understand Barin

signing his name in full in a letter to his brother Arabindo. I think it is highly improbable that Barin would write to Arabindo in this way, especially when it is remembered that both the brothers were at Surat at the time.

In dealing with this case generally I have endeavoured to work on broadlines rather than elaborate petty details, which would have confused the real issue in a judgment which has already grown to excessive length.

May 11, 1909

THE ALIPORE TRIAL (BOMBAY OPINION)

The “Advocate of India” observes: As founded on his correspondence alone the case against Aurobindo was too hypothetical to justify a conviction. Again in his speeches there was not much of importance. His doctrine was realization of salvation by suffering. If the law is unjust according to this doctrine you are not to obey it and take the consequence. If this is really the whole sum of Aurobindo’s teaching it is assuredly not of the kind to bring him to the gallows and we may share the general satisfaction that British justice was acquitted him even though in times like these the danger of such doctrine being grossly perverted and misunderstood has received a terribly fatal demonstration. Nevertheless the acquittal of Aurobindo has produced a salutary impression upon the Bengalis. They firmly believed he was innocent and their thankfulness on finding that Mr. Beachcroft’s judgment coincided with their own belief is undoubted genuine.

May 11, 1909

CONGRATULATIONS FROM POONA

A meeting under the auspices of the Sarvajani K Sabha was held at their hall. The President stated that the meeting was held to congratulate Arabindo Ghose on his honourable acquittal and to thank the Sessions Judge of Alipore for acquitting him, Mr. Khadikar, in moving the resolution thanking Mr. Beachcroft, gave a resume of Arabindo’s life, and said that his acquittal was the acquittal of the Nationalist party from the charge of participating in the anarchical movement. The Chairman, Mr. Patwardhan,

concluded the meeting by emphatically pointing out that Mr. Arabindo's acquittal, after being duly tried in a Court of law, showed conclusively that the disapproval shown by the Nationalists regarding anarchical act was genuine and that patriotic action based on the highest principles can never be wrong, much less anarchical, and that murder and violence were not necessary for the good of the country. The singing of "Bande Mataram" concluded the proceedings.

12-05-1909

May 12, 1909 — *THE EMPIRE INTERVIEW*
TO THE EDITOR OF THE EMPIRE

Babu Arabindo Ghose, intends residing in Calcutta for at least a year, during which, it is reported, he will see to the publishing of an English translation of the Upanishad, and a few other dramas by himself. On Saturday last, Babu Arabindo Ghose was interviewed by several gentlemen, amongst whom were Messrs. Surendra Nath Bannerjee and R.D. Mehta.

Sir, in your issue of Saturday last I see a heading, "Mr. Eardley Norton and Arabindo followed by a Sub heading "Not surprised at his acquittal".

Arabindo Ghose's name was mentioned, and I informed your reporter that with the termination of the case my interest in it ceased that Arabindo's fate either way was no matter of concern to me, I said this because it has been sedulously circulated that Arabindo's acquittal was a slap in the face of Mr. Norton. That is, not the first liable upon the English Bar that has come to my ears. Nor do I suppose it will be the last. For the few who came to read the truth let me add that counsel have no personal interest in the cases they conduct and with their issue completed, they have no personal concern.

The rest of your reporter's statements are pure fiction. I expressed no view about Arabindo's acquittal and most certainly never committed myself to the positive statement that I was not surprised at that acquitted. I deny that I made any of the other statements credited to me in the ultimate paragraph of your report and I shall feel obliged by our giving to this contradiction as prominent a place in your columns as you gave to allegation the very conversation of the truth –

Yours etc.,

Sir,

I certainly understood Mr. Norton to say however that a comparison between the examination-in-chief and cross-examination would show that the defence counsel were responsible for the undue length of the trial and while stating that it was no concern of his whether Arabindo was convicted or acquitted . I thought he also said the he was not surprised at the verdict Mr. Norton made a further statement concerning Arabindo's acquittal which I omitted from my report at his request as being an expression of opinion by as the other remarks were as I understood them free from this interdict I considered myself justified in making use of them I did so indeed from a motive which should I think have Mr. Norton's sympathy, my intention being to dispel many erroneous statements recently made to his recently disadvantage.

— Yours etc.,

May 12, 1909

A LETTER OF THANKS

The Alipore Judgement

Ideals of Aurobindo Ghose

Mr. Beachcroft, in the course of his judgement in the Alipore Bomb Case referring to Aurobindo Ghose, who was acquitted notwithstanding, the particular attention bestowed upon him by the prosecution, says “inter alia” – it is the case for the prosecution, as well as of the defence that he is of a very religious nature; in fact, counsel for the Crown taken the line that his religious ideas, combined with a desire for independence for India, have turned him into a fanatic. His doctrines are not those of passive resistance, but of the realization of salvation by suffering. If the law is unjust, don't obey it and take the consequences. Do not be violent but if the law is unjust, you are not morally bound to obey it. Refuse to obey it and suffer- He has been saying to the people – “You are not cowards, believe in yourself and attain salvation, not by assistance from outside, but through yourselves.” And this, Mr. Dass says is the key of his case.

After the speeches of Aurobindo, being described as more helpful to the defence than the prosecution, the judgement proceeds: His writings are more important. I do not propose to refer to his writing in the “Bande

Mataram” but to the two documents found in the house. They appear to be articles written for some paper or review. After quoting from the first of the article, his honour went on to say: The argument of the whole article is shortly this: To drive out that which is evil, violence is justifiable. We don’t hate the English, but we object to their exploiting the country for the interests of the two nations must be different, and we can stop the exploitation by boycott. Boycott is not merely wrong, for the ends at which it aims are the interests of the people. And that being so, we should be morally justified in using force, we were strong enough to do so. As a mere piece of philosophic writing there is no special harm in this. The danger is the state of feeling in the country at the time, and the suggestion that violence is justifiable. If the nation wishes for a particular thing, the question is who is to decide, what the best interests of the nation are, is left to the reader to come to the conclusion that those who can make their voices heard most are to decide what are the interests of the nation.

Objective of the Nationalists

The others, is a more extraordinary article, I shall not quote from it, as the omission of any sentence would affect the whole. The gist of it is that the objective of the nationalists is to build up a nation. The nationalist has a deep respect for the law, because without it the nation cannot attain proper development. But, the law must be in accordance with the wish of the nation. If it is not, it is utilitarian, and not moral. And if immoral, it should be broken. The nationalist is not afraid of anarchy and suffering he welcomes then if the result is the building up of the nation. Mr. Das argues that the real point of the passage dealing with anarchy and suffering lies in three questions which the nationalist puts to himself with regards to the methods:

Whether it will be effective.

Is it consistent with the traditions of the people?

Is it indicative of national strength?

But he admits that Sri Aurobindo’s views are that if violence answers those tests, it is the method to be adopted, that when strong enough to fight, the nationalist will fight, but at present, he must merely disobey the law. If he does, he must suffer. He puts this supposition: Suppose the people refuse to pay taxes, their land would be seized and put up for sale. No one would

buy and then shooting would begin to compel them to pay taxes, and that would be the suffering contemplated. One cannot but regret that Mr. Das should attribute such a character to the British race. He forgets the intermediate stage that if shooting began naturally, rioting would have begun previously. And that rioting would have been the inevitable result of the fields lying fallow. And who would be responsible for that intermediate stage?

Mr. Das also argues that the idea is the same that has been elaborated by the European civilizations that a Government cannot exist against the will of the people and says that has been the explanatory of all the revolutions in Europe. The difference is that in Europe, rulers and ruled have been of the same race. Here they are not.

As an essay this article is a splendid piece of writing. The danger lies in the effect that it might have on ill-balanced and impressionable minds. It is argued that this is probably the reason why it was not published. The fact that neither of these articles was published is again a point in favour of Aurobindo, for If a philosophic reflection may show the trend of a man's mind, it very much affects the question of whether he is a conspirator or not. If he does not publish the writings which h, while doing no harm to a careful reader, might be misrepresented by those of a less mature understanding. Mr. Norton lays great stress on the passages which he refers to other papers including the "Yugantar" and the "Sandhya", wrongly. I think as the next sentence shows, he says the methods advocated are different, although they aim at the same ideal. It is conceded that there is no harm in independence, as an idea; the offence lies in the methods by which it is sought to be attained.

The Telegram from Sudhir

The judgement next dealt with the telegram from Sudhir, 19, Chakku Khanusama's Lane, which was put into connect Aurobindo with the accused Sudhir, and to the letter in which the prosecution said that "Sukumar" referred to Barin, and Bara Karta to Aurobindo, and went on to say that possibly the most dangerous evidence against Aurobindo under this head was to be found in Exhibit 23. In this there are three entries that may refer to Aurobindo. They are "J. B., to be informed of Aurobindo's movements", "the movements of Dr Dudy to be kept in the Garden," and

“A. G. to be informed.” If “A.G.” refers to Aurobindo, this is a most damaging piece of evidence. The defence says that “A.G does not refer to Aurobindo, and it could not be proved that it does. The only person who could and was willing to speak was Narendra Gossain. He is dead. It is suggested that even if “A. G.” does mean Aurobindo, Barin may have told him that he had some religious organization, for the purpose of concealing the facts from Aurobindo.

Referring to the “Sweets” letter, the judgement said the suggestion of the prosecution was that “sweets” meant bombs and the “bridegroom” meant Mr. Kingsford, and that was not an unnatural suggestion in view of other exhibits in which Mr. Kingsford, apparently was spoken as the bridegroom. Another exhibit in which marriage expenditure was put at Rs.52 lent colour to the suggestion. The suggestion was that Harendra, elated with the success achieved at the Congress, had sent to Aurobindo, this letter saying that they must have “sweets” all over the country and the finding of this letter in Aurobindo’s house was cited as an evidence of the fact that it had been sent to him. For myself, I cannot understand, Barin signing his name in full in a letter to his brother Aurobindo. I think it is highly improbable that Barin would write to Aurobindo in this way, especially when it is remembered that both the brothers were in Surat at the time.

In dealing with this case, generally, I have endeavoured to work on broad lines rather than elaborate petty details, which would have confused the real issue in a judgement which has already grown into excessive length.

19-05-1909

The following extract from Mr. Beachcroft’s judgment dealing with Mr. Subodh Chandra Mallick, whose name was so frequently mentioned in the case will be read with interest:

In the course of this case, I have heard a good deal about Subodh Chandra Mallik and proof was promised that he was one of the promoters of the revolutionary movement. Subodh is not before me, he is undergoing deportation and perhaps the less said about him the better, but a great part of the prosecution case against Arabindo was based on the strength of his connection with Subodh. Now, in summing up the case, Mr. Norton put forward practically no argument at all to show that Subodh was concerned in the conspiracy. I hope I am not doing him an injustice but in my fairly

copious notes all the argument that I find about Subodh is that he was associated in starting the Bande Mataram, Limited, and that he was the largest shareholder of the Chattra Bhandar, and that the Bande Mataram office was conveniently situated at the back of his house at Wellington Square. It was in connection with Subodh and Arabindo that much of Mr. Norton's address ceased to be argument and became mere assertion. Subodh's connection with the Chattra Bhandar becomes suspicious when we realise the turn that the company's activities took, but what concern he took in the management of it we do not know. Subodh was, in the first instance, ostensibly only a witness to the signatures of the promoters, but we know that within the year he became a director. Subodh was associated with Arabindo as a director of the Bande Mataram, Limited, and he evidently, to a large extent, financed what was admittedly more a political than a commercial venture. But are we to assume that because Subodh was connected with both, and because his connection with one seems suspicious, therefore the other was also of a revolutionary character? In the search of his house in Wellington Square, on the 10th May, very little of a compromising nature was found The most suspicious of them is Ex.1, 111. If this corresponds to the subscription shown in Ex. 1,247, a subscription book of the Yugantar, it does not necessarily follow that Subodh was concerned in the Yugantar. He is an enormously wealthy man and may have given a subscription to a paper which at that time had already been started a month. At his Benares house nothing much was found. Assuming that the mysterious telegram "For me thou are not arrested" refers to Arabindo, there is nothing surprising in a telegram being sent to him, whether as a friend of Arabindo's or a person interested in the Bande Mataram paper.

The following letter written by Babu Arabindo Ghose from his residence, in 6, College Square, on May 14th, was published in Yesterday's issue of the Bengalee :-

Sir, will you kindly allow me to express through your columns my deep sense of gratitude to all who have helped me in my hour of trial? of the innumerable friends, known and unknown, who have contributed each his might to swell my defence fund it is impossible for me now even to learn the names, and I must ask them to accept this public expression of my feeling in place of a private expression of gratitude. Since my acquittal many telegrams and letters of congratulation have reached me, and they are too numerous for me to reply to them individually. The love which my

countrymen have heaped on me in return for the little I have been able to do for them amply repays any apparent trouble or misfortune, my public activity may have brought upon me. I attribute my escape to human agency, but first of all to the protection of the Mother of us all, who has never been absent from me, but always held me in Her arms and Shielded me from grief and disaster, and secondly, to the prayers of thousands which have been going up to Her on my behalf ever since I was arrested. If it is the love of my country which led me into danger, it is also the love of my countrymen which has brought me safe through it.

01-06-1909

May 14, 1909

“LOFSHI”

Mr. Aurobindo Ghose

Interviewed

His Prison Experiences

Samsul's Serman

The Solitary Cell

“The Lofshi”

The Cup of all work

A representative of the Sanjibani interviewed Mr. Aurobindo Ghosh and succeeded in getting from him an account of his experiences since his arrest, describing the treatment that was accorded to him by the police-all throughout his incarceration. We publish below a faithful English translation of interview published in the Sanjibani in Bengali.

Since his acquittal and discharge, Mr. Aurobindo Ghose has been putting up in the house of his uncle Babu Krishna Kumar Mitter at 6, College Square. People from various places are calling at the house with the eager desire of seeing him. Aurobindo is never physically strong. He has, besides suffered incarceration for a year. Just a week ago, he suffered from a severe attack of fever. There is, moreover, the fear of his youngest brother's imminent tragic end. Still he is always accessible, Bengali and Punjabis, old or young, rich or poor, even the lame and the cripple amongst, the street-

beggars—whoever are coming to him he is seeing them and answering questions of one and all, quite freely and in his usual simplicity of manners.

His country men are anxious to know his prison-experiences. Meanwhile reporters of some Anglo-Indian papers interviewed him and asked various questions. But Mr. Aurobindo is not a man of many words. This is why no paper has as yet been able to publish his prison experiences.

His arrest

We first of all raised the question of his arrest. We asked “were you able to know that you would be arrested or the police would enter your house?

No, I knew nothing of it either, there was no cause of suspicion at all.

Were you asleep when the police called out?

Yes, my sister woke me up.

You did not say anything when the police came to arrest you?

Yes, I said something. I had some bandying of words with Superintendent Creagan. After that and at his words hand-cuffs were put on my hands and the rope was tied round my waist. In half an hour the hand-cuffs were taken off. When I had come up to the gate, I saw Bhupen Babu and Meshomahashoy, i.e. Babu Krishna Kumar Mitter. Meshomahashoy asked “why have they arrested you?” I said, “I don’t know, they have shown me only the search warrant”. He asked Benode Gupta about the hand-cuffing where upon Gupta said, “I have no fault in this”. Inspector Gupta treated me well.

Where were you taken to from your house ?

Benode Gupta took myself and Sainen in a gharry, to the thana. There is bathed and took some refreshments. Two hours after that we were taken from Lal Bazar to Royd Street. The whole night was spent there.

Religious Serman From Police

Did not the detectives try to make you confess?

Yes, I just remember Samsal Alam inflicted upon me a Serman on religion.

What’s the sermon like?

I don’t remember the whole of the Sermon. I clearly remember 3 things. The first is; “Everyone ought to keep to his own religion. The second thing is an exposition of the philological proposition that the “omg” of the Hindus

was the same as the “Olom” of the Koran. If the “Oo” La in “alom” is made (oo), the word becomes “aoom” i.e., Om (om). The third thing is an attempt on the part of Samsul Alam to demonstratory self-respect.

What is it?

Samsul Alam told me “My belief is that men Bepin Pal and Aurobindo Ghose will never disclaim whatever they have done; they must speak that out before the public.

You must have taken the Sermon in Silence ?

(Smiling) of course,

In the Lock-UP

I was in the lock-up that night. The next day i.e. the Sunday was also Spent there, I had Khichuri in the morning Rice and dal (Pulse) were boiled together. That is why I must say Khichuri, I had muri (fried rice) in the afternoon. There was no arrangement for bathing. So practically I had neither bath nor dinner. Here I should mention one fact. A Sergeant used to give me a share of his tea and bread.

Both Sailen and Abhinash were with you until now?

We were at first in the same room. But the Police Commissioner came afterwards and gave the order that I should be kept Solitary.

Mr. HALLIDAY AND AUROBINDO

Had you anything else with the Police Commissioner?

Yes, just as I was brought before Mr. Halliday immediately after the search, he said, “Are you not ashamed of your share in this dastardly crime ? I said, “What right have you to assume; that I have any share in it ?”

Mr. Halliday then said, - “I don’t assume I know”.

To this I said – “I don’t know what you imagine, you know. I deny all connection.

On Monday, we were again taken to the Police Commissioner. We said nothing there. We were taken before Mr. Thornhill on Tuesday; from there we were sent to the Alipore Court. There under order of the Magistrate, we were taken to the Alipore Jail where the actual prison life began.

Were you treated in the jail as political prisoners?

No, they used to keep us in solitary cells. They kept me in a Secluded Cell.

Part VI: The Defence, Closing Arguments and Verdict

What is a Solitary Cell like?

It is a small room with no windows, but iron bars in the front.

When did you first meet Barin and others?

I had not interview with them before we were brought before the Magistrate.

Did you know that they were inside the jail?

Yes, I came to know it. But I know nothing further because it was ruled that the warder and others should not speak with us. Even the higher officer of the jail could not tell us anything beyond what they had to say on account of urgent official business.

What were the arrangements for year diet at Alipore?

Rice and gruel in the morning. This is called “Lofshi”, “nofshi” or something like that what does it mean ?.

It means nothing but rice and gruel simple. But there were three kinds of “Lofshi” of the first day, rice and gruel, even without salt. The next day there was something sweet. On the 3rd day, a sort of Khichuri and gruel. At noon, we had very course and unrefined rice boiled, a perfectly tasteless. Stew of dal (pulse) and some pot herb, we need to find a sufficient quantity of grit, husk, brain and hair mixed with the rice and various things of this sort and with the pot herb we used to have grass, dried leaves of trees and many other things –in fact, it was an awful dish.

Was the diet in a sufficient quantity?

Of course, it was sufficient for me. But what of that – what use in quantity? It was absolutely inedible.

What were the utensils you had to eat from?

A plate like an iron shanki and a cup. This cup is a valuable article. To drink, to bathe, to use in the privy—all these functions we had to perform with this cup. We had no food in the afternoon. At 5 in the evening the same rice and dal (pulse).

What was your dress like?

On the first day they put the jail dress on us and took away our own clothes to disinfect. After this they allowed us to put on our own clothes. Clothes used to go from outside.

Arrangements for bathing?

Part VI: The Defence, Closing Arguments and Verdict

A bucket full of water in all. We had to bathe, wash the eating utensils – everything with it. So, you can easily form an idea of the washing.

In the solitary cell. I had to spend 11/2 months in this condition. I had to keep inside the cell always. They did not even allow to read any books. Our sleep used to be broken when guards changed three or four times at night. They would not leave us until after shouting they roused us from sleep. This being done three or four times. We could see no more, sometimes after the Doctor came and gave directions and we were allowed to walk twice during day time in front of the cell.

Eight or ten days after this, books were allowed in. I wanted the Geeta and the Upanishad from home, and they were given to me. But they gave no light at night. So, I could not read. Two coarse blankets were allowed for the bed, and we had to lie on the blankets spread on the floor.

Did the jail – officer ill treat you?

No, they treated me very well.

You had no apportioned work to do?

No.

How did you spend your time?

In reading and meditation.

May 14, 1909

MR. AUROBINDO GHOSE HIS JAIL EXPERIENCE

The “Sanjibani” publishes the first instalment of the interview it had with Mr. Aurobindo Ghose about his arrest, “hajrat” and jail experiences. After dealing the circumstances under which his arrest was effected. Mr. Ghose gives the following conversation he had with Mr. Halliday: -

Are you not ashamed of your share in this dastardly crime? What right have you to assume that I have any share in it?

I don’t assume – I know –I don’t know what you imagine you know. I deny all connection.

The solitary cell is thus described:

It is a small room with no windows excepting iron nails in front. He had to live there for one month and a half being confined there always. No

books were allowed. The prison guard used to change three or four times every night and as the time of each change, the guard could make him up. So there was interruption in sleep. Sometime after at the instance of the Jail medical officer he was allowed to stroll in front of the cell. After 8 or 10 days books were allowed.

As for prison daily Mr. Ghose has the following:

At 8 O'clock in the morning rice and gruel used to be given. On the first day, only rice and gruel and something sweet. On the third day, gruel and a sort of hotchpotch dish. There used to some greens along with gruel and rice but among greens were to be found pebbles hair and dust. The rice would always be coarse. Mr. Ghose has a word of acknowledgment with regard to the country of a police. Seargeant who used to give him tea and bread from his own table.

May 15, 1909

A SPLENDID PIECE OF WRITING

Mr. Arabindo Ghose intends residing in Calcutta for at least a year, during which, it is reported, he will see to the publishing of an English translation of the Upanishad and a few other dramas by himself, on Saturday last, he was interviewed by Mr. Surendra Nath Banerji and Mr. R.D. Mehta.

In the course of his able lengthy judgment Mr. Beachcroft said as follows with regard to Arabindo Ghose his Doctrines and Ideals.

I now come to the case of Arabindo Ghose, the most important accused in the case. He is the accused whom, more than any others, the prosecution are anxious to have convicted, and, but for his presence in the dock there is no doubt this case would have been finished long ago. It is partly for that reason that I have left his case to the last of all and partly because the case against him, depends to a very great extent, in fact almost entirely upon his association with other accused persons.

Before dealing with the evidence against him, I shall put as shortly as possible the ideal which his counsel claims that he has always set before himself. It is the case for the prosecution, as well as of the defence, that he is of a very religious nature; in fact, counsel for the crown takes the line that his religious ideas, combined with a desire for independence for India, have turned him into a fanatic. His doctrines are not those of passive resistance,

but of the realization of salvation by suffering. If the law is unjust, don't obey it, and take the consequences. Do not be violent, but if the law is unjust you are not morally bound to obey it: refuse to obey it and suffer. He has been saying to the people "you are not cowards believe in yourselves and attain salvation, not by assistance from outside, but through yourselves". And this, Mr. Dass says is the key of his case.

In dealing with the case of this accused, I propose to take the evidence in Seven groups:

Letters that passed between Arabindo and his wife.

Letters between Arabindo and other persons

Arabindo's speeches

His writings

Letters between other persons

Entries in documents

Fact, whether depending on oral evidence or deductible from documents. Finally, I shall deal with certain important documents which require consideration by themselves.

In the first group there are three letters of 1902, none of which is important.

In Arabindo's speeches there is not much importance. The whole of this evidence might very well have been omitted, as it proved nothing beyond the fact that he was received with acclamation wherever he went, a fact which the defence have never attempted to deny. So far as the speeches go, they help the defence more than the prosecution. He appears to have spoken in support of Swadeshi, and said: Now is the time when the brain is to be prepared for deciding plans, the body for working hand, and the hand for fighting for the country's cause. The speech is compressed into very small compass, and it would not be right to lay much stress on an isolated phrase in a speech, very scanty reported, and while it must not be forgotten that the effect on his hearers might not be that which he himself intended, we must also not lose sight of the fact that the words do not accord with usual tone of the "Bande Mataram".

His writings are more important. I do not propose to refer to his writings in the Bande Mataram, but to the two documents found in his house. They appear to be articles written for some paper or review. After quoting from

the first of the articles his honour went on to say: The argument of the whole article, is shortly this:

“To drive out that which is evil; violence is justifiable. We don’t have the English but we object to their exploiting the country, for the interests of the two nations must be different, and we can stop that exploitation by boycott. Boycott is not morally wrong for the ends at which it aims are the interests of the people. And that being so, we would be morally justified in using force; if we were strong enough to do so. As a mere piece of philosophic writing there is no special harm in this. The danger is the state of feeling in country at the time, and the suggestion that violence justifiable if the nation wishes for a particular thing. The question who is to decide what the best interests of the nation is left to the reader to come to the conclusion that those who can make their voices heard most are to decide what are the interests of the nation.

The other is a more extra ordinary article. I shall not quote from it as the omission of any sentence would affect the whole. The gist of it is that the object of the nationalists is to build up a nation. The nationalist has a deep respect for the law, because, without it, the nation cannot attain proper development. But the law must be in accordance with the wish of the nation. If it is not, it is utilitarian, and not moral, and if immoral it should be broken. The nationalist is not afraid of anarchy and suffering; he welcomes them if the result is the building up of the nation. Mr. Dass argues that the real point of the passage dealing with anarchy and suffering lies in the three questions which the Nationalists puts to himself with regard to the methods:

Whether it is effective

Is it consistent with the traditions of the people;

Is it indicative of national strength? But he admits that Arabindo’s views are that if violence answers those tests it is the method to be adopted; that when strong enough to fight; the nationalist will fight, but at present he must merely disobey the law. If he does, he must suffer. He puts this supposition; suppose the people refuse to pay taxes their land would be seized and put up for sale. No one would buy and then shooting would begin to compel them to pay taxes, and that would be the suffering contemplated. One cannot but regard that Mr. Dass should attribute such a character to the British race. He forgets the intermediate stage, that if shooting began naturally rioting would have begun previously. And that rioting would be

the inevitable result of fields lying favour. And who would be responsible for that intermediate stage?

Mr. Dass also argues that the idea is the same that has been elaborated by European civilisations, that a Government cannot exist against the will of the people, and says that that has been the explanation of all the revolutions in Europe. The difference is that in Europe, rulers and ruled have been of the same race. Here they are not.

As an essay this article is a splendid piece of writing. The danger lies in the effect that it might have on an ill-balanced and impressionable mind. It is argued that this is probably the reason why it was not published. The fact that neither of these articles was published is again a point in favour of Arabindo, for, if a philosophic reflection may show the trend of a man's mind it very much affects the question of whether he is a conspirator or not, if he does not publish writings which, while doing no harm to a careful reader, might be misrepresented by those of a less mature understanding.

Referring to the "Sweets" letter, the judgment said the suggestion of prosecution was that "Sweet" meant bombs and the "bridegroom" meant Mr. Kingsford, and that not an unmotivated suggestion in view of other exhibits in which Mr. Kingsford, apparently was spoken of as the bridegroom. Another exhibit in which marriage expenditure was put at Rs.52, lent colour to the suggestion. The suggestion was that Barindra, elated with the success achieved at the Congress, had sent to Arabindo this letter saying that they must have "Sweet" all over the country, and the finding of this letter in Arabindo's house was cited as an evidence of the fact that it had been so sent to him. For myself, I cannot understand Barin signing his name in full in a letter to his brother Arabindo. I think it is highly improper that Barin would rise to Arabindo in his way, especially when it is remembered that both the brothers were at Surat at that time.

In dealing with this case generally I have endeavoured to work on broadlines rather than elaborate petty-details, which would have confused the real issue in a judgment which has already grown to excessive length. I have not, in dealing with Arabindo's case, referred to the Midnapur incident nor to his connection with the fund for the support of Basanta's family, during Basanta's imprisonment, for these do not affect the main issue. One word with reference to his connection with the meeting to welcome Bepin Chandra Pal on his release from jail. Whether his views agree with Bepin's or not, there is nothing calling for comment in the fact that he joined in

welcoming a man imprisoned for refusing to give evidence in a case in which Arabindo was accused.

May 19, 1909

MR. AUROBINDO GHOSE

(From our own Correspondent)

At a Bombay National Union meeting held under the presidency of Mr. Rahimullah Khan, the following resolution was passed. That this meeting of the members of the Bombay National Union rejoices at the honourable acquittal, after a prolonged trial; of Mr. Aurobindo Ghose. It also desires to assure that gentleman that it never for a moment entertained any doubt about his innocence and to tender to him the deep sympathy for the suffering he, has undergone for the sake of his country and prays for many a year to come to serve his country as heretofore.

May 19, 1909

MR. AUROBINDO GHOSE

An Acknowledgment

Mr. Aurobindo Ghose writes to an India Contemporary: Will you kindly allow me to express through your columns my deep sense of gratitude to all who have helped me in my hour of trial? Of the innumerable friends, known and unknown, who have contributed each his might to swell my defence fund it is impossible for me now even to learn the names, and I must ask them to accept this public expression of my feeling in place of a private gratitude. Since my acquittal many telegrams and letters of congratulation have reached me, and they are too numerous for me to reply to them individually. The love which my countrymen have heaped on me in return for the little I have been able to do for them, amply repays any apparent trouble of misfortune my public activity may have brought upon one. I attribute my escape to no human agency, but first of all to the protection of the Mother of us all who has never been absent from me but always held me in her arms and shielded me from grief and disaster, and secondarily to the prayers of thousands which have been going up to Her on

my behalf ever since I was arrested. If it is the love of my country which led me into danger, it is also the love of my countrymen which has brought me safe through it.

May 20, 1909

HIS PRISON EXPERIENCES

Alipore Bomb Case

Full Text of the Judgement

Aurobindo Ghose

I now come to the case of Aurobindo Ghose, the most important accused in the case. He is the accused, whom more than any other the prosecution is anxious to have convicted and but for his presence in the dock there is no doubt that the case would have been finished long ago. It is partly for that reason that I have left his case till last. Of all and partly because the case against him depends to a very great extent, in fact almost entirely, upon association with other accused persons. Before dealing with the evidence against him I shall put as shortly as possible the ideal which his Counsel thinks that he has always set before himself. It is this case for the prosecution as well as for the defence that he is of a very religious nature. In fact Counsel for the crowd takes the line that his religious ideas combined with a desire for independence for India have turned him into a fanatic.

His Counsel argued that he is a Vedantist and that he has published the doctrines of Vedantism to mould his people that as the doctrines of Vedantism applied to the individual into look for the Godhead within one self and to visualize what is best within oneself, so in the case of a nation, it can only grow by realizing what is best within itself, that the

foreigner can give it that Salvation, which it can only attain by methods indigenous to the country. His doctrine is not those of passive resistance, but of the realization of salvation by suffering is unjust, don't obey it, and quences. Do not be violent.....is unjust. You are not bound it, refuse it and suffering.....saying to the people, you.....in yourselves and not by assistance from on.....yourselves. And this is key of his case.

Part VI: The Defence, Closing Arguments and Verdict

A written statement accused to which it is.....refer at length but I am because Counsel for grant deal of time in the accused had made.....in fact he now where did Consumption which he made.....says that he had nothing.....the second is that he know Abhinash before.....case in setting up a house.....the first assumption that Aurobindo says.....no part in the politics.....and to the second I of the written statement.....justification at all for

In dealing with

Letters passed between group and his wife.

Letters between Aurobindo and other persons

Aurobindo's speeches

His writings

Letters between other persons

Entries in documents

Facts, whether depending on oral evidence or deductible from documents.

Finally, I shall deal with certain important documents which require consideration by themselves.

In the first group there are 3 letters of 1902 more of which is important. There are no more letters till 1905, then we have of. The earliest is date in Ex. 286, 1 and 2 a long letter from Aurobindo to his wife relied on by the prosecution on account of a few phrases in it and by the defence as a whole, as setting on the principles which governing life.

He points out that his views and mental attitudes are different from those of the people of this country and goes on to mean that an extra ordinary man is generally looked upon as either great or mad; and then says that he had got three ideas, which he characterises as mad, in what is doubtless a play on the word need in the earliest part of the letter. The first idea is that gifts given by God should be used in the service of God and he refers more particularly to their use in works of charity. The second idea is that he is realizing the teachings of Hindu religion and feeling God within himself. The third idea is that in the one in which occur the passages on which the precaution lays straight "I know I have the strength to deliver this faith in nation. I may not have bodily strength, but I am not going to fight with

sword or gun but with the power of knowledge.” In the first paragraph but one of the letters of deliverances of the country. And in the last paragraph he speaks of all this as a secret.

Mr. Das argues that the 3rd item is drawn from Vedantism. The idea is that the whole world in divinity. If you cannot see that, it is maya or illusion. The country should not be regarded as so many rivers, fields etc., but as a manifestation of the divinity. And if that be the true views of the passage it is only natural that he should speak of removing anything which stands in the way of that ideal.

Taking the letter as a whole it is a discussion with his wife, asking her whether she is going to follow, the Hindu religion, which is a big religion, which is a big religion for some other. He points out that she has been brought up in Brahman school, but as a Hindu none the less, will she be a help to him in big religion, or will she follow foreign ideas? And as regards keeping the matter a secret. We find a reference to the same idea in the morel precepts in Biren Sen’s book, do not disclose the principles of your religious faith.

If we start with the knowledge that the writer of this letter is a conspirator. We can find passenger in it, that are suspicious, viewing it in an unprejudiced way there is nothing in it that really calls for explanation.

May 21, 1909

Mr. AUROBINDO GHOSE INTERVIEWED

The “Sanjibani” publishes another instalment of the interview of its representative with Mr. Aurobindo Ghose. We give below an English translation of the same:

IN Mr. BIRLEY’S COURT

Representative – So you spent nearly a month and a half in this way in solitary imprisonment till the 18th May when your case came on for hearing before Mr. Birley.

Mr. Aurobindo – Yes

You had to keep standing the whole day in Court, from day to day?

Yes, that was the arrangement at the beginning. But the case went on dragging its weary length, it was physically impossible to keep standing and as days went on, we used to sit down every now and then. But we were

made to stand up again whenever the Court could hear us talking. We used to read at this time—Some Bankim Babu's novels others Vivekananda's works and some other the Gita or the Upanishad. But this did not last long, for reading was soon prohibited by order of Mr. Birley.

When the Court rose for lunch you used to get an opportunity for talking to each other?

Yes.

What did you do then?

Ullaskar, Hem Das and others used to enlighten us with their entertaining witticisms was it not rather unnatural that with such serious charges against them they could afford to indulge in witticisms?

As far as they were concerned that was not quite unnatural. None of them would bother himself in the least as to the result of the case.

What do you mean? I mean to say that everybody was under the impression that guilty or not guilty he was sure to be punished.

Is it a fact that Kunjalal Saha cried, as reported in newspaper?

No: That is a lie. None cried at all. I did not see anybody cry or even look sorry. Kunjalal suffered for some days from a sort of pain in the stomach, it may be that newspapers reporters came to their conclusion from his uneasy expression of his feature.

You said about entertaining witticisms of Hum Das, Ullaskar and others; will you say what these were like?

Well, some of the witnesses spoke bad English, others pronunciation was very defective while some others made strange gestures. Ullaskar made excellent caricatures of all this—so true and life like that it was difficult to restrain loud laughter. Hem Das, Upendra and others used to tell various amusing stories. Indeed, we were into a manner made to forget our real position as prisoners these various entertainments.

Contemplation and Amusement

Were there any changes since solitary confinement ceased? We were removed to another place. We used to live together in three or four large rooms. Barin, Bibhuti, Bejoy, Naren Baksi, Kunjalal and some others and myself used to live in one room. In another there were Hem Das, Upen Bannerjee and others--- in this room they used to spend their days and nights

Part VI: The Defence, Closing Arguments and Verdict

in amusements and play. In another room there were Naren Gossain, Debabrata and perhaps Hrishikesh also.

Then one room was the room of contemplation and the other was the room of amusements. But what about the third room?

Debabrata and Hrishikesh used to be engaged in performing spiritual practices while Naren Gossain spent his time in conversation and song. Naren Gossain could sing well. After a few days we all were kept in one large room.

What about your bath and food, even then that Lafsi?

Yes, there was a hydrant nearby and consequently good, bathing accommodation. The food was nearly as before only those who were ill or weak used to get hospital food.

What was that hospital food like?

I was allowed hospital food, dal, vegetable, fish curry, good rice and occasionally some milk.

Then Lafsi, for those who were not ill or weak?

Yes.

Was the food sufficient?

I can't say for all.

You used to get something from outside.

Yes, we used to get ghee on Sundays for a week's consumption. We also used to get fruits and sweets from friends.

How did you like these days?

Not very uncomfortable, there were various amusements and diversions every day. Ullaskar was a good ventriloquist. He also used to reproduce rural songs, orator's speeches and all this was very enlivening. Moreover there was a sort of a small library. Some spent their time in contemplation, some in study and some in amusements. Some also participated in all. In short, we were not very uncomfortable in those days.

But all this changed after the murder of Naren Gossain? -----Yes.

Narren Gossain

Now as to Narren Gossain how did he conduct himself in hajat?

Part VI: The Defence, Closing Arguments and Verdict

At first, he was very cheerful and hearty but he soon broke down. At first, he used to take part in amusement and gradually a change came over him.

Who induced him to become an approver, his father or the police?

I can't say exactly. Sometimes after he said that his father and a Muktear, persuaded him to believe that he could save himself by becoming an approver.

But, when he gave evidence in court, his father expressed considerable surprise and exclaimed—what is all this, that is he saying ? Well, did any of you know beforehand that Gossain would become an approver?

Yes, Gossain once told me – “Police is persuading me to become an approver and in order to lead them astray. I have made a false statement regarding a well-known gentleman.” Subsequently he told one or two of us that he would become an approver and would say what the police wishes. This made all of us think that Gossain would become an approver. Gossain asked many of us for information and some of us told him many lies in order to lead him astray. Subsequently Gossain made these false statements in Court.

Did he then say anything to you about the false statements which he subsequently made in Court regarding yourself?

Yes, he said to one – “I had no desire to implicate Aurobindo Babu but I would be saved without implicating him, and therefore I have also implicated him.

He did not use to come to you often after becoming an approver?

On the day he gave evidence as an approver he was removed to the European Ward.

Gossain's Murder

Can you say anything about the Gossain's murder?

We were in the hall. All of a sudden, we heard that there was a golmaal in the direction of the hospital. We saw people running to and fro. Soon after there was a ringing of the alarm bell to proclaim that something serious has happened. Immediately after we heard of the murder of Naren Gossain.

Is it not, rather unnatural that when Naren Gossain lived with others he used to make those false statements to the police and at the same time to tell

others that he was making those statements? was he not in fear of danger in consequence there of ?

Naren Gossain believed that nobody would be able to do him the least harm. He used to say that he would be protected by European guards by order of Government and that he would be sent to England after the termination of the case.

Solitary Confinement Again

What happened after Gossain's murder?

In half an hour's time the jail authorities came to our hall and sent us away. They made a thorough search, and we were deprived of everything excepting our wearing clothes. A few days after solitary confinement again became our lot. We were all kept separate, and everything went on as at the beginning.

And the treatment towards you became harsher than before?

Of course, it was very very harsh. We were guarded by armed Gordan Highlanders. I have heard they were ordered to shoot anybody who would try to escape or make any disturbance. All articles from outside were prohibited; even friends were interdicted, without Magistrate's permission. Those who were ill would get no treatment. Arrangements as to bath and food were made similar to those at the beginning; we were not allowed to -----one another; -- not even to jail employees to speak only one or two of us could get any books. Those only who were engaged in spiritual exercises did not fee all this much but to all others this month was a month of great suffering. The Court was then closed. We met again after the re-opening of the court but since then we all along were kept in solitary cells.

May 21, 1909

AUROBINDO GHOSH

Alipore Bomb Case

(continued from our yesterday's issue)

The morality of the Kshatriya justifies violence in times of war, and boycott is a war. Nobody blames the American for throwing British tea into Boston harbour, nor can anybody blame similar notion in India on moral grounds. It is reprehensible from the point of view of law of social peace

and order, not political morality. “But then he says it” (i.e. violence) has been cache wed by us because it is unwise and carried the battle on to a ground where we care comparatively weak, from a ground where we are strong”. Again, he says “aggression is unjust only when unprovoked, violence unrighteous when used, what only or for righteous ends”.

The argument of the whole article shortly is this – “to drive out that which is avail-violence is justifiable. We don’t hate the English, but we object to their exploiting the court for the interacts of the two nations must be different and we can stop that exploitation by boycott. It is not morally wrong for the ends at which it aims are the earnest of the people. And that being so we should be morally justified in using force, if we were strong enough to do so”.

As a mere piece of philosophic writing there is no special harm in his. The danger is the state of feeling in country at the time and the suggestion that violence (4) is justifiable. If the nation wishes for a particular thing; the fact that in the circumstance the nation (4) should not use violence is relegated to the back ground equally so the question who is to decide what are the best interests of the nation. It is left for the reader to come to the conclusion that those who can make their violence heard most are to decide what are the interests of the nation and impost on the inarticulate masses a tyranny far worse than that which they themselves condemn.

Ex.289-9 is a still more extra-ordinary articles. I shall not quote 4 from it is the omission of any sentences would affect the whole. The gist of it is that the objects of the nationalist is to build up the nation. The nationalist has a deep respect for the law, because without it, the nation cannot attain proper development, but the law must be in accordance with the wish of the nation. If it is not, it is illitarian and not moral. And if immoral it should be broken. The nationalist is not afraid of anarchy and suffering. He welcomes than if the result is the building up of the nation.

Mr. Das argues that the real point of the (4) passage dealing with anarchy and suffering lies in the three questions which the nationalist put to himself with regard to a method,

Whether it is effective,

Is it consistent with the traditions of the people?

Is it educative of national strength and he admits that Aurobindo’s views are that if violence anticipates those tents it is a method to be adopted that when strong enough to fight the nationalist still fight but at present, he must

merely disobey, the law if he thinks it wrong and suffer. He puts the supposition, supposed the people refused to pay taxes their lands would be seized and put up to the sale. No one would try when shooting by the English would being to compel them to pay taxes and that would be the suffering commercial contemplated. One cannot but regard that Mr. Das should attribute such a character and the British race; he forgets the intermediate stage and that shooting would not being till rioting would be the inevitable result of fields lying fallow and the means of sustenance gone; and who would be responsible for the intermediate stage.

Mr. Das also argues that the idea is the same that has been elaborated by the European philosophers, that Government cannot exist against the will of the people, and that fact has been the explanation of all revolutions in Europe. The difference is that in Europe rulers and the ruled have been of the same race, here they are not.

As an essay, this article is a splendid piece of writing. The danger lies in the affect that it might have on an ill balanced and impressionable mind. And it is arguing that is perhaps the reason why it was not published. The fact that neither of the articles published is again a point, in Aurobindo's favour for though philosophic reflections may show the trend of a man's mind it very much affects the question of whether he is a conspirator or not, if he does not publish writing which doing no harm to a careful reader might be misinterpreted by those of less mature understanding.

Mr. Norton lays great stress on the passage where he refers to the other paper including the Jugantar and Sandhya, wrongly. I think as the next sentence shows the writer says the methods advocated are different, though all have the same idea, and it is conceded that there is no harm in independence as an ideal, the offence lies in the methods by which it is sought to be attained.

Ex. 292-8 is a violent piece of writing, written apparently on the partition day. It is however, not Aurobindo's but is in a woman's hand by the same hand apparently as that which wrote the two accounts, Ex.287-1 and 292-9. Aurobindo's name on both these accounts, they appear to be for the supply of bazar articles to his mother at Rohini. It would be rather farfetched to say that the contents of every piece of paper left by Aurobindo reflected his own ideas. In this paper what is written by his sister, must be remembered that she was living with him.

The next class of evidence is letters passing between other persons. Ex. 182 is a letter from Ram Chandra Prabhu to Upen. The point about this is that it is addressed to 23, Scott's Lane. In fact, there is nothing to show that Upen ever lived at No:23, and the question is why should Ram Chandra address a letter to him there. The letter is in answer to one from Upen and is with reference to the visit of Sishir and Hemendra to Bombay. From the letter one can gather that Upen had written about them to Ram Chandra and presumably the answer is addressed to No: 23. Upen must have written from there. Now with reference to all connection of conspirators with No:23, we must remember that Abhinash also lived there. So, the visit of persons there as well as the addressing of letters, those are always open to the explanation that Abhinash was the attraction or intermediary. It is quite possible that at the time of writing, sometime in

April, Upen had given this address, not writing that, letters should be brought to the garden. At any rate in Ex. CVI – Ram Chandra to Rishikesh. We have indications that Ram Chandra did not know where Upen was. In this letter there is a refer on to Aurobindo, Satish Chandra speaks of him as “a simple childlike country son. I with a burning with a true pride; passionate enthusiasm, such as I have rarely seen”. Then he speaks of Babu and says, “He asked him to go over to Bengal and join them in their work.” The sentence is upon to two corrections. Then might refer to Barin and Aurobindo as having a work in which both were interested. It might refer merely to Barin and him partly without having reference to Aurobindo. I have already referred to Ram Chandra and the fact that his name and address is also found in the garden.

In Ex. OXVII

EX 385-2 is a letter on which the prosecution has much stress. It is the letter from Gotin to “brother doctor” found at No: 15. It is written on 24th April 1908. The writer says “I went to the house No. 23 at 3 pm. On Wednesday and I came to understand from Karta that you had left the place that very day at that very time after taking your meals there; when I asked Karta about Barin he said to one that he is in Calcutta but the address of both him and you were unknowable to him. Thank you that you have set up such a Karta (sarcastic). The prosecution suggests that the house in two 23, Scott's Lane and that Karta means Aurobindo and as I pointed out before that “brother doctor” in and Upen.

In the defence it is suggested that there was a doctor living at No:15 just before it was then by the conspirators (are witness No:418) and the letter may be one written to the firmer tenant. It is also suggested that No: 23 may refer to 23, Sib Narain Das Lane.

There can be certainty rite what are the reference in this letter. We don't know who Gobin is, but the fact of the letter being found at No:15, that Barin is mentioned in it and 23, Scott's Lane being a place frequently visited by the conspirators, suggest that 23, Scott's Lane is meant, and that enquiry for Barin from Karta at 23, suggests Aurobindo. It would not be Abhinash for in the scheme of the conspiracy it is hardly likely that Abhinash should be at the head. Ex.1380 is the telegram asking for the key signed Birkumar 23, Scott's Lane. The only point against Aurobindo is the address given.

Ex. 1381 in a telegram from one Sudhir 19, ChokuKhansama's Lane. The object is to correct Aurobindo with accused Sudhir through the house. Sudhir's brother is the name intact written by Sudhir there is no reason to think that it is not correct. No: 19 is not the name as No:193 though premises No: 19.3 is probably a portion of what was at so much time or other No: 19. There is nothing in the telegram itself.

These two documents do not properly come under this sub-division of the violence, they do not mention Aurobindo either by name or by implication.

Ex. 992 I have already referred to it suggests some connection between Aurobindo and the Midnapur Chatra Bhandar.

Ex.774 is the letter by accused Sudhir to Upen at Sil's Lodge of 11th March. It is short; "arrived safe, Sukumar Babu is expected on the 5th or 6th Chattra explained to Bara Karta according to the order I ask you to come". In the post script there is the reference to monkey. It is suggested that Sukumar Babu is Barin and Bara Karta, Aurobindo. I have already pointed out in correction with Ex.CL filled with letters being received at the garden, that there is reason to think them, that Barin is called Sukumar. If by Sukumar in this letter Barin is meant we have the fact that in two letters, his and Ex.3252 Karta is mentioned in conjunction with Barin.

It is argued that Bara Karta cannot refer to Aurobindo because if Sudhir had seen him the unopened letter Ex.300.21 would have been banded over by Aurobindo to Sudhir instead of being carried about from November to May. But Mr. Das's own argument in connection with this letter was that Aurobindo was absent minded.

I now come to documents of other clauses said to affect Aurobindo.

Ex. 1099 is a document found at the search of the “Bande Mataram” office in July 1907.

It is Counsel’s opinion on the question as to what would be the position of the shareholders in case a prosecution was instituted against the paper for sedition. It is argued that this shows that the publication of seditious matter was contemplated. Now no seditious matter published subsequent to their opinion has been shown to me in the “Bande Mataram” and that is curious if the document indicates an intention to publish such for Counsel’s opinion favoured the view that fine was the only penalty that could be imposed on the corporation an art of course from any individual liability of the persons directly responsible.

Ex.990 is a “Yugantar”? Peon Book in which apparently Aurobindo signed for the receipt of two letters. That is worth nothing as evidence. Taken with this is the letter Ex.992 one Abhinash starting for the help to print the paper. I have referred to this before. It does not support the view that Abhinash was connected with the “Yugantar”, now taking the view that the letter was written by the accused. Abhinash and that Aurobindo was the addressee.

Ex. CLXXXIV is the Railway guide found in the garden with what puryorta to be a draft telegram from Ghose at No: 23 “Wire Charu’s address “. The prosecution suggests this is in Barin’s writing, but that Barin intended that the addressee of the telegram should understand that it was Aurobindo who wanted the information. There was no certainty who Charu was. It is suggested that it was Charu Chandra Dutt, the session Judge of Ahmedabad, and that the telegram was to be sent in connection with the visit of Sishir and Hemendra. It is possible that the prosecution suggestion may be right: it may be that Barin sent or intended to send the telegram on his own account and gave the address at 23, to avoid interception in the garden.

Ex.792.1b is a slip of paper found in a book at the search of HrishiKesh’s house, it bears the words 19.3, Chaku Khansama’s Lane, Mirzapur, 4.10.7. We know Abhinash had this house about this time. With reference to this slip of paper Kedareswar Chakrabarti, who held search says, he remembered there were two slips of paper in the book, he did not note them particularly not taking them to be of importance but he remembers such had a name on it, and he pinned them in the book. This slip was not shown to him when examined before the Magistrate, but considering the mass of

documents, dealt with this is not surprising. Here seems no reason to suppose that the paper has been introduced subsequently. Aurobindo desires knowing Hrishikesh before the case began.

Attention was drawn to certain entries in Ex. Bll-1, e.g., entries about Vibrone and Sudhir and Floritime. These entries naturally would be there if Abhinash was managing Aurobindo's household as he said Sircar is laid on one entry in particular in this book, Khoka grain late Rs.1. The importance of this in connection with 299-7, will he feel with latter.

Ex. 311-3 and 4 receipt for the rent of No:23, were found at No:48. There is nothing a surprising in this : Abhinash living in the "Navasakti" office at the time of the arrest. The receipt doesn't prove connection with the "Navasakti" office, though they know connection with Abhinash.

Ex. 315.7 is a receipt to the whole of the premises No:43 for Falgum, the rest paid by Satyanaranjan the son of Manoranjan, and it is argued that as there was no division of the premises then there was none when Abhinash went to live there. We don't know in what terms the house was occupied. When Aurobindo and Abhinash lived there but from the fact the previous owner of the Navasakti occupied the inner portion of the premises we cannot assure that the person who latter occupied that portion was in fact intended in the Navasakti.

Ex. 311.2 suggests that Aurobindo was connected with the Navasakti. There is a list of rules providing that the Navasakti is to be managed by a Committee which Aurobindo is to nominate. It may be list Manoranjan was trying to convert the paper into a country and was putting this forth or least attraction. But the importance of the Exhibit so far, as regards Aurobindo lies in the supposition list, this Navasakti was a revolutionary paper. No doubt there was a good perspective of its bad printings when it felt into the hands of Abhinash, but we do not know when this scheme was drawn up, that half the income was to be used for this country as provision which gives food for reflection in view of the similar though national liberal provision made in the Chatra Bhandar.

Ex. found in Aurobindo's room is a list of articles for physical exercises, a book by name, Human Bullet was presented to Aurobindo by a brother nationalist in appreciation of his work for nationalism in India. It is dated Tokyo 10th, April 1908. The book was found at the Bande Mataram office. How far the view of the persons not shown to be conspirators as to the nature of Aurobindo's work can be taken against Aurobindo is open to question.

It is not shown whether there is anything of a violent nature in the book beyond the title and the first picture such shown a trusting stall –a connection with a conspiracy of course anything connected with was is looked unnaturally with suspicion but in Ex. CXXXIII we find a short appreciation of the work. It is a wonderful revelation of the Japanese Point of view in regard to patriotism obedience, hereafter fellowship with those in a Subordinate position and magnanimity towards captured enemies. The horror of unorderly in curiosity minded with purpose and dignity of mind. Such a book in this case calculated to bear a somewhat sinister aspect. In view of the constant retreated in proper connection with the conspiracy to Jipin and her encounter against the Russians: the moral being success; of the last against the west.

Possibly most dangerous prove of evidence against Aurobindo that commander his head is to be found in Ex.239 in the entries under with Jan. and onward. We find 3 of which may refer to Abhinash. They –J.B. to be informed of A.G.'s movements of A.G.'s ruler to be 'go' out of him. Dir. Dirandu to be kept in the garden and Ullaskar and of A.G. and B.G. informed. If A.G. refer to Aurobindo this in thus depending on piece of evidence. Then we can say, it is not proved. The only person who could and was willing to seek is Narendra Gossain. He is dead. The other persons to be interned are Ullaskar and B.G. Evidently the prominent persons are to be informed and we have on knowledge of any other permanent persons, ingested, who bear the initials. In conjunction with B.G. they are significant.

It is suggested that if A.G. means Aurobindo, Barren may have told him they had religion organization for the purpose of concealing fact from Aurobindo. That might explain the 2nd. Entry, but what of the others two.

It is conceded that Aurobindo finally came to Calcutta from Baroda approx. the middle of 1906. His arrival was followed at a short interval by the starting of the scheme for National Education, and by the formation of the Chatra Bhandar and Bande Mataram Companies Aurobindo admits that this was co-curricular in writing the letter company, interactive went for a short time, managing Director, but he does not admit connection with the Chatra Bhandar. In this company, Suresh would be less largely interested and good distinct the case against Aurobindo riot on the connection with Subodh. Aurobindo's connection with the Chatra Bhandar certainly go beyond the beginning of his name as witness to the natures of the promoters on them. Nor is that any evidence beyond his intimacy with Subodh to

Wagg at connecting with the Chatra Bhandra, Catenejby go beyond the signing of his name as witness to the signatures of the promoters on them moral and afjaecolation. Nor are there any evidence beyond his intimacy with Subodh to suggest connection with Chatra Bhandar. Palit's account is that the prompters went to Subodh's house to have their signature saw the lesson as he was a big man and his name might attract people, and as Aurobindo happened to be there, he also signed. So far as Aurobindo is concerned this explanation may be perfectly true. A good deal of the suspicion which attracts to his signature is due to the fact that Pabitra is anxious to conceal his knowledge of this institution and that Subodh to shortly after having apparently no interest in it beyond that of a more witness because so large a shareholder.

Aurobindo's association with Subodh capable of a perfectly innocent explanation. He was much interested in National Education, a scheme in, which the prosecution admits. There was nothing of itself harmful, and we find that Subodh contributed Rs.100.000 to the establishment of the National College.

Aurobindo's connection with the garden is sought to be established by the fact that persons from the garden frequently visited No: 23, that Sailendra was more than a mere casual visitor, we have evidence of it in the post card, Exhibit No: 305.4 which was addressed to him at No. 23 item from 48 Grey Street. I have already pointed out that visits to 23 of conspirators may be explained by the fact that Abhinash was living there.

A good deal is made of the incident of 18th April when it is said that shortly after Barin and Abhinash left No:23, Aurobindo was seen to open the window. The incident is of very little important in itself but it gave rise so much cross examination intended to how that Aurobindo was not in Calcutta on the 18th having left for Kishoregunge on the previous day. And in the course two of the prosecution witnesses came forward to prove the alibi. I am not disposed to accept the evidence on this point of either of these witnesses as on was at Kishoregunge just long enough to see Aurobindo on his arrival he fixes the date by the fact that he reached the place on Friday he fixes his recollections of the fact that it was Friday, by the fact that the day before was Thursday but he did fix nothing more. There is a small place of evidence which to some extent supports the theory that Aurobindo was absent on the 18th. A postal peon who came to deliver a money order did not find him at home till the 3rd day. This does not prove

that he was absent from Calcutta, and it is unnecessary to pursue the subject further.

A piece of evidence to the affect that he was directly connected with one of the centres of conspiracy in the statement of a postman, witness no:114, that he saw Aurobindo at No: 15. He also identified Narendra Bakshi as seen there, though in the Magistrate's Court somewhat alike. But I do not believe that he saw Aurobindo there, it is impossible that a man so closely watched as Aurobindo, could have visited a place so closely watched No:15, without detection.

I now come to deal with what are the really important documents as against Aurobindo. Most important of all is Ex.295 known as the "Sweet" letter, it purports to have been written on 27th December 1907, the second day of the Congress, and runs as follows "Dear brother now is the time. Please try and make them meet for our conference. We must have sweets all over India ready made for emergencies (ref). I wait for your answer. Your affectionate Barindra Kumar Ghose. This was found in Aurobindo's room an envelope was also found with "A Ghose confidentially written on it apparently on Barin's writing. The defence say the letter is a forgery one. It is a splendid specimen of the forger's art. The suggestion of the prosecution is that "Sweets means bombs". The term would be a not unnatural one to use and in view of Ex.CL in which apparently Mr. Kingsford is spoken of as the bridegroom and the accounts in Ex.239 is which under the heading "marriage expending" is the item (Risi) Rs.52 "that being abbreviation in the vernacular for "revolver," there is reason in the suggestion. The prosecution argues that the extremely having on a victory on the first day of the Congress were so dated that Barin sent this letter to Aurobindo to have immediate action, all over the country on the time followed in the garden and No:15.

The finding of the letter in Aurobindo's house is attached. In fact, the honesty of practically every search conducted in this case has been challenged though when it came to arguing the case very little use was made by the defence Counsel of the Cross examinations of the subject of searcher. Taken on a whole the cross examination in this part of the case seemed to betray an alter want of the sense of proportion, Counsels seemed to forget that primary object of the police in making a search is so find things it is not to be constantly considering what is to meet possible suggestion that will be made later. No doubt it is desirable that the two should be as far as possible combined, but Counsel for the defence would have the second made a

Jatish. Where the finding of search is few in number it is easy while making a list on the spot to number or much everything, but when the paper found run into hundred and when the searching officer have been waiting up practically all night; it is beyond human nature for them to sit down and spend the whole day numbering and initial every document on the spot. The main thing is for them to take such steps as will stable them to any afterwards that a particular thought was found at a particular place and if they do that it should be enough for the Court, which will not start with presumption that every police officer is dishonest and that every document not marked on the spot is a subsequent interpolation. I take one instance, item No: 84 of the garden searchlist in; some books found on a shelf and in a tin box some maps and books in Bengali on modern weapon and pictures and papers. The words after “maps” look at if they have been put in after being somewhat cramped though evidently written with the same pen. I will assume that they have an explanation as simple as a large box with a number of books is found and in turning it over it is discovered that some of the books are of an important nature. The item is amplified by a description of them. There is nothing dishonest in this yet if the next item is written down before the addition, is made we get charges of dishonesty of all kinds. Probably in the stress of cross-examination the police officer may betray the true explanation and guess. In this instance nothing is gained. The findings at the garden were quite sufficient without the necessity of adding these books on modern weapon. The prosecution could have served their case touch better by putting them somewhere else, similarly because some of the list is neither on blank paper and not on printed forms we get similar suggestion ignoring the perfectly reasonable explanation that the supply of printed forms was exhausted.

Much stress is laid on the difference in the evidence of Superintendent Creagan and Inspector Radha Govinda Kundu and Benode Gupta in regard to the examination of documents from 48, Grey Street as affecting the “Sweets” letter. The examination was conducted by Denham at 25, Royd Street, and some including the letter in question, were abominated and taken by him to his house. He says, he was present at the examination of the documents that day.

Radha Gobinda says that the persons present at the examination were Mr. Gupta, and himself, of one else was ever present. The documents were brought bundle by bundle from Park Street and taken back after examination.

Gupta's evidence is confusing. He first appears of Creagan having brought the documents on the 4th and 5th then after being questioned about the examination of them, he says "I kept these documents from 48, Grey Street, after they came to Royd Street in my custody". Later he speaks of returning documents in Creagan for prosecution in the Court. In cross-examination, on the first day he said, it would not be true to my knowledge to say that Creagan kept all the documents found at No: 48, till the fifth day in his house. I don't think it is correct to say that he brought them to Royd Street on the 11th May and some were I examined and taken back to his house. "1. 20th the second day of cross examination he stated that Creagan took back the documents, which were examined the first day, and said he never charged on any of them before that day.

Reading his evidence in chief one would naturally imagine that he had had charge of the documents from the 4th day till they were returned to Creagan finally for production before that Magistrate. It is to be noticed however, that he does not specifically say where they were between the 4th or 5th and the day they were first examined, nor was he asked. With regard to the statements but i.e., in cross examination the first day, the first of all place impression is that he was giving a different supported version from Creagan. I think the key is on the difference lies in the introduction of the deliver address 11th May. He is first asked whether home till it is correct that Creagan kept the documents he was in his house till the 11th May he says not necessary. The next question is one of Mr. Das's question postman ion questions involving 3 points he was of fact

Whether Creagan brought documents on 11th May

Whether some were examined

Whether that examined were at No: were taken back.

The witness says No. Now it is quite obvious that to him the gist of the question lay on the date following as, it did the previous questions. In fact, if appears that Gupta speaking some memory thought the documents were examined before the 10th and having that impression in his mind a wrong one as it happens, he naturally answered both the questions put to him in the negative. But the argument that is built on it ignores the fact that he thought the date given was wrong and is based on the portion of the question which was not prominent in the witness mind. Read in this light his answers on the next day of cross-examination are not inconsistent.

Radha Gobindo had evidently not a very clear idea of what he was telling about. When he says that no one was present, but the 3 persons named at the examination. He evidently means throughout. The point which the defence wants to make from his answers is that the documents were brought from Park Street to Royd Street for examination. This point is ascribed by putting in definite questions. He is first asked about the general procedure in dealing with the findings at searches the says that documents were carried backwards and framed between Park Street and Royd Street. There he is asked on some questions about the “Sweets” letter. These he again begins to speak generally as it is evident from this sentence. After the examination was over the bundle was returned and it was sent back to where it came from namely Park Street and again an argument for a special occasion is founded on a statement of a general nature.

Mr. Denham’s evidence makes it clear that the paper was brought by Creagan and that the bundle in which this letter was examined on 11th March, the first day on which he examined documents from 48 Grey Street. And this is taken with Creagan’s evidence makes it clear that Creagan all along had the documents examined on the day including the Sweets letter in his possession; and that it was found in No:48, is clear from the fact that Creagan initiated it at the time. He does not remember the letter on the 2nd May; but it has him initiate, he initiated nothing except at the time of the search, and the search, witnesses all lined and once has added the date, and Creagan says that the rule was for them to initial a document before he did.

May 22, 1909

Alipore Bomb Case

(Concluded)

Aurobindo Ghosh

It is suggested that the document is a forgery and it is argued that Sarat Dass is a forger. In fact, Sarat Dass denies that he is a forger: for the purpose of the argument it is not a matter of much moment whether he is or not from his previous history. Whether a forger himself or not he doubtless would have no difficulty in getting hold of one. But to my mind the letter could not have been written to Aurobindo by Barin. I don’t take account of the argument that if both were at the same place one would probably not write to the other or that the other would not have preserved that letter;

explanations can easily be found for both these points. But judge from the internal evidence of the letter. Barin is the youngest of 5 brothers. The assessors say that in such a case Barin could not have had Confed Aurobindo by “Dear brother” that expression could only mean the eldest brother it meant for Aurobindo it would have been Dear Sejda. That is a point on which I cannot question these opinions. But speaking for myself I cannot understand Barin signing his name in full if writing to Aurobindo. In letter between Aurobindo and other relations Barin is spoken of as Barin. The brothers were on friendly terms they must have been if the production theory is to be accepted and it is highly improbable that Barin should sign in this way to Aurobindo. He might write to someone else and use the phrase “dear brother” corresponding to the use of the word “baai” in the vernacular. In such a case if it was intended to react Aurobindo. The question suggests itself, if both brothers were at Surat why did not Barin go to Aurobindo direct. That the word “emergency” is “spelt imergencies” is nothing, for in Ex 56g. Barin spelt “philosophy” as “philosophy”. In rough these I find that the document was in favour Aurobindo’s house on the 2nd May, it is so suspicious a character that I hesitate to accept it. Experience tells us that in cases when spies are employed documents do find their way into the houses of suspected persons in a manner which cannot be explained by the accused.

Another important document found in Aurobindo’s house is ex.299-7. This is a page of scribbling in a not book, with incoherent rumbling. In it there are references to Bhabalhasan, Khoka Barin, Sushil, Prafulla. It speaks of failure and suggests that there will be success next time if the writer is present instead of trying to ----- himself; and of a small charge of the stuff”.

The prosecution suggests that there are the ramblings of a visionary commencing with himself addicting his band running loudly over the page, trying to pluck up courage to make some attempt on prison, disappointed at the ill success which had attended the attempt by other conspirators. It is pointed out that the names of persons connected with the conspiracy or found in document relating to it. And it is argued that it could not be a forgery as Bhala Bhusan’s name was not known before.

In regard to this, last point it must be noticed that Ex.1089, a letter by Bhababhusan, was found so far back as August 1907.

The other argument the defence does not answer, in fact it is a very difficult argument to answer depending as it does on supposition. It is, however, pointed out that the book is a very old one, not likely to come to Aurobindo's hand, if he sat down to scribble in an aimless way. The scribbling bears no resemblance to his writing. It is formless and such as anyone might write.

Aurobindo says that scribbling was not in the book while in his prosecution. The suggestion is that it was forged later. There is no reason to suppose that it was. The documents were in the custody of the District Magistrate's Court office from the date of filing. This note book was filed on 20th May. It could not have been forged before that or the Magistrate's attention would have been called to it at affable date, therefore it forged it must have been done while the books were in his Court. There is no reason to suppose that any person likely to forge it had access to the books. The scribbling was not discovered till August by Mr. Denham, but that is not a matter of surprise considering the mass of documents to be examined. This would naturally escape notice, being in an old book and apparently nothing of importance unless closely examined. On the other hand, if Ex.295 was inserted among Aurobindo's paper before the 2nd May this book may in the same way have been abstracted and replaced there. Again, the long delay in discovering it suggests that it was not made for a particular purpose.

I look upon this piece or evidence at the most difficult point in this case.

Ex. 300 – 21 was found in Aurobindo's house in an open envelope, addressed to Sudhir Kumar Sircar, C/o, Late Raj Narain Bose Esqr, Baidyanath Deoghar and on the cover of the envelope is written "Confidential." The envelope bears the Baidyanath post mark of 24th November. It was opened by Mr. Denham on 11th May. The point of this is to prove that Aurobindo knew Sudhir, the accused. Sudhir says that he stayed at Deoghar for two or three weeks after the pujas and that in March he put up at Raj Narain Bose's house. We know that Aurobindo was at Deoghar in November, it does not follow that the two were there at the same time. On the contrary the fact that the letter was not delivered to Sudhir at Deoghar suggests what he was not there when the letter arrived. In Para 17 of his written statement Aurobindo gives an explanation as to how Sudhir stayed for a short time at Deoghar. He said he does not remember even receiving the letter. There are two possible explanations for this letter being in Aurobindo's possession. One that he took it expecting to see Sudhir and to give it to him, the other that he took it accidentally among his papers. In

the present case would naturally expect Aurobindo to give the letter to Sudhir when he saw him. But his Counsel says that Aurobindo is absent-minded. That might explain why Aurobindo did not give him the letter. It might also explain its accidentally coming to be among the paper and being overlooked. The contents of the letter do not affect Aurobindo in any way.

“Ideal letter by which it is sought to connect Aurobindo with the garden. This is Ex.1128. A letter from Birendra Chandra Sen to Aurobindo saying that the writer’s father is ill and wants to see Sushil and mentioning that some money is being sent. The letter at all that as Barin does not know Aurobindo’s Calcutta address, he is addressing the letter to Baidyanath. Aurobindo said he never received the letter. He said that he only knew some of the accused whom he names before his arrest. Sushil is not one of them. This letter was written from Banischong on 26th April 1908. It was found in the garden.

Ex.705 is a money order for Rs. 8 payable to Aurobindo Ghose. It is addressed to the name of the Late Raj Narain Bose, Baidyanath Deoghar. It was re-addressed to 23, Scott’s Lane then 6, College Square. The receipt was signed by Sarojini Ghose on 8th May. The money order bears the Harrison Road, stamp dated 5th May and the Bowbazar stamp, 6th May. This is money order No. 240 for which the post office receipt given at the time of sending in the sender was found in the “house of the Sen’s.

The prosecution suggests that the money order represents the money which the letter says is being sent. The defence suggests that it can’t be because of the difference in date in which the letter says, ‘money is being sent’. The experience might apply to money which was about to be sent just as well as to money actually despatched. It is not really material whether the letter refers to the money order or not. The point is that the letter was found in the garden.

It is said to be item No: 2, or in the search list “a piece of paper with Bengali writing found in the pan.” This pan was found in a Verandah of the house and contained 6 brown balls apparently moulds for casting shells. The letter found its way to the chemical examined in the pan and was handed over by Major Black to Mr. Denham. It is suggested that this letter is not the document that is mentioned in the search list. It is initialled and dated 2nd May by Satish Roy who making the search list and also by Mr. Corbett, who superintended the search and Inspector Frizzoni. The names of the search witnesses on it shows nothing, for they were called to the

Thana after the search to initial documents, which were pointed out as found at the search. It is open to doubt whether Satish Roy can remember as he says he sees that it had Aurobindo's name on it. If he had then noticed that it is probable that more notice would have been taken of it. I think it very doubtful whether he read the name at the time. Considering the immense quantity of things that to be drafted with in the garden it is probable that Frizzoni merely dictated what is written in the search list and Satish wrote it down.

That it was then found there seems to be to reason doubtful. Mr. Corlett would certainly not have initialled the document unless found them.

Much is made of the fact that it was not found when Gupta was taking over charged at the exhibits. According to him, there was some discussion between himself and Satish about it. He asked Satish for it. Satish said it was in the plan and Gupta not seeing it and it was not. Apparently neither of them thought of emptying the balls out of the pan and when folded the letter would be easily concealed by those balls. The material objects were kept separate from the documents and such as were to be sent to the Chemical Examiner before the documents were examined.

It was argued that the letter could not have reached Calcutta in time to be in the garden. Even supposing the letter went to Baidyanath via Calcutta and there is nothing to show whether a letter from Sylhet would go through Calcutta to get to Baidyanath there would be time for the letter to be re-directed and reach Calcutta before the 2nd. To my mind the prosecution attaches unnecessary importance to the finding of this letter in the garden. It is out of the question that Aurobindo took it there himself, for if he had gone there some one is sure to have seen him journeying and if he gave it someone else to show to Sushil it does not follow that he expected Sushil to be found in the garden.

What then are the chief points against Aurobindo. In the letters we have the ambiguous references to the movement requiring unlimited money; and Abhinash no longer—doing Aurobindo's work. As regards association with person we have the tact that he was a friend of Subodh, that he was acquainted with Lele and Ram Chandra Prabhu, that he employed for the purpose of looking after his house, Abhinash, who is a conspirator the possibility that he knew Upen and Birkumar a name appearing in the garden, because a letter come for the first to No.23 and a telegram from someone giving the name Birkumar goes from the second from No.3, the possibility

that he knew Hrishikesh by the finding in the letting houses of the slip with the address 16-3 Choku Khansama Lane's and the probability that he knew Biren Sen and Sushil and the whereabouts of the letter at the end of April. As regards connection with association we have the suggestion that he was connected with Midnapur Charta Bhandar arising out of the reference to him in the letter of Manick to Akhil. As regards association with the garden we have the fact that he was partly owner of the garden, but no evidence that he even went there. It was argued that he did not attempt to sell it as he wanted it to be kept for the purposes of the conspiracy. He says that he asked people to try to sell it and so far, as one can gather from his letter and writings personal attention to business is not what one would expect from him. There is the further fact that their entries with the initials A.K. were found in the garden exhibit 259 and that the draft, telegram which may be was found in a book in the finding of 385 as letter which was not addressed to him. And as regards knowledge of the conspiracy there is this letter 385-2 and Ex.774 and they only connect him with the conspiracy if it be clearly established that he is the Karta referred to in the case of the first letter, I have pointed out that there is reason to think he is the Karta because of the mention of Barin and No. 23. But it is not clear who was the writer or who the addressee, addressed, and its connection with the conspiracy can only be assumed from the fact of its being found at No.5 and the mention of Barin. The other contains direct reference to a garden and being addressed to Upen at Sill's Lodge, doubtless has connection, with the conspiracy. And further as regards knowledge of the conspiracy, there is the place of scribbling found in the old note book in his house.

I should hesitate before saying that his complicity in the conspiracy can be considered as established on these facts. In his favour we have the fact that he has in the columns of the Bande Mataram depreciated violence, there is such an article dated 28th May 1907. And so late as 10th April 1908, there is an article saying that the natural movement cannot be allowed to be driven inward and made an affair of a secret society as it would if outward expression were stopped. His connection with the conspiracy can only be considered established if we find that while written one thing, he has been doing another.

Of course, it is possible that a man might join a conspiracy to deprive the kingdom the sovereignty of British India, in which his share would be to preach discontent with the existing order of things and that he might be entirely ignorant of that branch of the conspiracy which commenced the

collection of arms and ammunition. It is possible that Aurobindo may have been in that position in this case, but in such a case it must be clearly shown that his preachings were part of such a conspirator in the present case it would be difficult to do that without showing some connection with the part which the garden part in the case. Considering the circumstances of India, it may be dangerous for a man to publish doctrines inconsistent with the existing order of things, in certain circumstances it might satisfy a charge of sedition. Whether such a charge could be laid at Aurobindo's door does not now concern me. The point is whether his writings and speeches which in themselves seem to advocate nothing more than the regeneration of his country, taken with the facts proved against him in this case are sufficient to show that he was a member of the conspiracy. And taking all the evidence together I am of opinion that it falls short of such progress would justify one in finding him guilty of so serious a charge.

May 22, 1909

IN MR. BIRLEY'S COURT

The Interviewer

The Sanjibani publishes another instalment of the interview of its representative with Mr. Aurobindo Ghose. We give below an English Translation.

Representative: So you spent nearly a month and a half in this way in solitary imprisonment till the 18th May when your case came on for hearing before Mr. Birley.

Mr. Aurobindo: Yes

You had to keep standing the whole day in Court from day to day?

Yes, that was the arrangement at the beginning. But the case went on dragging its weary length it was physically impossible to keep standing and as days went on, we used to sit down every now and then. But we were made to stand up again whenever the Court could hear us talking. We used to read at this time – Some Bankim Babu's novels others Vivekananda's works and some other the Gita or the Upanishad. But this did not last long, for reading, was soon prohibited by order of Mr. Birley.

When the Court rose for lunch you used to get an opportunity for talking to each other?

-Yes.

What did you do then?

Ullaskar, Hem Das and others used to enlighten us with their entertaining witticism.

Was it not rather unnatural that with such serious charges against them they could afford to indulge in witticisms?

As far as they were concerned that was not quite unnatural. None of them would bother himself in the least as to the result of the case.

What do you mean?

I mean to say that everybody was under the impression that guilty or not guilty he was sure to be punished.

Is it a fact that Kunjalal Suha cried as reported in newspaper?

No, that is a lie. None cried at all I did not see anybody cry or even look sorry. Kunjalal suffered for some days from a sort of pain in the stomach. It may be that newspapers reporters came to their conclusion from the uneasy expression of his feature.

You said about entertaining criticisms of Hem Das, Ullaskar and others will you say what these were like?

Well, some of the witnesses spoke bad English, other pronunciation was very defective while some others made strange gestures.

May 22, 1909

ARABINDO TO HIS COUNTRYMEN

A representative of the Sanjibani interviewed of Aurobindo Ghose, we publish below an English translation by the Bengalee of the interview.

Since his acquittal Arabindo Ghose has been putting up in the house of his uncle Krishna Kumar Mitter at 6, College Square. People from various places are calling at the house with the eager desire of seeing him. Aurobindo is never physically strong. He has besides suffered incarceration for a year. Just a week ago, he suffered from a severe attack of fever. Still he is always accessible, Bengalis and Punjabis, old or young, rich or poor, even the lame and the cripple amongst the street beggars, whoever are

coming to him he is seeing them and answering questions of one and all, quite freely and in his usual simplicity of manners.

“We first raised the question of his arrest. We asked “were you able to know that you would be arrested or the police would enter your house?

No, I knew nothing of it either; there was no cause of suspicion at all.

Were you asleep when the police called out?

Yes, my sister woke me up. You did not say anything when the police came to arrest you?

Yes, I said something I had some bandying of words with Superintendent Creagan. After that, and at his words hand-cuffs were put on my hands and the rope was tied round my waist. In half an hour the hand-cuffs were taken off. When I had come up to the gate, I saw Bhupen Babu and Meshomohashoy i.e., Babu Krishna Kumar Mitter, Meshomaohashoy asked “why have they arrested you?” I said I don’t know; they have shown me only the search warrant”. He asked Benode Gupta about the hand cuffing where upon Gupta said, “I have no fault in this”. Inspector Gupta treated me well.

Where were you taken to from your house?

Bende Gupta to keep myself and Sainen in a gharry, to the Thana. There I bathed and took some refreshments. Two hours after that we were taken from Lall Bazar to Royd Street.

The whole night was spent there. Did not the Detectives try to make you confess?

Yes, I just remember Samsul Alam inflicted upon me a sermon on religion.

What the Sermon like?

I don’t remember the whole of the sermon. I clearly remember three things. The first is “Everyone ought to keep to his own religion. The second thing is an exposition of the philological proposition that the “ong” of the Hindus was the same as the “olom” of the Koran. The third thing as an attempt on the part of Samsul Alam to demonstrate to myself respect.

What was it?

Samsul Alam tole me “My belief is that men like Bepin Pal and Aurobindo Ghose will never disclaim whatever they have done; they must speak that out before the public?

You must have taken the sermon in silence .

(Smiling) of course.

What was your dress like?

On the first day they put the jail dress on us and took away our own clothes to dis-infect. After this they allowed us to put on our own clothes. Clothes used to go from outside.

Arrangements for bathing?

A bucket full of water in all. We had to bathe, wash the eating utensils everything with it. So you can easily form an idea of the washing.

In the solitary cell I had to spend 1 ½ months in this condition. I had to keep inside the cell always. They did not even allow to read any books. Our sleep used to be broken when guards changed three or four times at night. They would not leave us until after shouting they roused us from sleep to more. Sometime after the Doctor came and gave directions and we were allowed to walk twice during day time in from of the cell.

Eight or ten days, after this, books were allowed. I wanted the Gita and the Upanishad from home, and they were given to me. But they gave no light at night. So I could not read. Two coarse blankets were allowed for the bed and we had to lie on the blankets spread on the floor.

Did the jail-officers ill-treat?

No, they treated me very well.

You had no apportioned work to do?

No.

How did you spend your time?

In reading and meditation

I was in the lock-up that night. The next day, i.e. Sunday was also spent there, I had kacheri in the morning I had mori (fried rice) in the afternoon. There was no arrangement for bathing. So practically I had neither bath nor dinner. Here I should mention one fact. A sergeant used to give me a share of his tea and bread.

Both Sailen and Abinash were with you up till now?

We were at first in the same room. But the Police Commissioner came afterwards and gave the order that I should be kept solitary.

Had you anything else with the Police Commissioner?

Part VI: The Defence, Closing Arguments and Verdict

Just as I was brought before Mr. Halliday immediately after the arrest, he said “Are you not ashamed of your share in this dastardly crime?”.

I said, “What right have you to assume that I have any share in it?”

Mr. Halliday then said: I don’t assume I know.

To this I said :- I don’t know what you imagine you know. I deny all connections.

On Monday, we were again taken to the Police Commissioner. We said nothing there. We were taken before Mr. Thornhill on Tuesday; from there we were sent to the Alipore Court. There under order of the Magistrate, we were taken to the Alipore jail where the actual prison life began.

Were you treated in the jail as political prisoner ?

No, they used to keep us in solitary cells. They kept me in a secluded cell.

What is a solitary cell like?

It is a small room with no window, but iron bars in the front.

When did you find meet Barin and others?

I had no interview with them before we were brought before the Magistrate.

Did you know that they were inside the jail?

Yes, I came to know it. But I knew on further, because it was ruled that the warder and others should not speak with us. Even the higher officer of the jail could not tell us anything beyond what they had to say on account of urgent official business.

What were the arrangements for your diet at Alipore?

Rice and gruel in the morning. This is called Lofty or something like that.

What does it mean?

It means nothing but rice and gruel simple. But there were three kinds of lofts on the first day, rice and gruel, even without salt. On the next day there was something sweet. On the 3rd day a sort of kichouri and gruel. At noon, we had very coarse and unrefined rice boiled perfectly tasteless stew of dal (pulse) and some pot herb. We used to find a sufficient quantity of grit, husk, bran and hair mixed with the rice and various things of this sort and with the pot here. We used to have grass, dried leaves of trees and many other things – in fact, it was an awful dish? Was the dish in a sufficient quantity?

Of course, it was sufficient for me. But what use in quantity? I was absolutely mendable?

What were the utensils, you had to eat from?

A plat like an iron shanki (big saucer) and a cup. Thus cup is a valuable article. To drink, to bath, to use in the privy – all these functions we had to perform with this cup. At 5 in the evening the same rice and dal (pulse).

What a gruesome tale is told by Arabindo Ghose to an interviewer, regarding the treatment, (so far as food and accommodation are concerned) accorded to a gentleman of us position and education. A man who but for an accident would today have been a pucca District and Sessions Judge through a political and only an undertrial prisoner he was treated for over a year on a level with a convicted fellow. We dare say similar was the lot of the gentlemen accused in the Midnapur the Barrah Dacoity and other political cases.

The following letter appeals in all the Indian papers in Calcutta:

Sir, will you kindly allow me to express through your columns my deep sense of gratitude to all who have helped me in my hour of trial ? of the innumerable friends known and unknown who have contributed each his might to swell my defence fund it is impossible for me now even to learn the names, and I must ask them to accept this public expression of my feelings in place of a private gratitude. Since my acquittal many telegrams and letters of congratulations have reached me, and they are too numerous for me to reply to them individually. The love which my countrymen have heaped on me in return for the little I have been able to do for them; amply repays any apparent trouble or misfortune my public activity may have brought upon me. I attribute my escape to no human agency. But first of all to the protection of the Mother of us all who has never been absent from me but always held me in her arms and shielded me from grief and disaster, and secondarily to the prayers of thousands which have been going up to her on my behalf ever since I was arrested. If it is the love of my countrymen which led me in danger. It is also the love of my countrymen which has brought me safe through it.

Aurobindo Ghose

May 28, 1909

TRANSLATED FROM THE SANJIBANI

Q: Is it a fact that the Lieutenant Governor went to see you?

Mr. Ghose: He did not come with a visit to seeing me; but I had a talk with him for 10 or 12 minutes when he paid a visit to the jail. The rumour about that conversation was not accurate.

Q: When the case came on for hearing before the Session Court how did you use to be treated?

Mr. Ghose: The Sessions commenced probably on 23rd October. We were then handcuffed by pairs at the time of going to the Court, that is to say, the right hand of one man was fastened to the left of another by means of a pair of iron cuffs and then we were conducted off to the prison van. Inside the vehicle we were made to sit in two rows; a chain was passed through our hands and this was fastened to the carriage; when alighting from the carriage the chain was unfastened and the handcuffs were taken off as soon as we were inside the Court room.

Q: Then you put into a cage of meta?

Mr. Ghose: Yes, iron meta were fastened by means of naita to a framework of wood and the entire dock was surrounded in this way.

Q: What sort of guard used to be kept here?

Mr. Ghose: Armed Policemen were stationed at every door of the Court-room. European Sergeant were placed in close proximity to the dock, the doors, and many other places.

Q: Did anybody go to see you after the termination of the case in Mr. Birley's Court and before the beginning of the same at the sessions?

Mr. Ghose: Certain people used to go, but the rules were very severe.

Q: What did the accused persons used to do at the sessions?

Mr. Ghose: Some of them listened to the deposition of witnesses, while others joined in conversation.

Q: We are told that they used to sing songs at the Sessions.

Mr. Ghose: Yes, before the starting of the Court. Ullaskar deserves special mention in this connection.

Q: Did you remain without food at noon even in this court?

Part VI: The Defence, Closing Arguments and Verdict

Mr. Ghose: Here the relatives of the accused persons arranged for their tiffin at noon. This was under the supervision of the Court Sub-inspector.

Q: When you required to go to a different room for tiffin ?

Mr. Ghose: Nothing used to take our food in the Court room. Before we were served, a sergeant used to manipulate our eatable in the most searching manner, so much so that often times loochi and dal were jumbled together.

Q: What was the reason of doing that?

Mr. Ghose: List someone smuggles a revolver or sends anything else through the same.

Q: How did you spend your time after the termination of the case in Mr. Birleys Court and the beginning of the Session?

Mr. Ghose: In Solitary Confinement.

Q : Had you not any books there ?

Mr. Ghose: Yes, some of us had books with them, but most of the books were taken away by the authorities. Those who had books could lend them to other of course with permission. As new books were forbidden, we had to turn over the pages of those old books over and over again. But when the Sessions case was coming to a close, no books were allowed.

Q: Did you feel any inconvenience?

Mr. Ghose: Many of the accused need to spend their time in meditation; they were not convenience. They were beyond all those sufferings, for they used to meditate day and night. But those who had no work were suffering greatly. When the Court resumed its sittings, their troubles were at an end.

Q: When the case against the second batch was proceeding in Mr. Birley's Court, did Babu Laroo Chandra Roy say that he would go mad in solitary confinement?

Mr. Ghose : I too have heard as much.

Q: Did the meditating persons make any distinction that were solitary confinement and living in Court.

Mr. Ghose: Some of them told me in Court toward the other of the case that it would have been opened for them had they - - - - -they condemned to a month more.

Q: Were you kept in the same cell all alone?

Part VI: The Defence, Closing Arguments and Verdict

Mr. Ghose : No some were kept in the same cell for any length of time. We were transferred from one cell to another at short intervals. No one was kept in the same cell for more than 6 days.

Q : What was the - - - - - with your clothes and books ? were they left behind?

Mr. Ghose: At first, we used to carry our books and clothing from one cell to another. But this got itches and - - - - - for want of water and the bad cloud. Out of our food, we had to carry the blankets as well. Only the iron utensils were left behind.

Q: What is it of meal was served to you on the days on which you had to attend the Court?

Mr. Ghose: In the morning, they need to give us the easily delicious “Lifohi”. Some of the abused. Of them others not. Rice was given at 7.30 a.m. and again at 6 p.m.

Q: And you ask for your tiffin at jail?

Mr. Ghose: - - - - - was our principal meal. It is to

Q: As the result of the trial what orders, did you expect for yourself?

Mr. Ghose: From the first, I was under the impression that my innocence would be proved. On this behalf made a deep impression in my mind as I listened to Mr. Norton’s address and observed the attitude of the learned Judge.

Q: We heard of the Cage having been out off. Is that a fact?

Mr. Ghose: A small portion of the wire net was found cut off or ----- way from seeing this the police made all sorts of conjectures and from the next day we were made to enter the dock hand cuffed. Our Counsel moved the Judge in this matter but the latter did not order any redress. There upon the accused persons used to take off their hand-cuffs, themselves and sit in the dock and put them on again while coming out.

Q: Is it a fact that you were fastened with chains?

Mr. Ghose: Yes, one hand of each of us was cuffed. A chain was fled to the other side of the hand cuff and we were made to sit in the dock in rows. Chains were needed because the hand cuffs were taken off on the previous day. But as the chairs it was opened by the accused persons, so forth the steps were taken by the police.

Q: Were the hand-cuffs used till the last day ?

Part VI: The Defence, Closing Arguments and Verdict

Mr. Ghose: As the Judge was moved in the matter earnestly and repeated, it was only occasionally that we were made to sit in the dock with handcuffs.

Q: Is it fact that a piece of iron resembling a chisel was found in the dock?

Mr. Ghose: No, that was a small piece of iron which was sharpened and needed by the boys for cutting their nails.

May 29, 1909

MR. ARABINDO GHOSE INTERVIEWED

(His Prison Experiences)

(Translated from the Sanjibani)

Q: Is it a fact that the Lieutenant Governor went to see you?

Mr. Ghose: He did not come with a view to seeing one but I had a talk with him for 10 or 12 minutes when he paid a visit to the jail. The rumour about the conversation was not accurate.

Q: When the case came on for hearing before the session Court, how did you use to be treated?

Mr. Ghose: The sessions commenced probably on 23rd October. We were then hand cuffed by pairs at the time of going to the court, that is to say, the right hand of one man was fastened to the left of another by means of a pairs of iron cuffs and then we were conducted to the prison van.

Inside the vehicle we were made to sit in two rows; a chain was passed through our hands and this was fastened to the carriage. When slighting from the carriage the chain was unfastened and the hand-cuffs were taken off as soon as we were inside the Court room.

Q: Were you put into a cage of nets.

Mr. Ghose: Yes, iron nets, were fastened by means of nails to a framework of wood and the entire lock was surrounded in this way.

Q: What sort of guard used to be kept here?

Mr. Ghose: Armed police men were stationed at every door of the court-room. European Sargent were placed in close proximity to the dock, the doors and many other places.

Q: Did anybody go to see you after the termination of the case in Mr. Birley's Court and before the beginning of the same at the sessions.

Part VI: The Defence, Closing Arguments and Verdict

Mr. Ghose: Certain people used to go, but the rules were very severe.

Q: What did the accused persons used to do at the sessions.

Mr. Ghose: Some of them listened the deposition of witnesses, while others joined in conversation.

Q: We are told that they used to sing songs at the sessions.

Mr. Ghose: Yes before the sitting of the Court, Ullas deserves special mention in this connection.

Q: Did you remain without food at noon even in this Court.

Mr. Ghose: Here the relatives of the accused persons arranged for their tiffin at noon. This was under the supervision of the Court Sub-Inspector.

Q: Were you required to go to a different room for tiffin?

Mr. Ghose: No we used to take our food in the Court room. Before we were served, a sergeant used to manipulate our eatables in the most searching manner, so much so that, often times louché and dal were jumbled together.

Q: What was the reason of doing this ?

Mr. Ghose: Lest someone smuggles' a revolver or sends anything else through the same.

Q: How did you spend your time after the termination of the case in Mr. Birley's Court and the beginning of the sessions ?

Mr. Ghose: In solitary confinement.

Q: Had you not any books here ?

Mr. Ghose: Yes, some of us had books with them, but most of the books were taken away by the authorities. Those who had books could lend them to others of courses with permission. As new books were forbidden, we had to turn over the pages of those old books over and over again. But when the sessions case was coming to a close, new books were allowed.

Q: Did you feel any inconvenience?

Mr. Ghose: Many of the accused used to spend their time in meditation they were not inconvenienced. They were beyond all those suffering, for they used to meditate day and night. But those who had no work were suffering greatly. When the court resumed its sittings then troubles were at an end.

Q: When the case against the second batch was proceeding in Mr. Birley's Court. Did Babu Charoo Chandra Ray say that he would go mad in solitary confinement ?

Mr. Ghose : I too have heard as much.

Q : Did the meditating persons make any difficulties between solitary confinement and living in Court.?

Mr. Ghose : Some them told me in Court towards the close of the case that it would have been better for them for a month more.

Q: Were you kept in the same cell all along ?

Mr. Ghose: No one was kept in the same cell for more than six days.

Q: What was the matter with your clothes and books? Were they left behind?

Mr. Ghose: At first we used to carry our books and clothing from one cell to another. But when we got itches and pimples on our bodies for want of water and the bad conditions of our food, we had to carry the blankets as well. Only the iron utensils and left behind.

Q: What sort of meal was served to you on the days on which you have to attend the court?

Mr. Ghose: In the morning they used to give us that greatly delicious "Lafshi". Some of the accused ate them, others not. Rice was given at 7.30 a.m. and again at 6 p.m.

Q: And you used to take your tiffin at noon?

Mr. Ghose: In fact that was our principal meal. It is better it should be called tiffin.

Q: Among the authorities will you please name the persons that used to visit you in all.

Mr. Ghose: The jail authorities as also Inspector Denham and Maulvie Samsul Alam.

Q: At the result of the trial, what orders did you expect for yourself ?

Mr. Ghose: From the first I was under the impression that my innocence would be proved. Later on this belief made a deep impression in my mind as I listened to Mr. Norton's address and observed the attitude of the learned Judge.

Q: We heard of the cage having been cut off. Is that a fact?

Part VI: The Defence, Closing Arguments and Verdict

Mr. Ghose: A small portion of the wire net was found cut off or some way torn. Seeing this the Police made all sorts of conjectures and from the next day we were made to enter the dock hand-cuffed. Our Counsel moved the Judge in this matter, but the latter did not order any redress. There upon the accused person used to take off their hand-cuffs themselves and at in the dock and put them on again while coming out.

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Mr. Ghose: Yes, one hand of each of us was cuffed. A chain was tied to the other side of the hand cuff and we were made to sit in the dock in rows. Chains were used because the hand cuffs were taken of on the previous day. But as the chains also were opened by the accused persons on further steps were taken by the police.

Q: Were the hand cuffs need till the last day.

Mr. Ghose: As the Judge was moved in the matter earnestly and repeatedly, it was only occasionally that we were made to sit in the dock with hand cuffs.

Q: Is it a fact that a piece of iron resembling a chisel was found in the dock.

Mr. Ghose: No, that was a small piece of iron which was sharpened and used by the boys for cutting their nails.

May 29, 1909

MRS. BESANT ON INDIAN AFFAIRS

Mrs. Besant in an interview about India said:

Referring to Mr. Arabindo Ghose, she acknowledges his disinterestedness: I believe, she continued Government do not allow themselves to be frightened away from the reforms they have granted. They will find things go smoothly in India. There is very little sympathy with the Extremist Party, but a great deal of dumb discontent on which the Extremists can trade. The outlook is quite hopeful though it cannot be said the trouble is quite over.

Part VII: Aftermath and Reflections

1909—1951

June 1, 1909

Uttarpara Dharma Rakshini Sabha

Second Anniversary Meeting

Babu Aurobindo Ghose's Speech

The second anniversary meeting of the Uttarpara “Dharma Rakshini Sabha” came off at 5.30 P.M. on Sunday. The Sabha which aims amongst other things at doing acts of benevolence and charity, would have itself drawn a large number of people on the occasion, but the presence of Babu Aurobindo Ghose was certainly responsible for the unusually large crowd which gathered at the Library Maidan. Babu Janaki Nath Mukherjee was in the chair and amongst those present we noticed the following gentlemen:

Kumar Rajendra Nath Mukherjee Pandit Haridas Vaidyaratna, Babu Brojendra Nath Chatterjee, Kisori Mohan Banerjee, Non-Lal Mukherjee, Aswini Kumar Kaviraj, Satyendra Nath Chatterjee, Ram Nath Chatterje, Surendra Nath Banerjee, Gopi Mohan Chatterji, Shilkumar Roy Chowdhuri, Dwarika Nath Chatterji, Upendra Nath Chatterji, Pundit Basanta Kumar Tarkaratna, Babu Ananda Nath Chatterji, Secretary. Two amateur concern parties were in attendance. A Bengali song suitable for the occasion opened the proceedings of the meeting. Kumar Rajendranath, Babu Ramnath Chatterji, Babu Amarendranath Chatterji, Pandit Basanta Kumar Tarkaranta spoke in Bengali. They all expelled their joy at the honourable acquittal of Babu Aurobindo as feelingly as the language at their command could help them.

Kumar then garlanded Babu Aurobindo. The garland was attached to a map of India on a handkerchief which was presented to the Kumar by a Japanese friend of his. In doing so, the Kumar said that the map of Mother India was a sure indication that she took Aurobindo into her arms for doing her work without the least fear of any danger.

Babu Aurobindo Ghosh then rose amidst deafening cries of *Bande Mataram* to address the meeting. He said ----

When I was asked to speak to you today at the Annual meeting of your Sabha, it was my intention to say to you a few words about the subject chosen for today—the subject of Hindu religion. I do not know how whether I shall fulfil my intention, for as I sat here there came into my mind a word that I have to speak to you—a word that was spoken to myself in jail—a word that I have to speak to the whole of the Indian nation—a word which I have come out of jail to speak to my people.

It was a more than a year ago, that I came here last. When I came, I was not alone. One of the mightiest prophets of nationalism sat by my side. It was he who then came out of seclusion to which God had sent him; so that he was locked in a cell to hear what God had to say to him. It was him that you came in your hundreds to welcome. Now he is far away – separated from me by thousands of miles. One year I have spent in seclusion; and now that I come out, I find all changed. A storm has come down upon the country. One who always sat by my side—one associated in my work—is a prisoner in Burmah. Another is in the north rotting in detention. I looked round when I came out, I looked round for these who always say by my side, for whom I have been accustomed to look for inspiration. I did not find them. There was more than that I say when I went to jail, that the whole country was alive with the cry of *Bande Mataram*. The whole country was alive with the hope of a nation—with the hope of millions of men who had risen from degradation. When I came out of jail, I listened to that cry but there was silence and hush everywhere.

All men seemed not to know which way to move. From all sides the question came to me “what shall we do next”? “What is there to be done?”

I did not know which way to move—I did not know what was next to be done. But I knew that as it was the Almighty Power of God which had raised that cry, that hope, it was also God who has sent down the silence upon me. I have not been disheartened by that silence, because I have been accustomed to silence and because I knew I have learnt a lesson myself through that long year of detention. When Babu Bepin Chandra Pal came out of jail he came with a message. It was a message from God. I remember the speech he made. It was a speech not political but religious in its learning and intention, and now I also met you again, I also came from jail and you are here to welcome me not at a political meeting but at a meeting of a

society for the protection of our religion. That message which God gave to Bepin Chandra Pal in Buxar jail. He has given to me in Alipore jail. That message he gave to me day after day throughout the long year of my detention. It is that message which he has commanded me to speak to you after I came out.

I know I would come out. The year of seclusion was a year of training. How could anyone hold me in jail? He gave to me words to speak and work to do. Until that work was done—no human power could hush me—could stop me. Now when I have come out again, during these few minutes, God had bidden me speak that word. He had rushed from my mind, the thing I had in my mind. I speak under this smiles – under His compulsion.

When I was arrested, when I was hurried into the Lalbazar hajat, I could not look into the heart of His intention. For a moment I faltered cried out to Him “What’s this. I believed I had a mission to the people of my country, I believed that until my work was finished, I should have Thy protection. How is it I am here. “After that day at last a voice came to me “wait and see.” Then I grew calm and I waited and was taken from Lalbazar hajat to Alipore. I was placed in a Solitary Cell by myself for one month apart from other men. I waited day and night for the voice of God, to know what he had to say to me, to know what I had to do. In this seclusion and first there came upon me the messages. A call came to me to put my activity away me, to go for a time to seclusion, to look into myself and enter into communion with Him. I was weak, I could not answer that call, my work was very dear to me. In the pride of my heart, I said that unless I was there me would suffer, it would fail and cease, therefore I could not leave it. He spoke to me, he said “the bonds that thou hast no strength to break, I have broken, because it is not my will, it is not my intention that should continue any longer. I have another thing for you to do. It is for that I have brought you here”. Then he placed the Geeta in my hand. His strength entered into me and I was able not only to understand but to realise what Krishna demanded of Arjuna and what he demand of those who aspire to do his work. I realised what Hindu religion meant. We speak of the Hindu religion, the Sanatana Dharma. But few knows that that religion means. Other religions are religions of profession and faith. The Sanatana Dharma aspire at humanity and salvation from old. It is this religion that is given to us so that it may be given to the world. It is to give this religion to the world that India is rising, but not as other countries rise not by trampling over the weak. She is rising to shed a light over the world, she is rising to shed

external light over the world. Therefore, first he pointed out to me. He made me to realise the central truth of the Hindu religion. He turned the heart of many jailors to myself. They spoke to the Englishman in charge of jail that “he is suffering solitary seclusion. He might at least walk out of the cell, in the morning and evening. So, it was arranged as I was walking the strength of God entered into me. What did I see, it was Basudeve, whom I saw? In walked under the bough of a tree. It was Basudeva, it was Sri Krishna whom I saw standing there and holding the shade over me. I looked at the door of my prison. I saw Basudeva, I saw Narayana. I lay down and felt the arms of Sri Krishna. I knew I was within the arms of my father, in the arms of my lover. This was the first thing he taught me. I looked at the prisoners who were in the jail. I looked at the thieves the murderers the Swindlers. As I looked at them, I saw Basudeva, it was Narayana whom I saw, amongst these thieves and dacoits who were in prison for crime. I met some who put me to shame by their kindness, by their sympathy. One thing I saw, I saw it was a peasant of my nation who could not know how to read or write. We look upon them as chotologs. I saw there a saint. The man was sentenced to 14 years rigorous imprisonment God spoke to me and said, “Behold the people who I have sent to you. He is a saint to you. This is the nature of men I am rising up”.

Again, the court began. We went brought before the Magistrate. He said to me “when you came to the jail your heart failed, you cried “where is Thy protection.” Look at the Magistrate look at the Counsel; look and see. “I looked. There was no Magistrate sitting on the bench; Basudeva Narayana was sitting there on the bench. I looked at Counsel. Sri Krishna sat there; My lover, my friend sat there and smiled. “Now do you fear.” He said, “You have my protection, you shall not fear. Leave this case which is brought against me in my hands. It is not for you. It is only a means for only work and nothing else”. When the trial opened in the Sessions Court, I began to write instruction for my counsel and what witnesses might say or might not say. Then something happened. Arrangement which had been made for my defence was suddenly changed and another Counsel stood then to defend me. He can unexpectedly. I did not know he was coming. I looked and saw he was there when I saw him then again. He spoke to me. He said “this man will save you from the snare round your feet. Put aside those papers. It is not you who will instruct him.” You all know this man. A man Srijut Chittaranjan Das. He gave up all work, put off all practice to save me. He was the man to defend me, and I was satisfied from that

moment although instruction was kept aside. I did not speak a single word to my Counsel, I did not give him a single instruction. I left the case to him and you all know the result.

I knew what is meant. Because I heard it again and again I felt a voice within me “I am guiding you, therefore fear not, but turn to your own work, the work for which I have brought you to jail. When you come out fear not, never hesitate, never falter. Remember I am doing this. Therefore, whatever clouds may come, whatever difficulties, whatever impossibilities, there is nothing impossible, because I am Basudeva, I am Narayana, and what I will, I shall be. No human power can stay it. It brought me again among those who had been accused along with me. You have many of you spoken of my self-sacrifice. I have heard that kind of speech since I came out of jail. I found young men round me. In many of them I discovered mighty courage of self-denial, in comparison with which I was simply nothing. I saw them mightier than myself. God said to me “This is the young generation, this is the mighty nation that is rising. Why do you fear? If you would sleep, here are the young men who will take up your work; why do you despair, you have got strength from me to speak to this nation, the words which will raise this nation”. So, God showed me all these things. Then something happened suddenly and, in a moment, I was hurried away to the seclusion of a solitary cell. What happened during that time I have not the opportunity to say.

Day after day he showed me his wonders. HE made me to realise the truth of the Hindu religion. I was brought up in England amongst ideas all foreign. I believed it was all imagination, dreams and vanity; there was not truth in it. But day after day, I realised in the mind, I realised in the body, in the heart, the truth of the Hindu religion. It became a living truth to me. Things were opened to me which no science could explain. When I approached Him, it was not entirely in the spirit of Bhakti, not in a spirit of Jnana. I came to him long ago in Baroda before the Swadeshi began. When I approached God at that time, I hardly had a living faith in Him. I was hardly sure there was God at all. Something drew me to the truth of Vedas to the truth of the Geeta to the truth of the Hindu religion. I felt there was a mighty truth in the yoga a mighty truth in religion. “If thou art, if thou knowest my heart, give me strength to uplift this nation to which I have devoted my life. “I did not ask for Mukti, I did not ask for anything which others ask for. Long I strove for it, then in the seclusion of the jail, of the Solitary Cell, I asked “give me thy adesh; I do not know what work to do.

I do not know how to do. Give me a message. Two messages came and the first message said “The work given to you is to uplift this nation; before long a time is coming, when you could come out of jail; it is not my will that you should be convicted that you should pass the time as others in suffering for the country. I have called you to work; I give you the adesh forth and work”. The second message came and said “Something has been shown to you in the year of seclusion something has been shown to you which is the truth of the Hindu religion. It is this that I am raising up before this world. It is this that I have perfected and developed through Rishis, Saints and Avatars. Not it is going forth to you to work amongst the nation. I am raising this nation to send for my work. This is Sanathan Dharma; this is the eternal religion which you did not know before and which I have revealed to you. I have given you proof which satisfied you. go forth and to your nation speak these words that it is for the Sanatana Dharma that they arise, it is for the world that they arise. I am giving to you freedom for the service of the world. So that you may go forth and speak a message to the world that when it is said that India shall arise, it is Sanatana Dharma that shall rise. When it is said that India shall be great it is Sanatana Dharma that shall be great, when it is said India shall extend it is Sanatana Dharma that shall extend over the world. To magnify the religion means to magnify the country. I have shown you that I am everywhere. I am not only working in those who are striving for the country. I am working also in those who oppose their paths. I am working in everybody because they also are doing my work. You do not know what way you move. My sakti has gone forth. Long ago I have been preparing it.

What is the Hindu religion? It is Hindu religion because the Hindu nation has kept it, preserved it through the ages. But it is not specified by a single country by a bounded part of the world. Hindu religion is the eternal religion. It is the universal religion, which embraces all others. This is the only religion which may triumph over materialism. It is the religion which impresses ever mind that man can approach God.

This is the only religion which shows to the world what the world is. That it is the Lila of Basudeva. It is the only reason which shows how that Lila shall rule. It is the only religion to show what that Lila manifests. It is the only religion which does not separate life from religion, from death.

This is the world that has been put to my mouth to speak to you today. What I intended to speak I have put-away. Beyond what is given to me to speak, I have nothing to say. It is only the world that is put to me, given to

me to speak that I can speak to you. That word is finished. This movement is not political movement. Nationalism is not politics. It is a religion, it is a creed, it is a faith. I repeat and put it in another way I don't say nationalism is creed and religion and faith. I say it is Sanathan Dharma, this Hindu nation with the Sanatana Dharma it moves with its growth. If Sanatana Dharma was capable of perishing with the Dharma, it will perish—Sanatana Dharma is nationalism.

This is the message I have to speak to you.

Mr. Aurobindo Ghose having resumed his seat, the silence that ensued was only broken by the singing in Chorus of Mr. D.L. Roy's song Abar Tora Manush Ha. This was followed by a sweet tune of Jaltaranga.

Kumar Rajendra Nath Mukherjee then proposed to cease to be the President of the Dharma Rakshini Sabha but was re-elected by a resolution passed unanimously.

Two more speeches were delivered by two venerable, old men of the locality in eulogy of Babu Aurobindo and with as usual vote of thanks to the chair, the proceedings came to a close.

Before the meeting separated, Kumar Rajendra Nath made a strong appeal to the gentlemen present shua Bideshi goods. His message to the meeting that some Swadeshi concerns have been started in the neighbourhood was received with loud cheers.

Babu Aurobindo was then escorted to the palatial residence of the Kumar on the Ganges. A few other leading men of the town and several guests from Calcutta were also the recipient of the generous hospitality. A sumptuous dinner was provided which the party Partook of with relish.

Babu Aurobindo left for Calcutta in a carriage late in the evening.

June 1, 1909

THE FIRST THING

Mrs. Annie Beasant has just returned to England and given her views on present conditions to the Daily Chronicle.

The main question now is whether the Indian leaders themselves will be able to take advantage of the reforms which have been granted.

The extremist party are small in number, though they have two or three men of very great power and influence among them. Arabindo Ghose, who has just been acquitted, is a man of the type of Mazzini, with the difference that he is fanatical, which Mazzini was not. He has been the heart of the anti-English movement. He is a man of perfectly pure motives and entirely unselfish. He has no personal axe to grind.

There is very little sympathy with the extremist party, but a great deal of dumb discontent on which the extremists can trade. The outlook quite hopeful, though it cannot be said that the trouble is quite over.

16-06-1909

Mr. Arabindo Ghose was the chief speaker of a meeting in Beadon Square on Sunday afternoon. The Bengalee publishes an authorised version of his speech, from which we take the following extracts: when in jail he had been told that the country was demoralised by the repressions. He could not believe it then because his experience of the movement had been very different. He had always found that when Swadeshi was flagging or the Boycott beginning to relax it only needed an act of repression on the part of the authorities to give it redoubled vigour. It seemed to him then impossible that the deportation would have a different effect. When nine of the most active and devoted workers of the country had been suddenly hurried away from their homes without any result on their part without the Government being able to formulate a single definite charge against them, surely the Boycott instead of decreasing would grow tenfold more intense. And what after all were the repressions? The speaker did not think that there was any real demoralisation. There might be a hesitation among the richer and more vulnerable parts of the Community to hold conferences or meetings or give public expression to their views and feelings.

The rulers were never tired of saying that we should get self-government when we were fit. Fitness meant national capacity and strength was the basis of capacity. That was what Lord Morley really meant when he asked himself repeatedly whether this was a real uprising of the nation or a passing excitement. He meant, was it a movement with real strength in it, a movement with elemental force enough in it to resist and survive? That experiment was now being made. They must not expect substantial gains at so small a cost. He had heard vaguely of the Reforms when in prison; he

had heard them ecstatically described. He was surprised to hear that description. He had been in England for fourteen years and knew something of the English people and their politics. He could not believe that England or any European people would give substantial reform after so short an agitation and so scanty a proof of national strength. It was not the fault of the British people, it was a law of politics that they who have should be unwilling to yield what they have until they had fully tested the determination of the subject people and even they would only give just as much as they could not help giving. When he came out, he found what these reforms were. The so-called introduction of the elective principle was a sham and the power given was nothing. For the rest, it was a measure arranged with a skill, which did credit to the diplomacy of British Statesman so that we should do and they gain. It was the British the political power of the educated class which was the gain and back bone of the nation, it would sow discord among the various communities. This was not a real reform but reaction. They would have to go much further in suffering and self-sacrifice before they could hope for anything substantial. They must hold firm in their determination but keep the Swadeshi unimpaired and by that he meant the determination to assert their national individuality in every branch of national activity. There was one thing that might be said, how could we expand the Swadeshi if all our methods were taken out of our hands? That could easily be done by the Government. The authorities in this century had absolute and irresponsible power. It had practically been admitted by a responsible authority of the Liberal Government that the liberty of not the subject of the British Crown was safe in this century. If the crown was safe in this country, if the Government of India took it in to the head that he was dangerous or inconvenient. If they were informed by the police, who had distinguished themselves at Midnapore, or by information as tainted – the perjurers, forgers, informers, approvers – for what other information could they have, circumstanced as they were by their own chance in this country – that such and such men had been seditious or were becoming seditious or might be seditious or that their presence in their homes was dangerous to the peace of mind of the C.I.D. Against such information there was no safety even for the greatest men in the country, the purest in life, the most blameless and inoffensive in their public activity. Then there was this, sunset regulation. It appeared that we were peaceful citizens, until sunset, but after sunset we turned into desperate characters well, he was told, even half an hour before sunset; apparently even the sun could not be entirely trusted to keep us straight. We had it seems stones in

our pockets to throw at the police and some of us, perhaps, dangle bombs in our cheddars. How was this prohibition brought about? Merely by a little expenditure of ink in the political department? It would be quite easy to extend it further and prevent public meeting. Still if all our liberties were taken away, what were we to do? Even that would not stop the movement. Christ said to the disciples, who expected a material kingdom on the spot. “The kingdom of heaven is within you”. To them too he might say, “The kingdom of Swaraj is within you”. Let them win and keep that kingdom of Swaraj, the sense of the national separateness and individuality, the faith in its greatness and future, the feeling of God within ourselves and in the nation, the determination to devote every thought and action to his service. And it was a law of the psychology of men and nations that the Brahma once awakened within must manifest itself without and nothing could eventually prevent that manifestation. Moreover, their methods were borrowed from England. England gave them and encouraged their use when it was inoffensive to them, but the moment they were used so as to conflict with British interests and to expand national life and strength they were taken sway. But the Indians were a nation apart: they were not dependent on these methods. They had a wonderful power of managing things without definite means.

1950 December to 1951 January,

Amrita Bazar Patrika – Wednesday

06-12-1950

Continuation

December 6, 1950

Sri Aurobindo Ghosh

By Bipin Pal

But there was a new awakening in the country. A new school of thought had arisen, demanding a thorough reconsideration of the old and popular political economic and educational ideas and ideals of the people. It adjured the old mendicant methods of prayer, protest and petition. It proclaimed a new gospel of self-help and Self-reliance. It called out to the spirit of India to come to its own, to stand upon its own inner strength, and put forth its own native efforts. for the realisation of its true native life. It called aloud

for leaders and workers for the poet, the prophet, the Philosopher, the statesman, the organiser, and man of action, to help the Sacred Cause. It laid on all who would accept the call for heaviest self-sacrifice yet demanded of any public man in modern India. It wanted men who would not only, as hitherto give to their country, their leisure moments and their idle Pennies, but who would consecrate all their working hours and their hard earnings to the service of the Motherland. The call went home to the heart of Aurobindo. His own native Province called for him. It laid on him the row of poverty. It offered him the Yoke of the saviours of their people and the up lifters of humanity the yoke of calumny, persecution, imprisonment and exile. Aurobindo obeyed the Mother's Call, accepted her stern conditions and cheerfully took up her place in Baroda worth £560 a year, to take up the duties of Principal in the college started at Calcutta under the new National College of Education, on a bare subsistence allowance of \$10 a month.

The move of National Education was started to counteract the evils of the officially controlled system of public instruction. It proposed to promote "Education, scientific, literary, and technical on National lines and under National Control." But though owing its initiation to the threats of the Government to close the doors of the official school and Colleges and universities against those who would take any part even to the extent of simply attending in any political meeting or demonstration - the National Education Movement in Bengal sought to avoid all open cause of friction with the authorities and professed to work independent of, but not in opposition to the Government. Political in its origin, it tried to avoid all conflicts with the authorities by assuming an absolute non-political altitude.

The school of thought to which Aurobindo belonged did not support this declaration of the National Council of Education and could not appreciate this needless dread, as they thought, of offending official susceptibilities. But they had to accept the verdict of the majority.

The Nationalists are a poor party in India, and the National Council of Education, though owed its initiation to their efforts, passed almost from the very beginning, beyond their sphere of influence, and Aurobindo's position as the nominal head of the National College, practically controlled by men of different views and opinions, became almost from the very beginning more or less anomalous.

Had he been given a free hand in the new National College there, that institution would have opened an altogether new chapter, not only in the

history of modern education in India, but, perhaps in the whole world. To work the realism of the spirit of modern culture into the mould of the idealism of ancient theosophy, would not only secure for Indian her lost position as a teacher of humanity, but would perchance, even save modern civilisation from total collapse and destruction under the pressure of a gross and greedy industrialism.

But the man possessed by pure passion creates, where he cannot find them readymade for him, his own instruments for the realisation of his supreme end in life. And wider fields of public usefulness were soon opened before Aurobindo. The Nationalist School in Bengal was without a daily English organ. A new paper was started. Aurobindo was invited to join its staff. A joint stock company was shortly floated to run it and Aurobindo became one of the directors. This paper 'Bande Mataram' at once secured for itself a recognised position in Indian journalism. The hand of the Master was in it from the very beginning. Its bold attitude its vigorous thinking, its clear ideas, its chaste and powerful diction, its scorching sarcasm and refined witticism were unsurpassed by any journal in the country, either Indian or Anglo-Indian. It at once raised the tone of every Bengalee paper and compelled the admiration of even hostile Anglo- Indian editors.

Morning after morning not only in Calcutta, but the educated community almost in every part of the country eagerly awaited its vigorous pronouncements on the stirring questions of the day. It even forced itself upon the notice of the callous and self-centred British Press, Long extracts from it commenced to be reproduced week after week even to the exclusive Columns of the Times in London. It was a force in the country which none dared to ignore, but however, much they might fear or hate it and Aurobindo was the leading spirit, the central figure in the new journal. The opportunities that were denied to him in the National College he found in the pages of the "Bande Mataram" and from a tutor of a few youths he thus became the teacher of a whole nation.

(‘Swaraj’ – London 1909-1910)

Editorial

The unexpected death of Sri Aurobindo in the early hours of at Pondicherry Ashram has suddenly created a sense of emptiness, the intensity of which is evident in the depressing gloom overshadowing the county today. For more than four decades, this modern messiah of life divine preached from his Ashram in a secluded nook of South India, the inspiring message of new hope for humanity. Redemption of man, he declared, could not be brought about by mere materialistic progress, not there would it come, according to him, through total denial of matter. A harmonious combination of spirit and matter, he preached with a deep realisation of the need for adjusting man's existence to the all-pervading super-consciousness in the way to the salvation of humanity, Life and Death as we see them with our limited vision are no more than the appearance and disappearance of bubbles on the limitless ocean of universal super-life. The physical death of Sri Aurobindo need not therefore make us feel that he is no more. His life on earth has merged itself into eternal life but during his brief mundane existence he has tried to raise our own life to a higher spiritual level. If we really believe in the deathlessness of saints and sages, Sri Aurobindo has not really died. He will continue to live in spirit among us through ages. It is on our capacity to harmonise our own life to the tune of his teachings that the life or death in its true sense of this twentieth century spiritual prophet really depends on this solemn occasion, therefore, it would be more fitting for us to try to realise the mission of Sri Aurobindo in our heart of hearts than to give formal expression to our sense of emptiness and sorrow. Superficially the transformation of Sri Aurobindo's early fire-eating political career into a ceaseless quest for divine life may appear somewhat surprising, but to a close observer both these phases of his life are the different & manifestations of one integrated whole political subjection, as the subjection of any other type, perhaps a nation's vital force without which even spiritual elevation is not possible. Under the dead weight of poverty, hunger squalor and misery, man's spirit is inevitably crushed. And neither material nor spiritual progress is possible in such depressing circumstances. This was probably the thought that spurred Sri Aurobindo in his younger days to throw himself headlong into the struggle for political freedom. In that sphere also, his genius shot up like a meteor filling the entire horizon with its blinding effulgence, But he soon realized that that task could be left to other hands and for him was waiting a nobler and higher task, not only for this country or that but for humanity as a whole.

So he left politics as suddenly as he had entered it. Since then, 40 years ago, he remained absorbed in finding out the path of man's Salvation through spiritual regeneration for he realized that without such regeneration there was no hope for humanity in spite of the spectacular material progress brought about by physical Sciences, the motive force that led him to politics in his early life was the same that took him away later from it and inspired him in the search for liberation of man's spirit from the cramping shackles of materialism. The keynote of his entire Career, therefore, - both political and spiritual - was the urge for redeeming humanity from ever-increasing sorrow and suffering. It is a hopeful sign that even in the midst of worldwide bitterness and hatred, rancour and rivalry, a sober section of mankind has eagerly turned to Sri Aurobindo and realized the importance of his message. Men of vision and foresight who have not lost themselves in the vortex of anger and malice all over the world have looked on him as the Saviour of humanity. He is no longer physically amongst us but if we have really understood the value of his message we shall try to mould our individual and collective life in the light of that message and thereby advance towards the ultimate realisation of the life divine in which alone lies the hope of man's future.

Sri Aurobindo has left us at an age that, in the usual sense of sorrow has been accentuated by the fact that he was a son of Bengal and what is more, the last of the galaxy of great Bengalees who raised this land to a position of unique glory and fame. Though strictly speaking, Sri Aurobindo does not exclusively belong to any particular country or age but is a precious possession of the humanity as a whole, yet normal men and women as we are, we cannot altogether rise above a sense of pardonable pride claiming him specially as our own. Since he left us, at least outwardly over four decades ago, Bengal has passed through a series of mounting crises. Today that glorious land is dismembered and that proud race is reduced to physical and psychological destitution. The great creative urge that once gave birth to giants like Sri Aurobindo has now almost exhausted itself and Bengalees look to the future with the dim eye of despair. In the midst of this gathering gloom, Bengal has always looked at a quiet corner of South India for inspiration and guidance. That inspiration, at every critical moment in Bengal's history, has always come from the sage of Pondicherry. He believed to the last in the ultimate unity of the nation and in its glorious destiny. India, and particularly Bengal will continue to derive hope and

Part VII: Aftermath and Reflections

inspiration from the message of Sri Aurobindo about the future of this, ancient land and the destiny of this proud people.

The first thing that a nation must do is to realize the true freedom that lies within and it is only when you understand that to be free, within is to be free without, you will be really free. It is for this reason that we preach the gospel of unqualified Swaraj, and it is for this that Bhupen (Dutt) and Upadhaya refused to plead before the alien Court. Upadhaya saw the necessity of realising Swaraj, within us and he gave himself up to it. He said that he was free and the Britishers could not bind him. His death is a parable to our nation. There is no power so great that can make India Subject when we will say that God will make us free.

(Aurobindo Ghosh Lecturing at Baruipur, Bengal in 1908)

THE COUNTRY'S HOMAGE (To Sri Aurobindo)

Thy Countrymen, O Soul's warrior, bow to thee,
O Sage, who can'st our despot gloom om to reclaim
with thy flame-mantra of Light, and Liberty,
kindled by the prowess of Sun no cloud could tame.
we know the global darkness will dislign
Since thou art come with thy New Dawn's guarantee
If we disown our fear and sing the hymn
To the spirit which through thy Self burns radiantly
Oh poet of Ind, who sing'st like a king of kings;
over earth's shadows and Time's fool interludes
And life's frustrations and destiny's fatal flings
An inviolate Being of deep compassion broods.
"The powers of hate and chains of lust and pride.
And the ego's demon sway and falsehood's lures,
Entailing the Lunacy of suicide
are phantoms; only the love of God endures

"who never has forsaken the land of Ind
But Leans evermore her holy dust to bless
with His all-transfiguring touch, humankind.
Shall wake once more to the thrill of His Caress
If are hard but faith in immortality
Thy voice would waft as echoes from the heights.
whose luminous grace, thy swift epiphany;
Spurred as to freedom and then to fierier flights.
Dilip Kumar Roy.

Country Mourns the Saint's Demise
Life sketch of Sri Aurobindo

Sri Aurobindo was born at about 5 a.m. in Calcutta on 15th August 1872. He was the third son of Dr Krishna Dhan Ghose and Srimati Sawarnalata Devi.

He lived at a time when western Culture were first headway for the country, when their glamour and fascination had laid under its spell and all young ardent and generous minds, and when the best spirits of the land were eager to mould their national life after the models of the West.

Aurobindo's father Krishmadhan true to his own deep conviction and in conformity with the practice of many other educated Indians of his time, who had capitulated to the glamour of the West - wished to give his children a wholly European type of education. He therefore sent Aurobindo, along with his brothers Benoy Bhushan and Manmohan to the Loretto Convent School at Darjeeling. Aurobindo was then only five years old.

Very little about Sri Aurobindo's School life is known, but it appears his teachers in Darjeeling were profoundly impressed by his sparking and wide-awake intelligence and the singular sweetness of his nature. A sort of exile in his own country.

Aurobindo thus started his ping in English at the age of five "in the shadow of Himalayas, in the sight of the wonderful snow-capped peaks, even in their native land, they were brought up in alien surroundings."

Education in England

In 1879, Dr Krishna Ghose and his wife took Aurobindo and his brothers to England. The children were entrusted to an English family, the Drewett, in Manchester. Aurobindo was educated privately by Mr. and Mrs. Drewett and when they left for Australia Aurobindo was sent to St Paul's School, London in 1885. Five more years passed: Young Aurobindo had acquired a very considerable proficiency in the classes and he was, therefore, enabled to proceed to King's college, Cambridge with a senior classical Scholarship of the value of £80 per year.

In 1890, Aurobindo appeared for the Indian Civil Service Examination and passed it with credit, scoring record marks in Greek and Latin. At the end of the period of probation, however he avoided appearing for the departmental Riding examination and got himself disqualified for Riding. In the meantime, Aurobindo was pursuing his studies in many directions, during this period his father's remittances tended to be both irregular and inadequate; necessarily, therefore, Aurobindo, along with his brothers, was often in straitened circumstances. He experienced in a real measure "hardships" even starvation: but he managed safely to pull through somehow with the help of his scholarship and the practice of economy. Aurobindo was barely twenty years old, but he had even at the early and tender age achieved rare academic distinctions. For fourteen years he had lived in England. He divorced from the culture of his foreign forefathers. He had developed his tastes and tendencies and he himself denationalized like his own country itself.

In the meantime, Aurobindo was in search of a suitable job; he obtained an introduction to H.H. the late Sayaji Rao, Gaekwar of Baroda, during his visit to England. Aurobindo secured a promising appointment in the Baroda State Service. He accordingly left England for India in February 1893.

At Baroda

A new chapter opened in Aurobindo's life with his arrival at Baroda - He was now 21 years old. He spent next 13 years from 1839 to 1906, in the Baroda State Service. He was put first in the Settlement Department, not as an officer, but to learn work, then in the Stamps and Revenue Departments; he was also for some time put to work in the Secretariat, for drawing up dispatches etc. Finally, he oscillated towards the Baroda College and entered it, at first as Part-time lecturer in French, afterwards as a regular Professor teaching English; and he became vice - Principal of the college.

During his early years of Baroda Sri Aurobindo took little interest in Philosophy. He was not attached to metaphysics and found the disputes of dialectical ratiocination too abstract, abstruse and inconclusive. His first acquaintance with Indian Spirituality was through the saying of Ram Krishna Deva and the writings and speeches of Swami Vivekananda. He had an immense admiration for Swami Vivekananda and a much deeper feeling for Ramakrishna Deva. But he did not altogether accept Swami Vivekananda's philosophy or standpoint: and though spiritual experiences interested him greatly, and he had some himself, he was not moved towards the practice of yoga. His experience began in England and from the moment he stepped on the shores of India, they began to be more frequent. Indeed 13 years of his residence at Baroda form a very important portion in the life of Aurobindo. They were the seed-time of his soul in the strict literal sense of the word and more than that, they were absolutely necessary in order that he might identify himself with the life, thought and culture of contemporary Indian.

Political Activities

Soon after his arrival in Baroda, Sri Aurobindo having already taken stock of the political situation country, started contributing anonymously; at the instance of Mr. K. G. Deshpande; who was then the editor of the *Indu Prakash*; a series of outspoken articles revealed at once a young man's intolerance and self-confident assertiveness and a wise man's deep and abiding wisdom. Sri Aurobindo began the series with the well-known yet more-the-less startling question. If the blind led the blind, shall they not both fall into a ditch. It was nine years since the Indian National Congress had commenced its activities with a blazing fanfare of trumpets and deafening bugle-sounds - but where was the Promised land? Sri Aurobindo took very little time to realise that can come to us; not through dialectical skill and subtlety, but only theme through faith and stern spiritual not simply by reading Kant and Hegel and their present-day commentator's but rather by capturing, amplifying and receiving the ancient wisdom of the Vedas, the Upanishads and the Gita.

Since 1902, if not earlier, Sri Aurobindo had wished to enter the political fray and contribute to the forces that were seriously working for the country's redemption and rehabilitation, He had already joined with some of the more advanced leaders to organise bodies for political action, which would act when the time for it came, but as yet he could do little in public. Meanwhile the "mendicant" policy of the "moderates" continued as the

official policy of the Indian National Congress, the political pulse of the nation was below par his own province of Bengal - anything but intrepid at the time was in no mood to be persuaded by Sri Aurobindo and his gospel of virile nationalism. He decided therefore to ply the pedagogue furrow for yet a while longer till Bengal and the country as whole should be willing and ready to receive and translate into action his militant nationalist programme.

The Partition of Bengal became law on 29th September 1905. Immediately Bengal as one man decided to give battle to the bureaucracy till the Act was annulled. In the meantime, the Government went on merrily with its task of repression. Earlier in the year of 1906 Sri Aurobindo had witnessed in March in Barisal and in other parts of Bengal both the revolutionary and the repressive fervour of the people and the excessive actions of the Government. He returned to Baroda, but in July he left again taking indefinite leave without pay for all practical purposes he left the Baroda service for good and immediately on his return to Bengal, he became prominently associated with two the most notable institutions which the New Movement had called into existence. Soon after his arrival in Calcutta Sri Aurobindo took a hand in the direction of the Nationalist Party, Bipin Chandra Pal must have then started a daily paper. "The Bande Mataram" and he took up the Joint Editorship of the paper. Besides, he quickly infused into the scattered cliques of dissident Congressmen something of his own fiery idealism and uncompromising nationalism, he called a meeting of the leaders of the Nationalist Party at which it was decided, at his instance to give up the "behind the scenes joustings," with the moderates and declare an open war on Moderatism and place before the country what was practically a revolutionary programme. For the time being, and seemingly all of a sudden, Sri Aurobindo this became "the flaming apostle of the extreme Nationalists.

In course of the "Partition of Bengal" agitation, many students had left the colleges affiliated to the University of Calcutta, and something had to be done with them. and not for them. The Bengal National college was accordingly founded and Sri Aurobindo became its first Principal in August 1906. During the next few months, took leave from the National College again and again and spent four or five months between December 1905 and April 1907 at Deoghar, with the exception of about 10 days in December January for Congress meetings in Calcutta.

In 1907, he took part in the Midnapore District Conference – a conference made memorable by the first open rupture between the Moderates and Extremists of the province - In the same year he took part in the Surat Congress as the leader of the Nationalist party. After the dissolution of the Surat Congress, Sri Aurobindo did not return to Bengal immediately but made a long tour in Bombay and the Central Province speaking at all important places on Nationalism in its manifold aspects. From this tour he "returned to Calcutta in the later. part of January 1908. And a little more than two months after he was arrested and dragged to jail on a charge of treason and conspiracy.

Events were now moving swift to their pre-ordained configuration and conclusion on the both of April 1908, there was a bomb explosion at Muzaffarpore resulting in the death of two European Ladies. On the 2nd of May while Sri Aurobindo was still in bed, his house was raided by a posse of Constables headed by Supt. Creagan and Inspector Benode Behari Gupta. They pointed a revolver at Miss Sarojini Ghose, the sister of Sri Aurobindo, placed iron on hands put a rope round his waist and then hauled him to the Central Police office of Calcutta. He was presented before Mr. Thronhill, Police Magistrate of Calcutta and afterwards before, Mr. Birley, the Joint Magistrate of Alipore.

The preliminary trial commenced on 18th May, by that time the list of the accused had Swelled to 39-many of them being youngsters. The course of the trial was marked by many dramatic and tragic incidents. In the first place, one of the accused turned approver and, in his confession, he incriminated all sorts and conditions of men. The approver Narendra Nath Gossain was murdered by two of his fellow accused Kannailal Dutt and Satyendra Nath Bose. Both of them were subsequently hanged. In the meantime, the preliminary trial before the Magistrate came to an end. Of the original accused, one had been murdered, two had been hanged, and one was discharged. The rest were all committed for the trial at the sessions. The Assessors delivered their opinion on the 13th of April. They unanimously declared Sri Aurobindo not guilty on all the charges. On the 6th of May, more than twelve months after the day when he had been sent to gaol, Sri Aurobindo was released from captivity. In that case he was defended by C. R. Das.

C R Das in his peroration, made fervent appeal to Mr. Beachcroft, the trying Judge and the two Assessors in the case:

"My appeal to you is this that long after the controversy will be hushed in silence long after this turmoil, the agitation will have ceased long after he is dead and gone, he will be looked upon as the poet of patriotism, as the prophet of Nationalism and the lover of humanity. Long after he is dead and his words will be echoed and re-echoed, not only in India, but across distant seas and lands. Therefore, I say that the man in his position is not only standing before the bar of this Court but before the bar of the High Court of History,"

In the Alipore Jail Sri Aurobindo composed a few poems revealed the strength of his new-found faith and there again he could peep into infinity and render its un-translatable wonders; in such streams of vibrant melody – which is composed.

Sri Aurobindo had spent a whole year in jail, in Alipore most of time, but it had after all been a year asramvasi" not a year of black or painful incarceration, the jail had proved no cage of confinement, but veritably a yogasram when "Purushottama" was his friend and guru, his companion and master. Emancipated already in his mind and his soul, Sri Aurobindo was now at long last free in a strictly, material sense as well.

Coming out of Jail Sri Aurobindo hurled himself once more into the "divine endeavour" alien endeavour in the name of and on behalf of the Divine. He spoke in public meetings, he issued weighty statements, he wrote important articles, he did the very things he had done before, before his imprisonment and trial but in the seeming, similarity was there a vital difference as well. Sri Aurobindo would now be a willing and plastic instrument in the hands of the Divine. He would no doubt still pursue his political and other vocations, but minimalistic and without rancour and without the least taint of selfishness.

Finding that the Nationalist Party in Bengal had all but disintegrated, Sri Aurobindo started publishing two weekly papers, the "Karma Yugin" in English and the "Dharma" in Bengali, with a view to organise, the party on efficient lines and educating public opinions. Although he was offered the editorship of the "Bengalee" and earnestly requested by some people to restart the "Bande Mataram " Sri Aurobindo wished rather to break fresh ground by conducting journals entirely his own, the "Dharma" and the "Karma Yugin." He was on his feet frequently enough. in Calcutta and in other district towns in Bengal; he led the Nationalist Party in the Bengal Provincial Conference at Hooghly in September 1909 and made the

conference accept the Nationalist resolutions. Besides poems, essays, exhortations these as they appeared in columns of the "Karmayogin" gave abundant proof of Sri Aurobindo's restless intellectual activity.

But even after his acquittal the country's rulers were not indifferent to Sri Aurobindo. The police kept a strict watch not so much over his movements as on his writings. Through forceful writings and public speeches, he kept on urging his countrymen not to rest satisfied unless the Partition of Bengal was annulled. At a public meeting, at Kumartulli, he declared that the Government were contemplating his deportation. He made it clear that so long as he had the goal of Swaraj before his and "Bande Mataram" in his heart, he was not in the least afraid of anything like jail, deportation, or transportation. Under the precarious circumstance of his being unsure of the morrow - Sri Aurobindo decided to publish in his paper his "Open Letter to My Countrymen". The Open Letter Said Sri Aurobindo was to stand as his "Last Men". He said that the Nationalist Party need not be depressed if a particular leader was jailed or deported. The God-appointed Leader would come Sooner or later. Towards the close of Feb. 1910 Sri Aurobindo took the final decision to retire from Calcutta to the neighbouring French territory, of Chandernagore. For about a month he stayed secretly in Chandernagore and intently through silently pursued the Sadhana of yoga, But Chandernagore was dangerously near to Calcutta and hence he declared to seek a more secluded spot for continuing his spiritual work. He therefore, left Chandernagore also and reached Pondicherry another French possession on April 4, 1910. He first stayed with Sankara Chetty. but later on, moved to his own quarters in the white Town and soon Completely surrendered to yoga.

Meanwhile the authorities had launched another prosecution against Sri Aurobindo on account of his "Open Letter to his countrymen" that had been published in the "Karmayogin" over 8 months ago. The Government alleged that Sri Aurobindo had made a precipitate flight in order to escape arrest. Sri Aurobindo on his part, issued a statement through the columns of the "Madras Times" fully explaining his position. He had not sought to avoid the long arm of laws. He had only retired to Pondicherry in answer to an imperative inner need to pursue the path of yoga; the warrant for his arrest was issued after he had already reached Pondicherry, He was, therefore, not obliged to appear before a British Indian Court of Justice.

After 4 years of silent yoga Sri Aurobindo decided to run a philosophical journal the "Arya" from Pondicherry. Fate had just then brought him into

contact with a remarkable French man, by name Paul Richard, and the lady, who is now known as Mother. These two had for years been in search of Master, in whom they could recognize a world teacher, they had sought him in the west and in the East, and they had found him at last in the person of Sri Aurobindo. All three decided to make the new magazine their Principal means of reaching to the outer world. The Principal contributor to the “Arya” was Sri Aurobindo.

Major sequences in the “Arya” were respectively, the Life Divine, the Secret of the Veda, Essays on the Gita, the psychology of Social Development, the Ideal of Human Unity, The Future Poetry, A Defence of Indian Culture, and the longest and in some respect, the most ambitious of them all the Synthesis of yoga. These are plant thought - structures, reared on a foundation of spiritual experience of intuitive thought and realised in all their solidity and beauty by the magic wand of Sri Aurobindo's prose style. Of these sequences, perhaps only the Life Divine and Essays on the Gita are now available in book form.

Sri Aurobindo was master of the English language. He knew as many as 12 languages - Six European and Six Indian.

Sri Aurobindo was married to Mrinalini Devi who predeceased him in 1918. He has now a brother living Barindra Kumar Ghose who was at one-time leader of the revolutionary movement and now the Editor of Basumati, a Bengali daily.

07-12-1950

June 2, 1909

Babu Aurobindo Ghose's Prison Experiences

The Suprova is a high-class Bengali monthly edited by Miss Kumudini Mitra is the eldest daughter of our distinguished country man Babu Krishna Kumar Mitra. In the current number of that magazine of which an advertisement appears in another column. Babu Aurobindo Ghose contributes the first part of a serial article, narrating his prison experiences. He begins with the news of the Muzafferpore outrage, which described him the “Bande Mataram” office and utterly surprised them all. That is followed, by the story of his arrest early next morning. With a vivid life-

like description of the war-like movements of the police force. “Who seemed to invade a strong fortress with guns and rifles.” His conversations with the higher police officers some of whom inflicted on him precious sermons on political, social and religious subjects, to which he submitted with laudable patience, are narrated with every pleasant detail in the most delightful manner. A certain European Police Superintendent, we are told, asked him if he was a graduate. An affirmative answer seemed to kindle his righteous wrath, and he at once detained why he should not be ashamed. Being an educated man, to sleep in that way on the floor of an unfurnished room. Aurobindo Babu answered in his own quiet way – “I am a poor man and I live as such.” Then the question was put to him – “Have you then created these disturbances only to make yourself rich? After this mercy at once impertinent and foolish the man had to be given up.

The interesting article is full of such little episodes, and they have been admirably touched up with a quiet genial humour. It is written in excellent Bengali and the story is told in a beautiful manner. We are confident that this narrative, while serving the useful purpose of putting in a popular form the history of a prisoner’s life, will at the same time be highly enjoyed in a general way.

June 2, 1909

ETERNAL RELIGION

At the second anniversary of the Uttarpara Dharma Rakshini Sabha, held on Sunday last, Mr. Aurobindo Ghose delivered the following speech:

When I was asked to speak to you today at the Annual Meeting of your Sabha, it was my intention to say to you a few words about the subject chosen for today—the subject of Hindu religion. I do not know now whether I shall fulfill my intention for as I sat here, there came into my mind a word that I have to speak to you a word that was spoken to myself in jail—a word that I have to speak to the whole of the Indian Nation – a word which I have come out of jail to speak to my people.

It was more than a year ago that I came here last. When I came, I was not alone. One of the mightiest prophets of Nationalism sat by my side. It was he who then came out of seclusion to which God had sent him so that he was locked in a cell to hear what God had to say to him. It was him that

you came in your hundred to welcome. Now he is far away – separated from me by thousands of miles. One year I have spent in seclusion and now that I come out, I find all changed. A storm has come down upon the country. One who always sat by my side –one associated in my work – is a prisoner in Burmah. Another is in the north rioting in detention. I looked round when I came out; I looked round for those who always sat by my side, from whom I have been accustomed to look for inspiration. I did not find them. There was more than that. I saw when I went to jail, that the whole country was alive with the cry of “Bande Mataram”. The whole country was alive with the hope of a nation – with the hope of millions of men who had risen from degradation. When I came out of jail, I listened to that cry but there was silence and hush everywhere.

All men seemed not to know which way to move. From all sides the question came to me “What shall we do next?” “What is there to be done?” I did not know which way to move, I did not know what was next to be done. But I knew that; as it was the Almighty Power of God which had raised that cry, that hope, - it was also God who has sent down the silence upon us. I have not been disheartened by that silence; because I have been accustomed to silence and because I know I have learnt a lesson myself through that long year of detention. When Babu Bepin Chandra Pal came out of jail he came with a message. It was a message from God. I remember the speech he made. It was a speech, not political but religion in its bearing and intention; and now I also meet you again, I also, came from jail and you are here to welcome me not at a political meeting; but at a meeting of a society for the protection of our religion. That message which God gave to Bepin Chandra Pal in Buxar jail, he has given to me in Alipur jail. That message he gave to me day after day throughout the long year of my detention. It is that message which he has commanded me to speak to you after I come out.

The Year of Seclusion

I knew I would come out. The year of seclusion was a year of training.

How could anyone hold me in jail? He gave to me words to speak and work to do. Until that word was spoken – until that work has done – no human power would hush me – could stop me. Now when I have come out again, during these few minutes, God has bidden me speak that word. He was rushed from my mind the thing I had in my mind. I speak under this smile under His Compulsion. When I was arrested, when I was hurried into

the Lalbazar “hajjat”. I could not look into the heart of His intention. For a moment I faltered, cried out to Him, “what’s this. I believed I had a mission to the people of my country, I believed that until my work was finished I should have Thy protection. How is it I am here”. After that day at last a voice came to me “wait and see”. Then I grew calm and I waited and was taken from Lalbazar “hajjat” to Alipore. I was placed in a solitary cell by myself from one month apart from other men. I waited day and night for the voice of God, to know what. He had to say to me, to know that I had to do. In this seclusion and first there came upon me the messages. A call came to me to put my activity away from me, to go for a time to seclusion, to look into myself and enter into communion with Him. I was weak, I could not answer that call; my work was very dear to me. In the pride of my heart I said that unless I was there my work would suffer; it would fail and cease; therefore I could not leave it. He spoke to me. He said “the bonds that though hast no strength to break, I have broken; because it is not my will it is not my intention that that should continue any longer. I have another thing for you to do. It is for that, that I have brought you here”. Then he placed the “Geeta” in my hand. His strength entered into me and I was able not only to understand but to realise what “Krishna” demanded of “Arjuna” and what he demands of those who aspire to do His work. I realized what Hindu religion meant.

We speak of Hindu religion, the “Santana Dharma” (the first true religion). But few know what that religion means. Other religions are religious of profession and faith. This “Sonatan Dharma” aspires at humanity and Salvation from old. It is this religion that is given to us so that it may be given to the world. It is to give this religion to the world that India is rising, but not as other countries rise, not by trampling over the weak. She is rising to shed a light over the world She is rising to shed eternal light over the world. Therefore, first He pointed out to me. He made me to realise the Central truth of the Hindu religion. He turned the heart of my jailors to myself. They spoke to the Englishman in charge of jail that “he is suffering solitary seclusion”. He might at least walk out of the cell in the morning and evening. So it was arranged and as I was walking the strength of God entered into me. What did I see? It was “Basudeva”, it was “Sri Krishna” when I saw standing there and holding the shade over me. I looked at the door of my prison I saw “Basudeva”, I saw “Narayana”. I lay down and felt the arms of “Sri Krishna”. I knew I was within the arms of my father, in the arms of my lover. This was the first thing he taught me.

I looked at the prisoners who were in the jail, I looked at the thieves the murderers, the swindlers. As I look at them I saw “Basudeva” it was “Narayana” whom I saw, amongst those thieves and dacoits who were in prison for crime. I met some who put me to shame by their kindness, by their sympathy, one thing I saw, I saw it was a peasant of my nation who could not know how to read or write. We look upon them as “chotologs” (the lower-class people). I saw there a saint. The man was sentenced to 14 years “rigorous imprisonment”. God spoke to me and said “Behold the people whom I have sent to you. He is a saint to you. This is the native of men I am raising up.”

Again the court began. We were brought before the Magistrate. He said to me “when you came to the jail your heart failed, you cried, where is Thy protection”. Look at the Magistrate, look at Counsel, look and see”. I looked. There was no Magistrate sitting on the bench; “Basudeva Narayana” was sitting on the bench. I looked at Counsel, “Sri Krishna” sat there. My lover, my friend sat there and smiled. “Now do you fear”. He said, “you have my protection, you shall not fear. Leave this case which is brought against me in my hands. It is not for you. It is only a means for my work and nothing else”. When the trial opened in the Sessions Court. I began to write instruction for my Counsel and what witness might say or might not say. Then something happened. Arrangements which had been made for my defence was suddenly changed and another Counsel stood then to defend me. He came unexpectedly. I did not know he was coming. I looked and saw he was there; when I saw him then again. He spoke to me. He said “this man will save you from the snare round your feet. Put aside those papers. It is not you who will instruct him”. You all know this man. He meant Srijut Chitta Ranjan Dass. He gave up all work, put off all practice to save me. He was the man to defend me and I was satisfied from that moment although instruction was kept aside. I did not speak a single word to my Counsel, I did not give him a single instruction. I left the case to him and you will know the result.

I knew what it meant. Because I heard it again and again I felt a voice within me “I am guiding you, therefore fear not, but turn to your own work, the work for which I have brought you to jail”. When you come out fear not, never hesitate, never falter. Remember I am doing this, therefore whatever clouds may come, whatever difficulties, whatever impossibilities, there is nothing impossible, because I am “Basudeva”, “I am Narayana”, and what I will, shall be. No human power can stay it. It brought me again

among those who had been accused along with me. You have many of you spoken of my self-sacrifice. I have heard that kind of speech since I came out of jail. I found young men round me. In many of them I discovered mighty courage of self-denial, in comparison with which I was simply nothing. I saw them mightier than myself. God said to me “This is the young generation this is the mighty nation that is rising. Why do you fear? If you would sleep, here are the young men who will take up your work, why do you despair, you have got strengthen from me to speak to this nation the words which will raise this nation”. So God showed me all these things. Then something happened suddenly and in a moment, I was hurried away to the seclusion of a solitary cell. What happened during that time I have not the opportunity to say.

Day after day, he showed me his wonders. He made me realise the truth of the Hindu religion. I was brought up in England amongst ideas all foreign. I believed it was all imagination, dreams and vanity; there was no truth in it. But day after day, I realized in the mind, I realized in the body, in the heart, the truth of the Hindu religion. It became a living truth to me. Things were opened up to me which no science could explain. When I first approached him, it was not entirely in the spirit of “Bhakti” (devotion), not in a spirit of “jnana” (knowledge). I came to him long ago in Baroda before the Swadeshi began. When I approached God, at that time I hardly had a living faith in him. I was hardly sure there was a God at all. Something drew me to the truth of the “Vedas” to the truth of the “Geeta”, to the truth of the Hindu religion. I felt there was a mighty truth in religion. “If thou art, if thou knowest my heart, give me strength to uplift this nation to which I have devoted my life”. I did not ask for “Mukti” (Salvation), I did not ask for anything which others ask for. Long I strove for it, then in the seclusion of the jail of the solitary cell, I asked again “give me “adesha”(Command); I do not know what work to do. I do not know how to do. Give a message”.

Two messages came and the first message said “The work given to you is to uplift this nation; before long a time is coming when you would come out of jail; it is not my will that you should be convicted; that you should pass the time as others in suffering for the country. I have called you to work; I give you the “adesha” –go forth and work”. The second message came and said “something has been shown to you in this year of seclusion; something has been shown to you which is the truth of the Hindu religion. It is this that I am raising up before this world. It is this that I have perfected and developed through “Rishis” and saints and “Avatars” (incarnations of God).

Not it is going forth to you to work amongst the nation. I am raising this nation to send forth my word. This is “Sanathan Dharma”, this is the eternal religion which you did not know before and which I have revealed to you. I have you proof which satisfied you. Go forth and to your nation speak these words, that it is for the “Sanatana Dharma” that they arise, it is for the world that they arise. I am giving to you freedom for the service of the world so that you may go forth and speak a message to the world that then it is said that India shall arise, it is “Sanatana Dharma” that shall rise. When it is said that India shall be great it is “Sanatana Dharma” that shall be great, when it said India shall extend it is “Sanatana Dharma” that shall extend over the world. To magnify the religion means to magnify the country. I have shown you that I am everywhere. I am not only working in those who are striving for the country. I am working also in those who oppose their paths. I am working in everybody because they also are going my work. You do not know what way you more. My “Sakti” (influence) has gone for the. Long ago I have been preparing it.

What is the Hindu religion? It is Hindu religion because the Hindu nation has kept it, preserved it through the ages. But it is not specified by a single country, by a bounded part of the word. Hindu religion is the eternal religion. It is the universal religion which embraces all others. This is the only religion which may triumph over materialism. It is the religion which impresses over mind that man can approach God.

This is the only religion which shows to the world what the world is. That is the “Lila of Basudeva”. It is the only reason which shows how that “Lila” (deeds) shall rule. It is the only religion to show what that “Lila” manifests. It is the only religion which does not separate life from religion from death.

This is the word that has been put to my mouth to speak to you today. What I intended to speak I have put away. Beyond what is given to me to speak, I have nothing to say. It is only the word that is put to me, given to me to speak that I can speak to you. That word is finished. This movement is not political movement. Nationalism is not politics. It is a religion, it is a creed, it is a faith. I repeat and put it in another way. I don’t say nationalism is creed and religion and faith. I say it is “Sanatana Dharma”, this Hindu nation with the “Sanatana Dharma” it moves with it grows. If “Sanatana Dharma” was capable of persisting or with the “Dharma” it will perish – “Sanatana Dharma” is nationalism

This is the message I have to speak to you.

June 11, 1909

MR. AUROBINDO GHOSE

His Prison Experiences

The enterprising Bengali monthly Suprobhat, edited by Miss Kumudini Mitra B.A.; Publishes a narrative from the pen of Mr. Aurobindo Ghose himself, describing the prison experiences in connection with the Manicktolla Bomb Case. We give below a faithful translation of the interesting tale as told by Mr. Ghose.

Mr. Ghose wrote – I was sitting in the Bande Mataram Office on May 1, 1908. Babu Shyam Sunder Chakravarti handed to me a telegram from Muzaffarpore. I read it came to know that 2 bombs had exploded, and two European ladies had been killed. I, besides read this “Empire” of that evening and found the Commissioner of Police said he know who were implicated in the bomb-out-rage and that they would soon be arrested. I did not know at that time that I was the chief object of suspicion. I was, in the judgment of the Police, the Principal murderer, that I was the secret guide and Counsellor of the conspiring youths. I did not know that there was before me a year’s imprisonment, nor did I know that all my connections with the outside world would be cut off for a year and that I should have to spend a year like a caged bird outside the pale of society.

I enjoyed a sound-sleep on Friday night. At about 5 A.M. my sister entered my room and called me by the name. I woke up. The next moment, the small room filled with the armed police. There were in the party Supdt. Creagan, Mr. Clarke of 24-Parganas, the graceful and delightful countenance of the well-known Sriman Benode Kumar Gupta, some more Inspectors, some red turbans, spies and search witnesses. He ran in warrior-like, pistols in hand, as if they came to take a fortified garrison. I heard that a white man placed his pistol on the breast of my sister. I did not see it with my own eyes. I was sitting on my breast-yet in a sort of slumber—when Mr. Creagan asked “Who is Aurobindo Ghose? Is it you? I said “Yes, I am Aurobindo Ghose”. He at once ordered a policeman to arrest me. Then, at a very rude word of Creagan, a sort alter action passed between us two. I got the search-warrant, read and signed it. I understood from the statement

in the warrant relating to bomb that the Police- visitation was connected with the Muzzafferpore affair.

I did not understand why they arrested me without a body-warrant and in absence of any explosive substance in my house. But I made no useless protest. Next by order of Mr. Creagon, I was hand cuffed and tied with a rope round the wrist. A Hindustani Constable held the rope and stood behind me. At that time the Police brought up Abhinash and Shailen. They also had handcuffs and a rope round the wrist. In about half-an-hour by whose order I don't know-they took off the handcuff and the rope. We understood from the words and actions of Mr. Creagon that he had entered the lair of a wild beast, as if we were uneducated ferocious outlaws, and that it was un-necessary to speak to or treat us civilly. But after the alter action, Mr. Creagon, softened to some extent. Benode Babu tried to explain something to him. Mr. Creagon then asked me "you passed the B.A. Is it not a matter of shame to an educated man like yourself to have laid down on the floor of an un-furnished room? I said, "I am a poor man and live like a poor man". The Superintendent at once said rather vigorously "It is to be a rich man that you have done all this?". I am no attempt to explain to this dense of Englishman the great problem of patriotism, self-denial or row of poverty. I thought it would be an impossible task.

The search was going on all this while. It started at 5-30 and ended at half-past eleven. None of the Khatas, letters, papers, slips, poems, dramas, articles in prose or poetry, translation-in fact nothing escaped the all-devouring maw of this search. Of the search witnesses Mr. Rakshit seemed to be somewhat in low spirits. Afterwards he told me regretfully that the Police had brought him quite suddenly and without giving him any idea. He had not at all been told that he would have to take part in this abominable affair. He related the incident of his snatching away by the Police in a pathetic manner. But the ways of Amaranth, the other witness, were quite the country. He performed his portion in this search affair cheerfully and like a truly loyal man was if to the manner born". Mr. Clarke observed long, and with a suspicious look, the earth of Dakshineswar box. Maybe he suspected that it was a new powerful explosive. They at last arrived at the decision that it was not explosive, and it was unnecessary to send it to the chemical examiner. The only part that I had to take in the search, was to open a box. None of the papers or letters was shown or read out to me. Only one letter from Alakdhari, Mr. Creagon read aloud for his own satisfaction. My valued friend Benode Gupta placed about the room in his

natural gracefulness. He now and then took out letters and papers from the shelf and handed them to Mr. Creagan saying, “very important”, “very important”.

After a scrutinising search of my room, the police took us to the next room. Mr. Creagan opened the box of Chhotto Mashl. He looked at the letters only once, or twice and then left the letters as for ladies.

The party next went downstairs. Mr. Creagan drank tea there. I took a cup of Cocoa and bread. At this time he tried to bring home his political views to me by arguments. I bore off this mental torture quite unmoved. I asked here granting that it is the time-honoured custom of the police to torture of the body, does it come with the four corners of the unwritten law to inflict this inhuman torture on the mind also. I hope our much-esteemed patriot, the hon’ble Babu Jogendra Chandra Ghose, will raise this question in the Legislature Council.

After searching the rooms, downstairs the police again went upstairs to open an iron safe belonging to the Navasakti. When they failed to do so after half an hour’s attempt, they decided upon taking it to the thana. Now a European Police Officer discovered a bi-cycle which bore the railway level of Kushtea. So, thinking that it was the conveyance of the assailant of the Kushtea Padre, they carried away the thing in much triumph.

At about 11.-30 A.M. we started from the house. My uncle (Krishna Babu) and Babu Bhupendra Nath Bose were in a carriage waiting outside of the gate. My uncle asked me “For what offence you have been arrested”? I said, “I do not know anything. These gentlemen handcuffed me immediately after entering the room. They did not show me the body warrant.” “My uncle asking of handcuffing me, Benode Gupta said “Sir I have no fault. Ask Aurobindo Babu. It was at my instance, the sohib took off his handcuff. Bhupendra Babu asking about the offence. Mr. Gupta showed the section on murder. This staggered Bhupen Babu and struck him dumb. I heard that my solicitor, Babu Hirendra Nath Dutt, had come to the house and expressed a desire to attend to the search on my behalf. But the Police sent him away.

It fell to the loss of Benode Babu to take us three to the thana. At the thana, he treated us very well. We bathed and ate there and started for Lal Bazar. Being detained there form some hours, we were taken to Royd Street. There I was graced by Maulvi Samsul Alum with his first visit and favoured by his amity. He was not in much prominence, just then, nor did

he exist then as the chief investigator of the Bomb case. He was neither Mr. Norton's prompt nor memory in flesh and blood. Ramsaday Babu was then the principal magnate. The Moulvie then exposed his now famous philological theory relating Om. He inflicted his sermon in the course of which he said that it was a matter of great regret and shame that Mr. Aurobindo Ghose was the leader of the revolutionaries. But if the truth was told the situation could be saved. He firmly believed that person like Aurobindo Ghose and Bepin Chandra Pal would openly confess what they did. Babu Purna Chandra Lahiri was there. He did not believe this. But the Moulvie persisted in his belief. He once said, "You did not act like a wise man giving the garden to your brother for preparing bombs". I understood what he meant. With a smile I said, "The garden belongs to him as much as to me. Whence have you got the news that I gave the garden to him and that for preparing bombs?" This abashed the Moulvie. He said "No, no I meant if you had gone so at all." This great personage opened a leaf from his own life history and showed it to me. He said, "All my progress both moral or worldly I owe to a valuable lesson to say, "Never leave ready dish before you". This has been the guiding force of my life. I have progressed, for I have always remembered the valuable lesson. Saying this the Moulvie looked at me with a piercing glare. It seemed that I was the ready dish before him. At eve, the famous Ramsaday Mukherji appeared on the scene. He expressed deep sympathy and mercy for me. He asked the people to take kindly care for my food and bed. In a moment, some people came and took Sailendra and myself to the Lalbazar hajat in the midst of rain and storm. This was my first and the last interview with Ramsaday. I gathered that the man was intelligent and energetic. But his manner of speech and action was affected and unnatural, as if he was always acting on the stage.

Both of us were kept in a spacious room on the second storey. Our food was some jolkhabar. Sometime after, two Englishmen entered room. I heard afterwards that out of them was Mr. Halliday, the Police-Commissioner. He got incensed at the sight of us being together and told the sergeant in reference to me. Take care that none stays or speaks with this man. Shailendra was at once removed to another room and shut up there. When myself and the Commissioner were left together, all the other people in the room having gone away-Mr. Halliday said— "Don't you feel ashamed of your complicity in this cowardly affair". I said, "what right have you to assume that I was implicated in this." The Commissioner re-

joined “I have not assumed, I know everything”. I said “You alone know what you know and what you do not. I completely deny my connection with the affair”. The commissioner said nothing else.

Some more visitors came that night. They were also Police officers. There was a mystery underlying this visit, which I have not yet been able to discover. One month and a half before the arrest, a stranger came to me and said, “Sir, I am not acquainted with you. But as I revere you, I come to give you a warning. I, besides, want to know whether anybody of Konnagar is acquainted with you. Have you ever been there? Have you got a house there?” I said, “I have no house there. I have been there once. I also know some gentlemen of that that place”. The gentleman now sounded his note of warning saying “I will say nothing more.” But this I must say, never again see anybody of Konnagar some wicked people are conspiring against you and you brother Barindra. They will soon endanger you. Don’t ask me anything more “. I said to this “I can’t understand what good will accrue to me from this imperfect news. But I think you, for you came here to do me good. I don’t want to know anything more. I have full reliance upon God. He will always protect me. It is unnecessary to make any effort or be on the guard in this matter. The truth of this was illustrated by and by. For the same night a Police Inspector and some other Police Officer paid me a visit and put a lot of questions in regard to Konnagar. I answered the questions and saw that the visit was to ascertain the truth of some information which the police had got about me.

Sunday was spent entirely in the hajut. The next morning, I saw some young men getting down the stairs in front of my room. I did not know their faces but guesses that they had been caught at the Monicktolla garden.

I heard afterwards that Mr. Halliday had not given permission to my pleader to bring me food from my house. I heard also that the interview of pleader with the accused had been forbidden. All of us three refused to say anything before the Commissioner. The next day Mr. Thornhill said, “the Police say that many suspicious letters and papers have been found in your house. Were there such letters and papers in your house?” I said, “I can say unhesitatingly there were none ; it is impossible.

We were next taken to Alipore. The batch included Nirapodu, Dindoyal, Hem Das and others. I knew Hem, for I had been his guest at Midnapore. We were produced before the Magistrate. When we got into the carriage, a gentleman came and said, “I hear that they are going to confine you in a

solitary cell. The order is being written. May be, they will not allow interview with anyone. If you want to say anything to any one of your house, I shall convey the message.

June 12, 1909

MR. A. GHOSE

Mr. Arabindo Ghose continues his jail experiences in the “Sanjibani”, and the current number of journals published a fresh instalment of the “interview” it is having with Mr. Ghose. In the court room and in the cells, Mr. Ghose says the accused persons spent their time in various ways, the majority in meditation. Those who used to spend it otherwise found time hanging heavily on them. There used to be change of cells at short intervals and Mr. Ghose says that contemplation and meditation brought him solace. The Lieutenant Governor paid a visit to jail once and Mr. Ghose had about 10 to 12 minutes conversation with his Honour. As for the issue of the trial Mr. Ghose had a firm belief, begotten of a clear conscience, that he would be left off, “From the first I was under the impression that my innocence would be proved. Later this belief made a deep impression in my mind as I listened to Mr. Norton’s address and observed the attitude of the learned Judge”. This week’s interview concluded with a description as to how they used to be hand-cuffed and chained while being led into and out of the Court and in the dock.

June 15, 1909 — *The Bengalee*

Beadon Square Meeting

In spite of the foul weather a large number of people assembled to Sunday afternoon at Beadon Square where a big Swadeshi meeting was held under the presidency of Babu Ramananda Chatterjee, Editor of the Prabashi, several speakers addressed the meeting. We publish below an authorised version of Mr. Aurobindo Ghose’s speech delivered at that meeting.

Sj Aurobindo Ghose said that when in jail he had been told that the country was demoralized by the repressions. He could not believe it then because his experience of the movement had been very different. He had always found that when Swadeshi was flagging or the Boycott beginning to relax,

it only needed an act of repression on the part of the authorities to give it redoubled vigour. It seemed to him then impossible that the deportations would have a different effect. When nine of the most active and devoted workers for the country had been suddenly hurried away from their homes without any fault on their part without the Government being able to formulate a single definite change against them, surely the Boycott instead of decreasing would grow tenfold more intense. And what after all were the repressions? Some people sent to prison, some deported, a number of house searches, a few repressive enactment, limited the liberty of the press and the platform. This was nothing compared with the price other nations had paid for their liberty. They also would have to suffer much more than this before, they could make any appreciable advance towards their goal. This was God's law; it was not the rulers who demanded the price; it was God who demanded it. It was His law that a fallen nation should not be allowed to rise without infinite suffering and mighty effort. That was the price it had to pay for its previous lapses from national duty. The speaker did not think that there was any real demoralisation. There might be a hesitation among the richer and more vulnerable parts of the Community to hold conferences or meetings or give public expressions to their views and feelings. He did not measure the strength of the movement by the number of meetings or of people present at the meetings. He measured it by the strength and indomitable obstinacy of feeling and purpose in the hearts of the people. Their first duty was to keep firm hold on their ideal and perform steadfastly the views they had made before, God and the nation. The rulers were never tired of saying that we should get self-government when we were fit. Fitness meant national capacity and strength was the basis of capacity. That was what Lord Morley really meant when he asked himself repeatedly whether this was a real uprising of the nation or a passing excitement. He meant, was it a movement with real strength in it, a movement with elemental force enough in it to resist and survive? That experiment was now being made. They must not expect substantial gains at so small a cost. He had heard vaguely of the reforms when in prison, he had heard them ecstatically described. He was surprised to hear that description. He had been in England for fourteen years and knew something of the English people and their politics. He could not believe that England or any European people would give substantial reforms after so short an agitation and so scanty a proof of national strength. It was not the fault of the British people, it was a law of politics that they, who have, should be unwilling to yield what they leave until they had fully tested the

determination of the subject people and even then, they would only give just as much as they could not help giving. When he came out, he found what these reforms were. The so-called introduction of the elective principle was a sham and the power given was nothing. For the rest, it was a measure arranged with a skill which did credit to the diplomacy of British Statesmen so that we should lose and they gain. It would diminish the political power of the educated class which was the brain and backbone of the nation; it would sow discord among the various communities. This was not a real reform but reaction. They would have to go much further in suffering and self-sacrifice before they could hope for anything substantial. They must hold firm in the determination, but keep the Swadeshi unimpaired and by that he meant the determination to assert their national individuality in every branch of national activity. There was one thing that might be said, how could we expand the Swadeshi if all our methods were taken out of our hands? That could easily be done by the Government. The authorities in this country had absolute and irresponsible power. It had practically been admitted by a responsible member of the Liberal Government that the liberty of no subject of the British Crown was safe in this country if the Government of India took it into its head that he was dangerous or inconvenient. If they were informed by the Police who had distinguished themselves at Midnapore or by information as tainted – the perjurers, forgers, informers, approvers,--for what other information could they have, circumstanced as they were by their own chance in this country, --that such and such men had been seditious and becoming seditious or might be seditious or that their presence in their homes was dangerous to the peace of mind of the C.I.D. Against such information there was no safety even for the greatest men in the country, the purest in life, the most blameless and inoffensive in their public activity. Then there was this sunset regulation. It appeared that we were peaceful citizens until sunset, but after sunset, we turned into desperate characters—well, he was told even half an hour before sunset; apparently even the Sun could not be entirely trusted to keep us straight. We had, it seems, stones in our pockets to throw at the police and some of us, perhaps, dangle bombs in our cheddars. How was this prohibition brought about? Merely by a little expenditure of ink in the Political Dept. It would be quite easy to extend it further and prevent public meetings. It was being enforced on us that our so-called liberties were merely Maya. We believed in them for a time and acted on the belief; then one fine morning we wake up and look around for them but they are not there. In reality they never were there, they were Maya. That is the reason

why we in Bengal insisted on accepting no reforms which did not mean control, some of us did not believe even in that but that was the maximum on which all were agreed. Still if all our liberties were taken away, what were we to do? Even that would not stop the movement. Christ said to the disciple who expected a material kingdom on the spot. “The kingdom of heaven is within you”. To them too he might say “The kingdom of Swaraj, the sense of the national separateness, and individuality, the faith in its greatness and future, the feeling of God within ourselves and in the nation, the determination to devote every thought and action to His service. Here no Coercion or repression could interfere; here there was no press law or sunset regulation. And it was a law of the psychology of men and nations that the Brahma once awakened within must manifest itself without and nothing could eventually prevent that manifestation. Moreover, their methods were barrowed from England. England gave them and encouraged their use when it was inoffensive to there, but the moment they were used to as to conflict with British interests and to expand national life and strength, they were taken away. But the Indians were a nation apart; they were not dependent on these methods. They had a wonderful power of managing things without definite in turns. Long before the Press came into existence, or telegraph wires, the nation had a means of spreading news from one end of the country to another with electrical rapidity –a press too impalpable to be touched. They had the power of enforcing the public will without any fixed organisations, of associating without and association—without even the European refuge of a secret association. The spirit was what mattered, if the spirit were there, the movement would find out its own channels; for after all it was the power of God manifested in the movement which would command its own means and create its own channels. They must have the firm faith that India must rise and be great and that everything that happened, every difficulty, every reverse event must help and further their end. The trend was upward and the time of decline was over. The morning was at hand and once the light had shown itself, it could never be night again. The down would soon be complete, and the sun rise over the horizon. The Sun of India’ destiny would rise and fill all India with its light and overflow. India and overflow Asia and overflow the world. Every hour, every moment, could only bring them nearer to the brightness of the day that God had decreed.

June 15, 1909

UTTARPARA SPEECH

Mr. AUROBINDO GHOSE'S

“To The Editor of the Bengalee”

Sir, when I read for the first time Mr. Ghose's speech on Hindu religion delivered at Uttarpara, I could hardly believe my own eyes. I was not sure that my eyes had not deceived me. I was tempted to read the speech once more. The speech is, in my humble opinion, simply beautiful. Every sentence of it is excellent and full of sacred significance. It is impossible to pick out one single sentence that conveys no divine truth. My wonder, and surprise were enhanced at the idea that even if this age of Kaliyuga, when rank materialism sways over the universe. Bhagwan Sri Krishna does not desert the truly noble souls that lie scattered here and there, unnoticed and unobserved by the lay public, who are mostly selfish in their aims and purposes. Wherever we turn our attention we find only men who are either title-hunters or maximum worshippers of the like. The words that fell froth the lips of this great and noble soul are divine—to every syllable and even a casual reader of the speech is tempted to learn a good deal at the feet of this noble persons through who Lord Sri Krishna reveals himself to this world. But, unfortunately times are not such as should make it desirable to form an acquaintance with Babu Aurobindo Ghosh. Sedition law stares at as like a hungry tiger in quest of its prey. It is very elastic now-a-days. So, who can draw associate with impurity with this noble soul even for the sake of the highest degree of happiness which one cannot fail to attain by associating with this divine soul and learning the divine meetings at his feet.

Balakrishnan M.A.

Vakil, Madrass

Puri, June 9

June 21, 1909

“OUR TASK”

The new journal “Karmayogin” has made an appearance. The aims of the conductors are propounded in a series of excellently written articles. The

opening articles refers to the part played by religion and politics in the national life:

The life of the nation which once flowed in a broad and single stream has long been severed into a number of separate meagre and shallow channels. The two main floods have followed the paths of religion and politics, but they have flowed separately. Our political activity has crept in a channel cut for it by European or Europeanized minds; it tended always to a superficial wideness, but was deficient in depth and volume. The national genius, originality, individuality poured itself into religion, while our politics were imitative and unreal. Yet without a living political activity national life cannot under modern circumstances, survive.

Invincible and Grandiose

There are other activities:

So also there has been a stream of social life, more and more muddled and disturbed, seeking to get clearness, depth, largeness, freedom, but always failing and increasing in weakness or distraction. There was a stream too of industrial life, faint and thin, the poor survival of the old vigorous Indian artistic and industrial capacity murdered by unjust laws and an unscrupulous trade policy. All these ran in dis-connected channels, sluggish, scattered and ineffectual. The tendency is now for these streams to unite again into one mighty invincible and grandiose floor. To assist that tendency to give voice and definiteness to the deeper aspirations now forming obscurely within the consciousness is the chosen work of the “Karma Yogin”.

In an able article, “The Ideal of the Karmayogin”, the task before us”, is set out:

The task we set before ourselves is not mechanical but moral and spiritual. We aim not at the alteration of a form of Government but at the building up of a nation. Of that task political is a part, but only a part. We shall devote ourselves not to politics alone, nor to social questions alone, nor to theology or philosophy or literature or science by themselves, but we include all these in one entity which we believe to be all-important, the “dharma”, the national religion, which we also believe to be universal. There is a mighty law of life, a great principle of human evolution, a body of spiritual knowledge and experience of which India has always been destined to be the guardian, the exemplar and missionary. This is the “Sanatana Dharma” the eternal religion. Under the stress of all impacts, she has largely lost hold not of the structure of that “Dharma”, but of its living reality. For the

religion of India is nothing if it is not lived. It has to be applied not only to life, but to the whole of life, its spirit has to enter into and mold our society, our politics, our literature, our science, our individual characters, affections and aspirations.

The journal is well printed and got up. We wish the new venture every success.

June 24, 1909

JHALAKATI

At the second day's conference Mr. Chaudhuri delivered a speech dwelling on the partition Swadesh boycott, Colonial Self-Government and various other current topics. He exhorted his audience to resort to commerce, agriculture and arts, and laid great stress on social reforms which he said were calculated to afford great facilities for the improvement of the economic conditions of the country. On the opening day of the exhibition at the National School Mr. Aurobindo Ghose was presented with a beautiful stick. Mr. Aurobindo Ghose has left for Barisal.

June 25, 1909

Mr. Aurobindo Ghose

Mr. Aurobindo Ghose arrived at Barisal on Wednesday and addressed a public meeting on the Hindu religion. The lecture lasted more than an hour. The house was crowded to suffocation. Three boys fainted and had to be removed outside.

June 27, 1909 — *The Bengalee*

CONCLUSION

Reel No: 57

JHALAKATI Conference

Babu Aurobindo Ghose's Speech

Fellow Countrymen, Delegates and People of Barisal Becker Gunge:

I have first to express to you my personal gratitude for the kind reception you have accorded to me. For a year I have been secluded from the fellowship and brotherly embrace of my fellow-country men. To me, therefore the kindliness of your welcome must awake much keener feelings than would have been the case in other circumstances. Especially is it a cause of rejoicing to me to have that welcome in Barisal. When I come to this District, when I come to this soil of Backergunge which has been made sacred and ever memorable in the history of this country – I come to no ordinary place. When I come to Barisal, I come to the chosen temple of the Mother – I come to a sacred pithasthan of the national spirit – I come to the birth place and field of work of Aswini Kumar Dutt.

It is now the fourth year since I came to Barisal first on the occasion of the Provincial Conference. Three years have passed since then – they have been years of storm and stress to the country – they have been years during which history has been making, during which the people of India have been undergoing a process of rebirth. Many things have happened in these years, especially in the last few months. One sign of what has been happening in the past is this empty chair (pointing to the chair-upon which Aswini Kumar's photo was placed). One aspect of these years has been a series of repressions. They have been years in which the country has had to undergo the sufferings and sacrifices which repression involves. Barisal has had its full share of these sufferings. They had begun even before I last came among you. You had then the regulation lathi of the Police and the Gurkha visitation. After that there have been other forms of Coercion. In this very town of Jhalakati you had to pay a punitive police tax. It was a punitive tax, punitive not of any offence of which you have been guilty, for you have been guilty of none. In Barisal there was no disturbance, no breach of the law. On the contrary, you have always been patient and Self-restrained— You have always kept within the four corners of the law. What you have been punished for was your patriotism—You were punished for your Swadeshism – You were punished for your successful organisation of boycott. That tax was borne by the mahajans of Jhalakati with the readiness and un-complaining endurance of large-hearted patriotism.

And now there have come the deportations. You have been called to endure the exile of those who have been dearest to you, who strode for all that was patriotic and noble in the district of the deportation Barisal has had more than its full share of those deported three are sons of this district. The man whose name will live forever on the lips of his countrymen as one of the

great names of the age—one of the makers of the new nation—Aswini Kumar Dutt has been taken away from you. His active and devoted lieutenant has been taken away from you. That warm-hearted patriot whom I am proud to have had the privilege of calling my personal friend—Manoranjan Guha—has been taken away from you. Why have they been exiled? What was their offence? Can anyone in Barisal name a single action—can anyone of those who have sent him into exile name definitely any single action which Aswini Kumar Dutt has committed of which the highest and noblest man might not be proud? Can anyone name a single action of Krishna Kumar Mitra's which would be derogatory to the reputation of the highest in the land? There have indeed been charges—vague charges, shameless charges—made. The law under which they have been exiled has been impugned in Parliament as an antiquated and anomalous. Regulation, utterly out of place and unfit to be used in modern times. When it was so attached and its use by the Government of India challenged. Lord Morley, the man who rules India with absolute Sway and stands or should stand to us as the incarnation of British Statesmanship, made an answer which was not the answer of a statesman but of an attorney. "The law", he said "is as good a law as any on the Statute Book". What is meant—what does Lord Morley mean—by a "good law"? In a certain sense every law is good law which is passed by an established authority. If there were a law which made Swadeshi illegal by which to buy a Swadeshi Cloth would become a criminal action punishable by a legal tribunal—there have been such laws in the past; and if that were enacted by the Legislative Council it would be in Lord Morley's sense of the word as good a law as any upon the Statute Book. But would it be a good law in the true sense or a travesty of law and justice? Lord Morley says it is a good law. — a law that is in any real sense of the word, no law at all. For what is its substance and purpose? It provides that when you cannot bring any charge against a man who can be supported by proofs—and when you have no evidence which would stand for a moment before a court of justice, in any legal tribunal—when you have nothing against him except that his existence is inconvenient to you, then you need not advance any charge, you need not bring my evidence, you are at liberty to remove him from his house, from his friends, from his legitimate activities and intern him for the rest of his life in a jail. This is the law which is as good a law as any on the Statute Book. But what does its presence on the Statute Book, mean? It means that under certain circumstances or whenever an absolute authority chooses, there is no law in the land for any subject of the British Crown—no safety for the liberty of the person. It is under this law that nine

of the most devoted workers for the country have been exiled some of whose names are household words in India and incompatible with any imputation of evil. When the authorities were pressed in Parliament, for an account of the reasons for their action they would not bring and refused to bring any definite occasion. Once indeed under the pressure of cross-examination a charge was advanced, --wild, vague and baseless. It was said in effect that these men were instigators and paymaster of anarchy and bloodshed. What was the authority under which such a charge was made? How was it that this monstrous falsehood was allowed to proceed from the mouths of His Majesty's Ministers and pollute the atmosphere of the House of Commons? Is there a man in his senses who will believe that Aswini Kumar Dutt was the instigator and paymaster of anarchy and bloodshed or that Krishna Kumar Mitra was the instigator and paymaster of anarchy and bloodshed – men whose names were synonymous for righteousness of action and nobility of purpose and whose whole lives were the embodiment of uprightness, Candour and fair and open living before all men? We have been told that it was not only on Police evidence, that they were exiled. That was not what was said at the beginning. At first it was on Police information that the deportations were justified and any attempt to impugn that authority was resigned. But now that, a police information has been shown to be false and unreliable. It is said that there was other police information to justify the action of the authorities. We know what that information must have been. I will not make any sweeping charge against a whole body of men without exception. I know that even among the police there are men who are upright and observe truth and honesty in their dealings. I have met such men and honoured them. But we know what the atmosphere of the department is, we know what the generality of police officers are and how little reliance can be placed upon them. Of the value of police information Midnapore is the standing and conclusive proof. Besides this police information what else there have been? Obviously, the information on which the police has relied in certain of these cases – the evidence of the hired perjurer and forger, of the approver who to save himself from a baseless charge makes allegations. Yet more unfounded against others and scatters mud on the most spotless reputations in the land. If there were any other source besides this, we know too what that must have been. There were a sprinkling of Vibhishans among us –men who for their own ends are willing to tell any lie that they think will please the authorities or injure their personal enemies. But if the Government in this country have upon such information believed that the lives of Ashwini Kumar Dutt and Krishna

Kumar Mitra are a mere mask and not the pure and spotless lives we have known, then we must indeed say “what an amount of folly and ignorance rules at the present moment in this unhappy country”.

Well, we have had many other forms of repression besides these deportations. We have had charges of sedition, charges of dacoity and violence, brought against the Youngmen who are hope of our country – charges such as those which we have seen breaking down and vanishing into nothing, when tested by a high and impartial tribunal. This is the nature of the repressions we have been called upon to suffer. It has been so engineered by the underlings of the Government that it strikes automatically at those who are most energetic, most devoted, most self-denying in the service of the mother country. It addresses itself to the physical signs the outward manifestations of our national life and seeks by suppressing them to not an end to that national life and movement. But it is a strange idea, a foolish idea, which men have indeed always cherished under such circumstances, but which has been disproved over and over again in history –to think that a nation which has once risen –once has been called up by the voice of God to rise – will be stropped by mere physical repression. It has never so happened in the history of a nation, nor will it so happen in the history of India. Storms has swept over us today. I say it come. I saw the striding of the storm-blast and the rush of the rain and as I saw it an idea came to me. What is this storm that is so mighty and sweeps with such fury upon us. And I said in my heart “It is God who rides abroad on the wings of the hurricane—it is the might and force of the Lord that manifested itself and His Almighty hands that seized and shook the roof so violently over our heads to-day”. A storm like this has swept also our national life. That too was the manifestation of the Almighty, we were building an edifice to be the temple of “our Mother’s worship—were rearing her” a new and fair mansion, a palace fit for her dwelling. It was then that he came down upon us. He flung himself upon the building we had raised. He shook the roof with His mighty hands and part of the building was displaced and ruined. Why was he done this? Repression is nothing but the hammer of God, that is beating us into shape so that we may be moulded into a mighty nation and an instrument for His work in the world. We are iron upon His anvil and the blows are showering upon us not to destroy but to re-create without suffering there can be no strength—without sacrifice there can be no growth. It is not in vain that Ashwin Kumar has been taken from his people. It is not in vain that Krishna Kumar Mitra has been taken from us and is

rotting in Agra Jail. It is not in Vain that all Maharashtra mourns for Tilak at Mandalay. It is He, not any other, who has taken them, and His ways are not the ways of men but He is all –wise. He knows better than we do what is needful for us. He has taken Aswini Kumar Dutt away from Barisal. Is the movement dead? Is Swadeshi dead? The rulers of the country in their scanty wisdom have thought that by lopping off the heads the movement will cease. They do not know that great as he is. Aswini Kumar Dutt is not the leader of this movement that Tilak is not the leader—God is the leader. They do not know that the storm that has been sweeping over the country was not sent by them, but by Him for, His own great purposes. The same strength that was manifested in the storm today and in the storm of calamity that has passed over the country—the same strength is in us.

And if they are mighty to afflict, we are mighty to endure. We are no ordinary race. We are a people ancient as our hills and rivers and we have behind us a history of manifold greatness, not surpassed by any other race. We are the descendants of those who performed tapasya and underwent unheard of austerities for the sake of spiritual gain and of their own will submitted to all the sufferings of which humanity is capable. We are the children of those mothers who ascended with a smile the funeral pyre that they might follow their husbands to another world. We are a people to whom suffering is welcome and who have spiritual strength within them, greater than any physical force. We are a people in whom God has chosen to manifest himself more than any other at many great moments of our history. It is because God has chosen to manifest himself and has entered into the heart of his people that we are rising again as a nation. Therefor it matters not even if those who are greatest and most lived are taken away. I trust in God's mercy and believe that they will soon be restored to us. But even if they do not come again still the movement will not cease. It will move forward irresistibly until God's will in it is fulfilled. He fulfils His purposed inevitably and this too He will fulfil. Those who are taken from us must after all someday pass away. We are strong in their strength. We have worked in their aspiration. But the inevitable course of nature they will pass from us and there must be others who will take their places. He has taken them away from us for a little in order that in their absence we might feel that it was not really in their strength that we were strong in their inspiration that we worked but that a Higher Force was working in them and when they are removed, can still work in the hearts of the people. Whether the pass away others will arise or even if no great men stand forth to lead,

still the soul of this people will be great with the force of God within and do the work. This it is that He seeks to teach us for these separations by these calamities. The men are gone. The movement has not ceased. The National School at Jhalakati are started on month after the deportation of Aswini Kumar Dutt that is a patent sign that the movement is not, as our rulers would ignorantly have it, not up by eloquent agitations. The movement goes on by the force of nature; it works as force of nature; works and goes inevitable on, whatever obstacle comes in the way.

What is it that this movement seeks, not according to the wild chitters born of unreasoning fear but its real aim and purpose? What is it that we seek? We seek the fulfilment of our life as a nation. This is what the word Swaraj, which is a long bear and terror to the Europeans, real means. When they hear it, they are full of unreasoning, terrors. They think Swaraj is independence, it is freedom and that means that the people are going to rise against them there are bombs behind every bush, that every volunteer who gives food to his famine-stricken is a possible rebel and dacoit. Swaraj is not the colonial form of Government, nor any form of Government. It means the fulfilment of our national life. That is what we seek, that is why God has sent us into the world to fulfil Him by fulfilling ourselves in our individual life, in family, in the community, in the nation, in humanity. That is why has sent us to the world and it is this fulfilment that we demand for this fulfilment is life and to depart from it is to perish. Our object, our claim, is that we shall not perish as a nation, but live as a nation. Any authority that goes against this object will dash itself against the eternal throne of justice – it will dash itself against the laws of nature which are the laws of God and be broken to pieces.

This then is our object and by what means do we seek it? We seek it by feeling our separateness and pushing forward our individual self-fulfilment by what we call Swadeshi- Swadeshi in commerce and manufacturers, in politics and education, in law and administration, in every branch of national activity. No doubt this means independence, it means freedom; but it does not mean rebellion. There are some who fear to use the word “freedom”, but I have always needed the word because it has been the mantra, of my life to aspire towards the freedom of my nation. And when I was last in Jail, I clung to that mantra ; and through the mouth of my Counsel I used this word persistently. What he said for me—and it was said not only on my behalf but all who cherish this ideal—was this. If to aspire to independence and preach freedom is a crime you may cast me into jail and

there bind me into chains. If to preach freedom is a crime then I am a criminal and let me be punished, that freedom does not mean bombs: It is fulfilment of our separate national existence. If there is any authority mad enough to declare that Swadeshim, national education, arbitration, association for improvement of our anarchism; it is on the contrary, establishing a worse anarchism from above. It sets itself against the law of God that gives to every nation but primary rights the Judge in the Alipore case said that the separation after independence and the preaching of the ideal of independence was a thing no Englishman could condemn. But if you say that the aspiration after independence is a thing none can condemn and yet put down by force the only peaceful means of security independence. You are really declaring that it is the practice of independence which you will not tolerate. Because a few have gone mad and broken the law you have chosen to brand a whole people, to condemn a nation and to suppress a whole national movement. With that we have nothing to do. We have no voice in the government of our country; and the laws and their administration; are things in which you don't allow us to have any concern. But one thing is in our own power – own courage and devotion are in our power, our sacrifice, our suffering is in our power. That you cannot take away from us, and so long as you cannot taken that from us you can do nothing. Your repression cannot forever continue, for it will bring anarchy into the country. You will not be able to continue your administration if this repression remains permanent. Your Government will become disorganised, the trade you are using such means to save will languish and capital be frightened from the country.

We have therefore, only to suffer. We have only to be strong and enduring. All this machinery of coercion, all the repression, will then be in vain. That is the only virtue that is needed. We shall never lose our fortitude, our courage, our endurance. There are some who think that by lowering our heads the country will escape repression. That is not my opinion. It is by looking the storm in the face and melting it with a high courage, fortitude and endurance that the nation can be saved. It is that which the Mother demands from us—which God demands from us. He sent the storm yesterday and it carried the roof away. He sent it today with greater violence and it seized the roof to remove it. But to-day the roof remained. This is what he demands of us – I have sent any storm upon you, so that you may feel and train your strength. If you have suffered by them, if something has been broken, it does not matter; so long as you learn the

lesson that it is for strength I make you suffer and always for strength. What did the volunteers do today when they flung themselves, in crowds on the roof and braved the fury of the hurricane and by main strength held down the roof over their heads? That is the lesson that all must learn and especially the young men of Bengal and India. This storm may come down on us again and with greater violence. Then remember this, brave its fury, feel your strength in the struggle with the violence of the wind and by that strength hold down the roof over the temple of the Mother.

Papers

The Bengalee

Dates

June 28, 1909

THE ANARCHISTS

Mr. Ghose at Barisal

On Thursday evening there was a grand open air public meeting in the Raja Bahadur's haveli when Mr. Arabindo Ghose spoke for an hour and a half on "Repression and Reforms as Two aspects of the same policy". A vast gathering heard the speech amidst pin drop silence and even when Mr. Arabindo Ghose had concluded his speech the crowd would not disperse but pressed to hear a Bengali version of it. Mr. Ghose started for Calcutta this morning.

Babu Arabindo Ghose made a speech in the local Dharma Sabha House on Friday on "the Gita" before a large assembly and left for Calcutta by the evening express train. The police sub-inspectors with uniform on, took notes.

Nothing is known in Calcutta of the Mahratta Brahmin who was arrested with some phials in Bombay. Babu Arabindo Ghose has spoken out again that boycott is the sole aim of India, and he has gone to Barisal to preach his theory in that famous city, none the worse for his detention for a year.

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MRS. ANNIE BESANT ON BABU AUROBINDO GHOSE

Babu Aurobindo Ghose's Latest Utterances

Speech on Popular Rights

The Samities and Volunteers

The Mighty Right of Association

At the Howrah Town Hall on Sunday Last in connection with the annual meeting of the Howrah People's Association, Mr. Aurobindo Ghose delivered a speech on the rights of the people before a remarkably crowded audience.

Pandit Gispati Kavya Tirtha who was to have explained the object of the meeting having left the task to Mr. Ghose, he delivered the following speech which was listened to with rapt attention and frequently accentuated with loud applause.

Mr. Ghose said – My friend, pandit Gispati Kavyatirtha has somewhat shirked his own duty today which was set for him on the programme and left it to me. I hope you will not mind if I depart a little from the suggestion which is made to me. I would instead of taking the role of a preacher to tell you your duties, which you know yourself, if you allow me to do so, take a somewhat wider subject, not connected with it, but is of a more extended range. I address you today to say a few words about the general right of association, and not the right of association as we have practised and trying to practise it in India today. (Hear, hear) I choose this subject for two reasons, first, because it is German to the nature of the man who held to it and secondly because we have seen arbitrary hands laid upon that right of association, which is everywhere preached throughout the world as a sign and safeguard of liberty and means of development of common life.

There are three rights which are particularly cherished by few nations. In a nation, the sovereign powers of Government may be enjoyed by a few or the many but there are three things, to which the whole people in European countries cling, which they claim, after which they always aspire. There are first, the right of a free Press, secondly the right of a free public meeting and

thirdly the right of association. There is a particular reason why they cling to these three rights those inherent rights which the people always claim, which are sacred and which authority has no right to interfere with. The right of free speech ensures to the people the power of association as the greatest means for self-development and that is the power of spreading the idea. According to our philosophy, it is the idea which is building up the world. It is the idea which expresses itself in the matter of bodies. It is true also in the life of humanity. It is also true in politics, in the progress and life of a nation. It is the idea which shapes material institutions. It is the idea which is building up and destroying institutions and Governments. Therefore, the idea is a might force, even when it is not power with man, even when it has not organized itself in institutions and associations. Even then the idea moves freely abroad through the means of thousands of men and produces all the more stupendous results. Therefore, the right of free speech is one which is cherished, because it gives the idea of free movement, it gives the nation that power which ensures its further development which ensures success in any struggle of national life, however strict it may be of means and instruments. Surely the idea is there. That idea lives and circulates. Then the idea materialises itself, finds means and instruments, conquers all obstacles and it goes on developing until it is expressed and established in permanent and victorious forms. (Hear, hear). This right of free speech takes the right of free press. It is a press, which on its paper wings, carries that idea abroad from city to city, from province to province until the whole continent is bound together in the links of one common aspiration.

The right of public meeting brings men together. It is another form. They meet together on a common ground moved by a common impulse and as they stand together or sit together in their thousands, the force of the idea within them moves them by the magnetism of crowds. It moves from one to another until the hidden sakti, force divine force, that mighty force within, moved by the words thrown out from the platform, not only moved by a common feeling, common aspiration, but prepared by therefore of that, magnetism, spread from them, prepares to act and fulfil the ideas. (Hear, hear).

Then the right of association offers the people rights, gives a common aspiration, common idea, common enthusiasm, common wish to act, gives the instrument which binds communities strive towards the same common object, by same common and associated actions bonds of brotherhood grow,

energy increases, idea begins to materialize itself and to work in practical affairs, though, it is merely an idea merely a word thrown out by the eloquence of the orator it becomes a work, for it begins to work and fulfil itself. (Hear, hear). Therefore, the people value their rights. They consider them as a valuable asset and cling to them. They cherish their rights and will not easily sacrifice them. Therefore, it is that they present arbitrary interference which takes from them what they consider indispensable to the preparation of national life. Association is the mightiest thing in humanity. It is the instrument by which humanity moves. It is the means by which it grows. It is the power by which it moves towards the final development.

There are three things, three ideas which are of supreme moment to human life and become the watch-word of humanity. Three words have the power of re-moulding nations and Governments – liberty, equality and fraternity. These are the words which were cast out in the 18th century. The movement was a power, it was strong through the divine force which moves throughout the world. These words move the men, because they point to the ultimate goal towards which human evolution ever moves. This liberty is liberty from a state of bondage. We move towards a state of liberty. This is what our own philosophy suggests as the goal, towards which we move, Mukti or Moksha. We are bound in the beginning, we strive to shake off the bounds. We move forward, forward and forward until we have achieved the ultimate emancipation, that utter freedom of the soul, of the body of the whole man, that utter freedom from all bondage towards which humanity is always aspiring. (Cheers).

We in India have mighty freedom within ourselves, our brother-men in Europe have freedom without. We have been moving in parallel lines towards the same end. We have found out Internal freedom and they have found at external freedom. We give too much more than what we have gained. We learn from them to aspire after external and they learn from us to aspire after internal freedom.

Equality is the second term in the Triple Gospel. It is a thing which mankind has never accomplished. Through inequality we move. Our religion, our philosophy state it forward as the essential condition of emancipation. All religions send this message in a different form. But this is one message. Christianity says we are all brothers, children of one God. Mohammadanism says we are the subjects and servants of one Allah. We are all equal in the sight of God Hinduism says there is one without a second. In the high and the low, in the Brahmin and the Sudra, in the saint

and the sinner, there is one Narayana, one God and He is the soul of all men. Not until you have realised Him. Known Narayana in all that Brahmin and the Sudra, high and the low, Saint and the sinner are equal, not until that you have knowledge, you have freedom, until then you are ignorant. The equality is external political equality, which Europe has got. She is now trying to achieve social equality. Now-a-days it has begun to fall a little, because they have found, it does not give happiness, because this liberty is barren of the sweetness of brotherhood. There is no fraternity in the liberty. It is merely a political liberty. They have not even liberty within, so that they are turning little. They say, "let us have equality, let us have the second term of the idea towards which we strive." Therefore, socialism is growing in Europe. Europe is trying to achieve external equality as the gospel of mankind, the universal idea. I have said that equality is an ideal even. We have not tried to achieve it without, but they have tried to achieve it without. Therefore, they have given to us and we shall lead them to their secret.

Again, there is fraternity. It is the last term of the gospel. It is the most difficult to achieve, still it is a thing towards which all religions more and human aspirations aspire. There is discord in life, but mankind yearns for peace and love. This is the lesson of the gospels which preach of brotherhood. This is the lesson of Christianity in Europe. This is the lesson of Buddhism in this country. This is the lesson of humanitarianism, the gospel of love for mankind. None of us has achieved our ideals, until we have seen at least an imperfect fulfilment of this ideal. Humanity is its nature, is Dharma, its most fundamental part. Every man seeks the brotherhood, the fraternity of others. I say humanity is striving to until, to become one.

In India, under the English we have many kinds of associations and life has become more complex. We have our political associations. We have our commercial associations. We have our religious associations. It is as in Europe, so in India that men unite together for any purpose. Men are associated together for a common ideal. But by in roads of calamities, our life becomes broken and disintegrated, it sinks back from that form. We have our characteristic form. We are striving to achieve that ideal of association of unity. In our society, we have organised a common village life. It was the one and single village life in which everyman helped himself to be part, to be something of it. In the same way we are in our social development followed the path which Europe has followed.

We leave joint family. We have tried to maintain the principle of association by joint family. We have never tried to work in scattered units. Many people complain of that, it was an attempt, however imperfect, at the principle of association. It is the principle of common life, common idea, common feeling, common tendency, common morality and common honour. This we have got in India. This idea is peculiar to India. We had another thing. We tried to achieve religious brotherhood, to help men together, who had a common Guru, and who wanted to have a common religious brotherhood. All this we had then the impact of Europe came upon us and one by one these began to be broken. Our village life is a thing of the past. The village has lost its community. It has lost those ideals. It has lost that common cordiality and binding together, which held it up and made its life sweet and whole-some. Everywhere we see in the village deterioration and decay. We are scattered, and brother no longer looks upon brother. There is no longer the bond of love which once held us together, because the common bond of love in association has been broken up. Our caste has lost its reality. It has lost the life within it. It is no longer an institution which help towards unity, a common life, or towards any kind of brotherhood. Because once the ideal is broken, the ideal within the principle is impaired, the form breaks up and nothing can keep it together. Therefore, we find all these things perishing.

Well, we have been losing these things. But on the other hand, we looked at the civilized nations who are rushing upon us and breaking our society to pieces. We saw that in those civilized nations, there were other centres of association, other means of uniting together. They lay imperfectly we began to seize upon them. Our life in the fifteenth Century was a weak a feeble life. It had no ideals, no mighty impulse behind. It was bewildered and broken by that force which came upon it. It did not know how to move and in what direction to move. It tried to take whatever it could from the life of the Rulers. It strove to take the political associations. It tried to develop that association. It was a feeble life, life bound together only a few common institutions, only by a few legal associations. It was an association which led very little to action. It was an institution which looked mainly to others for help. It did not look to the sources of the strength within. All these associations tended only in one direction. They were institutions for the exchange of thought, association for the spread of knowledge, institutions, by which we instinctively but imperfectly tried to encourage to express the growing idea that was within us. Then there came the flood of national life,

the mighty awakening which appeared in Bengal. The principle of association began to take a new form. It began to assume a new life. It no longer remained as a freeless instrument for the expression of the growing idea within us; it began to become instrument indeed. It began to become a power. How does this association grow and to what object did it grow ? The movement was not planned by any human brain. It was not foreseen by any human foresight. It came of itself. It came as a flood, as a supreme cause. There have been slow preparations. We did not understand it. These preparations were mainly amongst the young men, the rising generation, the hope of India. There the spirit first awoke. First, we could not understand it. We could not call that an association. It is only a temporary union of young men for a dear cause. They called themselves by a name which was terrible to many of our friends of the Anglo-Indian Press. They called themselves volunteers. (Applause). What did they volunteer for? They volunteered for service to the representatives of the nation, who came together to deliberate for the good of the people. This is how it came as an idea of service, the idea of service, to these who worked for the motherland. Out of that grew the idea of service to the mother. That was the first stage of how it grew in our political life. Our Anglo-Indian brothers, to whom we owe so much, always scoff at or as weak, lings and those who are deemed for slavery, and who are a racist of slaves, because the people have no martial gift, because they are not physically strong, because whoever chooses to strike them can strike and expect no blow in return (Laughter). They are unfit for self-government. They must remain slaves for ever.

But our Anglo-Indian friends do not proclaim them now. They have changed their tone (cheers). The spirit of the nation could not bear it any longer. The Brahma could not endure it any longer, Associations itself grew into “Samities”, which you have seen flourishing. We are determined to wash the blemish away – the blemish that we are weak. This was the source of our degradation. We have stirred within us which will remove our defects. We will be strong, we have association for physical exercise. It is innocent. It has nothing in it which anyone may look upon with suspicion. In fact, we never thought that we should be looked upon with suspicion. It is Europeans that have trumpeted physical culture as a most valuable asset. It is a thing in which the English nations have pre-eminently excelled. That was the second seed of association. The third seed was what we thoroughly yearned for it is brotherhood. That is the association which stood by labour

and service and self-sacrifice, to help the poor and to nurse the sick. That is the association of brotherhood. That was the flowering out of the Hindu religion. That is what Swami Vivekananda preached. That is what Aswini Kumar Dutt struggled for. That is what the Ram Krishna Mission, the Little brothers of the poor of Barisal, strive for. That is the third way in which association established itself. That was the third seed. All the streams of tendency came together. They united themselves and have been the glory of our national life for the last three years. Samities of young men, labour, toil for the country, worship of their country, their motherland, service of the mother, held themselves. That was their ideal. That is how these associations have been established. These are the associations which are crushed out of existence under a charge which cannot be and has not been maintained – charge which has been dis-approved again and again. It is a monstrous change, the change is that these associations have been suppressed. I have come recently back from Barisal. I heard and read something of the work of the association of Barisal. This association has been the Swadesh Banhhab—Backergunge. I have a read a record of its work. This association started by Aswini Kumar Dutt named the Little Brothers of the Poor. The work was commenced by these little brothers of the poor. When epidemic broke out, when cholera appeared in all its virulence, the young men of the Barisal Brojo Mohan College went out in bands. They nursed the sick and took up those who had been abandoned. They took up in their arms those whom they found lying on the road-side. They took up Brahmins as well Namasudras. They did not mind that they would catch the contagion. They took up and nursed them as brothers, burses his brother, and thus rescued them from the grasp of death. Aswini Kumar Dutt is in exile. He established his influence by philanthropy, by service, while ordinary colleges are more soulless machines where they cram a few packets of useless knowledge into the brain of the students. But Aswini Kumar breathed his own noble lofty soul into the college and made it a machine out of which a man was made, out of which heart was formed. He breathed his noble quality into the young men who grew up in his character. He made his college an institution which is a model for any educational institution in the world. This is how he built up his influence amongst educated classes. He shaped their souls by his own hands. It is therefore they love him. It is therefore they see no fault in him. His influence amongst the people was built up by love, service and philanthropy. It was out of the seed he planted that the Swadesh Bandhab Samiti grew. What was the work of this Samiti? First of all, it continued

with the blessed work, nursing and serving the poor and the suffering. They made their ideals to see that there was no sick man or sick woman not helped in the Barisal district. That was the crime it committed.

The Second Crime was this. The young men went from house to house seeking out the sufferings and the hunger when famine broke out. There were people belonged to the respectable classes. They would not go for relief. They would not complain and show their misery to the world. The young men of Barisal sought out these cases secretly without injuring the feeling of the suffering. They gave help and saved men and women from starvation. This was the second crime of the Swadesh Bandhal Samiti.

Then there was another. The social life of Bengal is full of quarrel. Brother quarrels with brother, and quarrels with bitter hatred. The Swadesh Bandhwal Samiti said, "This should not be tolerated any more. We will settle their differences, we will make peace between brother and brother. When there is any defect, let us try to fill it first. We can't let them go to law-courts. Let us try". They tried and hundreds of cases were settled out of Court, and hundreds of these seeds of enmity and hatred were destroyed. Peace and love and brotherhood began to increase in the land. (Loud applause). This was their third crime.

The fourth crime is a great crime is a great crime now-a-days. The young men had the hardihood of trying to organize and help the progress of Swadeshi in the land. This was what they did. There was no violence. By love, by persuasion, by moral pressure, by appeals to the Samaj, they did this. They helped the growth of our industries. They made only a condition in which these feeble, languishing people could grow. It was that we shall take our own goods and not the goods of others. That we shall give preference to our mother and not to any stranger (Cheers). They succeeded. In no other district of Bengal or India was Swadeshi so well organized. So perfectly organized than Barisal. That was last and the worst crime that they have committed. For these crimes they have been proclaimed. They have been forbidden to exist. (Hear, hear). The Swadeshi Bandhale Samiti carried the organization to its perfection, because it is not every District which Aswini Kumar Dutt or Satis Chandra Chatterjee (Land Cheers). The impulse was there, the tendency was there. I do not know any single society in Bengal what has not helped the people in famine.

There was another thing. This was an association which had the very dangerous weapon called the lathi. It was the cause of this lathi and the

imagination of the imaginative police who saw behind the lathi the bombs. But nobody ever saw the bombs. Imagination is quite equal in realise any bomb that might be. The police suspected the lathi as the father of the bomb (Laughter). When they get an excuse they immediately say, “what are these dacoities in the land? What are these dacoities going on in the land for? The efficient police officers are showing wonderful ability. Generally, where a dacoity is committed, the police are not found there (Laughter). They are not to be found when dacoity takes place. The police come up only when it had taken place and say, “well this is the work of National Volunteers “(Several Laughter) If there is any samiti in the neighbourhood they say this must be the work of the Samiti”. If there is anyone who was somewhat active in connection with the Samity they at once exclaimed. “Here is the man”. The man instantly is put into the hajat. The police can get no evidence and the man has to be released. This does not frighten the police. They go on persevering until they lose all hope of creating more evidence. This is how members of Samities, sometimes young boys have to not in hajat until the case going up to High Court. The Judge asks, “where is the evidence?” Formerly you may remember those of you who live in the villages, wherever there was any man in a village who was physically strong the police wrote down his name in the black book of bad mashes. He was put down as an undesirable. The man who is physically strong must be a Badmash. Physical development was thus stamped out in our villages and the physique of our villages began to deterioration until this movement, akharas and Samities came into existence to rescue the nation from absolute physical deterioration and decay. There is the idea which is an immortal idea in the mind of the police which effects transmigration that Samitis encourage physical education, teach lathi play and therefore they must be nursing of violence and dacoities and factories of bombs. Our rulers have accepted this idea of the police. This is the crime the Samities have committed, but nothing has been proved against them. It us yet to be known how the bomb was made to associate itself with them in Eastern Bengal. There was a good charge like that in Eastern Bengal. But the able detective Police were unable to prove that case. It is a confidential rule, but we knew it that somebody must be punished for the day’s work. It was the circular of the Lieutenant-Governor, so the people against whom the charge was brought were about to be punished for the day’s work. But fortunately for them Judge sat upon the High Court Bench who remembered that there was such a thing as law and evidence. These things were almost forgotten in

this country. He applied the laws and he applied the evidence and you know the result.

This association which was an expression of our growing national life and growing brother-hood amongst us did such work as I have described. There were the ways, guiltless of any offence in the eye of the law of the land in which the samities did their work still they have been suppressed because their existence was inconvenient. It has always become the case that whenever an institution is unwilling to move with the times they look with suspicions upon the right of association and the right of free speech. They look with suspicion upon the free press, upon the right of public meetings. This is repeated with singular stupidity natural to the human race. The sword of Damocles is hanging over the press. We have seen the press force, but we do not know when it will cease to be free. There is the law of sedition which is so beautifully vague and comprehensive that no one knows which is seditious and which is not. There is a law against the preaching of violence which enables the Magistrate whenever he wishes and whenever he imagines that your article advocates violence to seize your machine. The press is taken away. Of course, the case goes up to High Court but by that time the paper suffers so much that it becomes impossible to rear it head again. I pointed out in Beadon Square that when the Sun is up or the Sun is down, they can take away our right of association as they please. The British people have certain traditions. They have certain law and certain ideas which they cannot entirely get rid of. It is for this that they have not yet passed a law suppressing the free press of the light of public meeting altogether. But what should we do? We see the sword of Damocles hanging over our heads. Our association may be declared as an illegal and criminal association. The executive whenever it pleases there can be order for the confiscation of our press, under whatever difficulty we may go on and whatever restriction that might be put upon us. The restriction may be greater in future. The sword is hanging lower and lower over us still we cannot stop our work. The force within us cannot be balked. Whatever penalty be inflicted upon us, whatever peril we may have to face, we must go on, we must carry on our work. After all what is in association. An association is not a thing which cannot exist unless we have a Chairman or Vice-Chairman or Secretary. An Association is not a thing which cannot exist unless it has its meeting place. Association is a thing which depends on the force within us. Association means unity. Association means brotherhood. Association means binding in one common work. Where

there is life, there is self-sacrifice, there is dis-interested and unselfish toil. When these things are within us the work cannot be stopped. It cannot stop even when one man carries it on. It is only, after all the question of working, it is not the question of means. It is simply the question together is concerned must be asking each other whenever there is performance today and how we will be able to perform it. What are the means to help each other? What we shall have to do tomorrow or the day after tomorrow. It is only the question of work and the means. It is not the question of thing which European education has taught us to use and value. Whatever may be the difficulties we must go on with the work of the association that we shall have with the association of brothers who are habited to heart, association of fellow-brothers, hand in hand in labour, associations of those who have a common belief, association of the whole country, in there to which every son of India, they particularly belong, association, where force can break up, association of the people only which becomes follow day by day. Association by impulse that country from high, impulse which has drawn from in order that we may realise that in earlier that Indian nation may be - - - - insisted not. Entirely in the Europe these are not merely by the common belief that committed love, for the common work, contained by ideals of brotherhood. It is the knowledge that we realise are of Mother that has not been destroyed, since the reprimand come into existence.

This is mighty not only for the sake of West Bengal but the Past of the North Bengal – is that very idea of the Bhai Bai ek bori i.e., brother and brother massed together. This is the idea of the abroad. This is the walking amongst them. It is not merely common-self of us. It awakens God within us. He says “You are all” one you are of brothers. There is one place in this you all meet and that is your common mother. There is not merely the soil. There is not merely a division of land, but it is a living thing. It is that in the thing in which you move and have your own Realise God in the nation realise that in your own brother, realise God in harmony with association. This is the ideal by that humanity is moved all over the place, the ideal that Dharma of Kaliyuga, that is the ideal of love and Service, love and service to your brother and love and service to your motherland. This is the association – the great association of Bengal – the people of India. It will be great forever in spite of all the obstacles that rise in the way, when the speech of Aswini Kumar Dutt comes in the country people, the whole nation becomes Swadesh Bandhab Samiti. This is for ever the national ideal and our nation will rise. Whatever law they make, the nation will live by the

force of the day of its own thing. The first of God has gone out to the Indian nation unite, units be free and be great.

(Loud and Prolonged Cheer)

All India, minus his personal enemies, if any, and his persecutors, rejoice at the acquittal of Mr. Aurobindo Ghose. He emerges from the trial, not only with a spotless reputation, but with his reputation enhanced. That his public and private life, including his movements, his published and unpublished writings, his utterances and his most confidential letters have stood the scrutiny of a determined, relentless and, we may see now unscrupulous police prosecution, so remarkably well, is a proof of the sterling worth of the man. We rejoice that the country has not lost the services of such a man. We are glad that many of the innocent young men who were his co-accused have also been acquitted. ON the care of a whole, and its lessons, we may say something when the appeals have been heard.

Mrs. Annie Besant, the President of the Theosophical Society, has lowered herself in the estimation of all right thinking persons by her unjust, improper and uncalled for remarks on Babu Aurobindo Ghose. To a representative of a London Daily, she is reported to have said:

“Aurobindo Ghose who has just been acquitted, is a man of the type of Massini, with the difference that his is fanatical, which Mazzini was not. He has been the heart of the anti-English movement. He is a man of perfectly pure motive and entirely unselfish. He has not personal axe to grind. But he is dangerous, because he would use any methods which would upset British Rule.”

The worshippers of Mrs. Besant, who took upon her as the incarnation of Hypatia and as the Goddess of wisdom, will be surprised to find that in comparing Aurobindo with Mazzini and considering the Italian Patriot as not fanatical, she has shown ignorance of history, which one never expected from the mouthpiece of the Mahatmas. Regarding Mazzini, a modern historian writes – “The followers of the Genoese, Joseph Mazzini claim for him the honour of being the first to follow out the idea of (Italian) unity to its logical conclusion!

If Mazzini was not fanatical who on earth ever was?

If Aurobindo was the Mazzini, who does Mrs. Besant consider as the Garibaldi and the Cavour of India?

But what facts has Mrs. Besant to adduce in support of her statement that Aurobindo is the Mazzini of India? If the Mahatmas communicated any facts to her regarding Aurobindo, she neglected her duty as an imperial English woman in not giving evidence in the Alipore Trial and mentioning those facts for the edification of the Judge, the assessors and the general public. Will she state the grounds on which she considers Aurobindo fanatical? Can she prove her assertion that he would use any methods which would upset British rule? If she can, let us have her proofs. If she cannot, she knows the English monosyllable which is applied to such assertions.

July 3, 1909

Editorial

The Nation's Claim

When we consider the immense extent to which we are every one of us, indebted to the generations that have gone before us, as well as to the generation to which we belong for all that we are, can we say that our gratitude finds anything like an adequate expression in our deeds ? How much of our thought is bestowed on questions affecting the welfare of our kind ? How much of our love is reserved for the millions whose thankless toil, working through a thousand unperceived channels, has made us what we are ? How much of our daily work has the elevation of our fellowmen, particularly our fellow countrymen, in view ? or, to put all these questions in a nutshell, how much of what we error do we devote to national purposes ? For verily, with the vast majority of us the financial test is the crucial test – the test, at once of our sincerity, our earnestness, our devotion, our readiness to make sacrifices. It will not do to say that the contribution we make to the State exchequer is the measure of our love for our people. In the abnormal state of things that prevails in this country, the taxes that we pay are not imposed upon us by ourselves or our representatives. What is called the Government is an authority above and beyond us, which imposes or can impose any tax upon us that it likes, and which spends the money, contributed by the people in any manner that commends itself to it. It has a moral basis undoubtedly like all human institutions, but in its actual operations it partakes of the character of one of those physical agencies we

do not know how to control. In fulfilling the functions which such a Government imposes upon us we may be acting as law-abiding members of the community, we can never be said to act patriotically. The sphere of patriotism, indeed by which we, of course, mean conscious and active patriotism is and must for something be a sphere entirely outside Government. That no doubt, makes the task of a patriot one of enormous difficulty. In a poor country, like India where the bulk of the people either line from hand to mouth or have not enough to eat nothing can be more unfortunate than that the public should be called upon to pay twice for what are virtually identical objects. But that is a misfortune which we must accept with all the philosophy we can command. There is, at any rate, the consoling reflection that one of the chief objects of all our activities is to replace the absurd system which makes this double taxation a cruel necessity by one more in harmony with the spirit of the age and more consonant with the requirements of the situation. It is perfectly obvious that the work which we call upon the people to do is becoming more and more imperative every day. If we are to survive in the struggle for existence and to fulfil any part of that divinely appointed mission for which our history has prepared us. After all, we have to do much of this work even now—only we do it in a manner as wasteful as it is inefficient the problem which each of us seeks to solve in his own way at present is in reality a problem which we can only solve in common and in an organized way. It is this organised effort which we have been perpetually exhorting our countrymen to put forth. They will not be losers by so doing even from an identical point of view. The money that they spend on the education, of their children and for a variety of similar purposes is exactly the money which if properly utilised, would at once serve their own purposes and those of the nation. So, in the long run, the problem before us is not one of additional expenditure, but of a suitable and intelligent re-adjustment of expenditure. And if only we realise that our individual lives are part of and are best fulfilled. Only in the life of the nation, this re-adjustment cannot offer any serious difficulty.

We have no space here to offer detailed suggestions. We can only call attention to what is but a general principle. As things stand, everybody who is above actual want, and many who are not above it, spend something or other in charity. With many of us hospitality is a part of our religion. A good many spend large or at any rate substantial sums in connection with social or other-ceremonies. Could we not lay aside a part of the estimated

amounts in all these cases for strictly national purposes, even if we could not so organize the ceremonies themselves that while fulfilling their limited purposes they could also help the larger purposes of the nation? There are few Hindus who do not give away something in charity or such occasions as a re-arrange or a *shradha* or who do not make presents to or feed a number of friends, or other quests as well as beggars. And are these occasions eminently scribed for making contributions to the Nation to which we owe so much ? It must not be supposed that we are proposing anything like a radical departure. These occasions have already in the past been availed of for organized purposes. Payments an account of “Grambhati” or “Barwari” or in aid of a “Hari Sabha” or al local girl’s school are familiar enough items or expenditure in connection with marriages in this country, specially in the villages. And there are similar other items. What is necessary is to so re-adjust these incidental items of expenditure, that while the smaller purposes, to which they are now devoted, may not suffer, where these are real as well as wholesome, the higher purposes of national good and national advancement may in some measure, be helped forward. At the present day there is no more wholesome, no more worthy object towards which we all could contribute on social and other occasions than that of national education whatever that statement do for the education of the people, the nation has got its own duty to discharge, both by way of supplementing the efforts of the official agencies, as well as of correcting those efforts. The time perhaps has not come when we can afford to have a comprehensive system of national education in the country which might either compete on equal terms with or replace the official system. But if the time is ever to come, it is necessary that the institutions already established must be maintained on a sound and efficient footing. To that object, then, quite as much as to, any other should the nation devote its thought and its energies. No social or religious function should be regarded as complete which is not accompanied by a recognition, both ideal and practical, of the nation’s claim, the claim of national education and of similar other institutions having the advancement of the nation in view. If the time has not come when each individual should dream a day or an hour lost which he has not devoted to the betterment of his country, surely we are intelligent enough and self-conscious enough to think of the nation and its claims pretty often, particularly on festive and other occasions when the life that we live is somewhat better and fuller then the ordinary, routine life of the average working day, to remember our debt to the great being in whom we live, move and have our being, and to discharge a part of our obligation by

contributing our humble mile to the upbuilding of a nation in India and the realisation of the fullest life of our people.

July 7, 1909

Editorial

Faith and Fatalism

Article on “Nationalism” and Expediency has been subjected to an (aborate) criticism in the column of “Karmayogin”. We have assuredly a right to complain of the tone in which the criticism is couched, for there are many (ostinable) people who imagine that as in war and love, so in conversely everything is that. We shall but point out by the way; that the criticism would have lost none of its value or force. If the reference to Babu Surendranath Banerjee in the sentence “our contemporary does not believe that God created and leads the movement, he thinks that Srijut Surendranath Banerjee created it then leads it had been omitted, as being unlike uncalled for and, we may be pardoned for saying, not in good taste. Surely the writer must know that there are innumerable people quite as honest, as self-effacing, as pious, as he would have taken exception to the proposition that “God created and leads a particular movement”, but because they want to deny God’s existence, but because they regard him as the Absolute, the Eternal and the universal, who is in all movements and, therefore ought not to be limited to any in particular. It was we believe a Greek philosopher who said that before he could assent to such a proposition as that two and two make four, he must know to what purpose that –proposition was going to be turned, we presume the philosopher did not, on that account, want to deny the obvious truth of the proposition.

There are a good many things in the article good, bad and indifferent which we cannot afford to notice. It is not necessary that we should notice them, not only because we are not so in a controversial mood, but because controversy would be apt to make men ignore the control truth we have been fighting for. What is that truth, of, we may express it in a few words by saying that progress, in those days to be real must, as far as possible, be self-conscious, that be self-conscious progress involves the necessity as well as the duty of weighing every, step before it is actually taken, that there is, indeed rocin for unexpected developments, but precisely because the movement in self-conscious, a certain definiteness in regard to both the end

and the means is essential. Our contemporary of, the “Karmayogin” does not expressively deny this truth, but he denies it by implication”. While so far as Babu Aurobindo Ghosh is concerned, he did expressly deny it in expert. When in a recent speech, he exhorted the country to manage things without definite reasons is it had done in the past. Our contemporary himself is indignant because we said in our recent article: “Every step that has been taken in construction has been preceded by aperture deliberation.” This is so” he asks. And he cites the instances of the Swadeshi movement the boycott and national education to provide the falsity of our statement. Our answer is that so far as the ideas behind these movements were concerned, they were undoubtedly the product of what might be called an unconscious preparation of the forces of national life. They were, in other words, suggested by the circumstances with which the people found themselves face to face, and the people being where they were, the least were signed to take root and to seep everything before them as they did. To say this, by the way, is not to deny God’s existence, but to assert in a most emphatic form. For both are unconscious or semi-conscious preparation of the national mind, as well to presence of the particular set of circumstances before manifestations of divine omnipotence and wisdom. But we deny that the mere appearance of ideas was the step in construction, of which one we were speaking. Every concrete step that we took translate the ideas into institutions the realities undoubtedly preceded by mature deliberation. The industries that were started the movement that were it on foot for either discouraging the sale of foreign goods or encouraging to sale of indigenous ones above all, the establishment of the National Council of Education were steps in construction, and they were very one of them the product of deliberation. It was not one man, not a dozen, who took part in these deliberations, but the whole of the self-conscious portion of the country. Do we, therefore, assert that God was not in the movements, at any rate in their construction aspects?

The “Karmayogin” seems to think we do. What else could be the meaning of the following passage – “it came suddenly it came unexpectedly, unwelcome to many, and still damned with a half-hearted support by the leaders of the country. This is what we mean by saying that God is in the movement and leads it”. Is this not only another way of saying that it is only when a movement is sudden and is unexpected is sudden and is unexpected, that it is only when it is damned with a half-hearted support by the leaders of the country and is unwelcome to many, they we are to posit

divine presence in it, not when it comes as the result of mature deliberation on the part of the choicest spirits of a country or the bulk of its self-conscious people, in other words, that God is everywhere except in the conscious and deliberate activities of man? Could any doctrine be more fatal than this – could anything limit God’s personality, his wisdom, his goodness, in one word, his perfection is this essentially dualistic doctrine?

It is hardly surprising that holding such a doctrine—so radically vicious, so philosophically indefensible – “Karmayogin” should not understand our contention as to the importance of the individual. We never asserted, we never meant to assert, that the individual is an organ of the national organism, in the sense in which Government for instance, is one, or the church, or literature, or the press. There are undoubtedly periods in a nation’s history when an individual becomes a great power, a tremendous force. So far as the contemporary life of his nation is concerned, he does become in substance, if nation form, an organ. But that is an argument which it is not necessary for our purpose to press. An analogy need not be vicious merely because it is not exact, and in the present case if “Karmayogin” refers to call the individual merely an atom, we accept that description without hesitation. But what is it that he wants to imply? It is undoubtedly true that atoms not only can be replaced, but are being perpetually replaced. But is there no law according to which this replacement takes place? Is it left to each individual atom in the material world to replace itself, according to its whim, if we could attribute such a thing as whim to it? Should it be left to each self-conscious atom to replace itself merely as it desires or, what is virtually the same thing, imagines it is called? If that is not so, there must be a certain criterion by which they atom can judge when the hour has come for it to replace itself, where the replacement is to be a matter of choice with it, a moral act? what is this criterion? “Karmayogin” seems to think it is in the individual’s heart, that the individual must sacrifice himself whenever he feels that such a sacrifice is demanded by the Must High. We say it is not and should never be a matter of mere feeling or of the heart, that the individual must think and judge, before he takes care a step, and in thinking and judging, not only consult his own heart, not only seek the voice of God in conscience, but apply objective tests, the tests of history and experience.

The truth of which this is a particular application is precisely what “Karmayogin” seemed to deny in its first issue in the article on the “Ideal of Karmayogin” and which there seems to be an increasing tendency in

some quarters to ignore in practice. In the present article there is a sort of recognition of this truth, though only partial, and even then, there is a palpable self-contradiction. What our contemporary advocates, he says is “a firm faith in the love and wisdom of God and a belief based on past experience that as it is his purpose to raise up India, therefore everything that happens or can happen just now will tend to the fulfilment of this purpose”. But why only “Just now”? “In other words,” our contemporary goes on, “there is now an upward tendency in the nation with an immense force behind it and, in such conditions, it is part of human experience that the force makes use of every event to assist the progress of the tendency until its contribution to human development is fulfilled.” There is here an obvious limitation of the far more general proposition that “everything that happens or can happen is for the best.” Yet curiously enough the writer thinks the two propositions are identical. “God being supreme wisdom” he says, immediately after the above “he has everything for his supreme purposes and out of evil cometh good.” That may be true in an ultimate sense, but when we are considering the question of individual duty and individual responsibility, to lay down such a doctrine is to make morality impossible. If everything is for the best, why not our selfish acts, our selfish acts, our persistence in ignorance, in superstition, in perversity, in brutality? If—and we are here limiting ourselves to the former proposition—God makes use of every even to assist the progress of the tendency; why should not one play the part of a traitor, that the progress of the tendency might be assisted? In truth, those who profess to see the finger of God in particular movements and not in all, are only shirking their responsibility to think for themselves. The writer in “Karmayogin” says almost expressly that one chief reason why he is an advocate of faith, as distinguished from nationality (not nationalism, mind you!) is that nationality leads to despair. “Shall we then turn from our work?” he says, “Shall we deny God?” Rationality demands that we should. And if we do not, it is simply because it would be to deny God, because we have “mere” faith, because he believe that God is within us, a spiritual force strong enough to overcome all physical obstacles, weaknesses and disabilities that God is in the movement, that he is its leader and guides it, that we belong to the world, and the future and are not spent and dying force.” We leave it to the writer to reconcile his “mere” faith with the appeal to experience that he makes in the passage we have quoted above. But he must surely see the absurdity of his position. What does he mean by saying that “rationality”, demands that we should deny God and turn from our work? Is not faith, of which is here speaking, whether based

upon experience or not, an indispensable element in the rationality of man? The writer in “Karmayogin” is a scholar, and he certainly knows that faith in an all-wise, all righteous and perfect providence is among what are known as intuitions of reason? so much of one’s faith as it either contradicted by experience or goes against the laws of reason is mere superstition, as the writer himself says. We deny that the particular faith of which he is here speaking is in any essential part mere superstition or that rationality excludes it.

There are one or two more points on which we should briefly touch before we have brought these remarks to a close, we are taken to task because we said that individual life quite as sacred for its own purposes as national life is for its higher purposes. The writer curiously misunderstands the significance of the phrase “for its own purposes, and tells us that we are deifying selfishness. We are doing nothing of the kind. The real purposes of individual life are not at all individual in their character. The individual lives, moves and has his being in the nation, in humanity and in God and the only true purposes of his life are those of making himself useful to the organism to which he belongs. In what sense, then can it be said that while the life of the organism is sacred for its purposes, that of the individual is not equally sacred for its own? How is the race, how is humanity, to fulfil itself, if not through the lives of the individuals and of generations of individuals? Because we said that the nation must get adequate value for each sacrifice that the individual makes whether we are told that we are asking the nation to act in a Baniya Spirit? Well, if the nation is not to be a gainer, either materially or morally, by your sacrifice, are you not really making sacrifice an end into itself? Yet curiously enough the writer tells no that no one is so foolish as to advance any such proposition. That no one ought to be so foolish, is precisely what we said:

“The cry for expediency, says the writer, resolves itself into an argument for individual prudence on the part of the leaders. Not so by any means, so far, at any rate, as the cry has been raised by us. All that we demand is that an individual before he sacrifices himself or brings himself, into danger or difficulty ought to ask himself the sacrifice is really needed, if by endangering himself he is helping the fulfilment of the nation. In answering this question for himself, the individual should not only consult his own conscience, but the voice of his nation as expressed through its several organs, and the voice of God as expressed in history and in the experience of humanity. The process of consultation will not take in definite time—any

more than the process of moral judgment in other cases does. The man who is accustomed to reason and to weigh will do all this almost as easily as the man who merely consults his own heart. I all this calculation the individual need not for once think of himself, but may all the while think merely of the nation and its cause. “There is plenty of fear and demoralisation in the other leaders. There is no need to take thought and labour for increasing it,” says “Karmayogin” who himself belongs, we may say without offence, to the younger generation, being only a couple of weeks old. If we were disposed to retort, we might say, “There is plenty of rashness and unreasoning faith in a part of the younger generation, the part, we fear to which our contemporary is mostly addressing himself – there is no need to take thought and labour for increasing it.” In truth, the fatalism of action, which we condemned in our article does mischief in a two-fold way. The selfish, the prudent, the hesitating and the calculating accept only its theoretical aspect and become confirmed in their selfishness, their prudence, their hesitancy, their calculation. The rash and the unreasoning for a time act in a rash and unreasoning manner, doing good or evil, as circumstances may determine, and if evil results instead of good, the greater part of them lose heart and possibly become unbelievers. The true faith does not deny. Reason, any more that it denies the limitation of individual reason and the possibility of unexpected developments; it posits. Reason as the Sovereign attributes in man, true representative of God in the individual, and would under all circumstances appeal to it, both as the interrogator of the heart and the interpreter of humanity, for inspiration and guidance. Such faith can never be killed, precisely because the reason in us is immortal, is of God and partakes of divinity, both in its theoretical and moral aspect.

July 13, 1909

Seventh August Celebration

Preliminary Meeting

On Sunday afternoon, a largely attended Swadeshi meeting was held in Kumartoli Park under the presidency of Dr. Pram Krishna Acharya.

Babu Aurobindo Ghose’s Speech

Babu Aurobindo Ghose next rose amidst loud cheers and said that when he consented to attend the meeting, he never thought that he would make any speech. In fact, he was asked by the organisers of the meeting simply to

be present there. He was told that it would be sufficient; if he came and took his seat there. Now he found his name among the speakers. The chairman of the meeting whose invitation was always an order had called upon him to speak.

Two Reason for Silence

He had two reasons as to why he ought not to speak. The first was that since he was again at liberty to address his countrymen he had made a good many speeches and he has exhausted everything that he had to say and he did not like to be always repeating the same thing from the platform. He was not an orator and what he spoke was only in the hope that some of the things he might say might to the hearts of his countrymen and that he might see some effect of his speeches in their action. Merely to come again and again to the platform and the table was not a thing he liked. Therefore, he preferred to see what his countrymen did.

Another reason was that unfortunately he was unable to address them in their mother language – and therefore he always felt averse to inflict an English speech on a Bengalee audience.

Personal Explanations

That evening he wishes to speak only a few words because he owed an explanation to his friends. The form that his activities had taken after he had come from jail had disappointed a great many.

The Hare Street Friend

There was first a great friend of his own and India's who lives in Hare Street (laughter) and he was very much disappointed by the form of his (the Sealer's) activities. So great was this friend's anxiety for the Indians that anxiety had cost him Rs.15,000 (A voicer another Rs.7,500 as costs.) In his anxiety to help the Indians he followed the ancient maxim that truth meant only whatever was for the good of others. Unfortunately, the Judge would not take that large view of the matter. And so, our friend was silently suffering. (A voice "Passive resistance") (Laughter). His friend said that he had heard that Mr. Aurobindo Ghose had promised to devote himself to literature and religion and it was strange that Mr. Ghose should go to Jhalakati and make speeches on Swadeshi and boycott.

He (speaker) was devoting himself to literature and religion. He was writing as he wrote before on Swaraj and Swadeshi, and that was a form of

literature. He was speaking on Swaraj and Swadeshi and that was part of his religion (cheers).

The Police

Another quarter he had disappointed was the police (Laughter). He gave an interview to press representative and told him something mainly about the food and accommodation in the Government Hotel at Alipore (Laughter). He was immediately informed that was a great indiscretion on his part and that it would bring trouble on him. When he went to Jhalakati the attentions of the police pursued him. They told the Barisal people said the local merchants that if he (speaker) was taken there the District Conference would be stopped. They got the answer that was not in the people's hands but the coming of Aurobindo Ghose was in their hands and Aurobindo Babu would come whatever the consequences to the conference. And the conference did take place. After his return he was again informed that he was qualifying for deportation –his fault was that he was appearing too much in public meetings. Some of the best loved workers in the country had already been deported and the first reason alleged was that they had been financing assassination and troubling the peace of the country. When the Government in Parliament were heckled out of that position he escaped as if by accident from one of the members that one very important reason for the deportation was that the deportees had taken part in the Swadeshi agitation. This was borne out by the suggestion he had received and it seemed that it was by supporting the Swadeshi that they had themselves open to deportation. Now, he had an unfortunate temper and it was that he did not like to be intimidated. Intimidation only made him persist in doing his duty more obstinately, and if he spoke today, it was partly because of that friendly suggestion.

The Madras Friend

There was other friend who were nearer to us than there he had mentioned, but they also were dissatisfied with his activities. There was, for instance, a friend in Madras (The Indian Patriot) who invited him to give up politics and become a "Sanyasi". This anxiety for his spiritual welfare somewhat surprised him at the time, but he was yet more surprised by the persistence of his friend's anxiety. One reason for suggesting inactivity to him was what he was imperilling his safety. That was a very singular reason to put before a public man than for shirking his duty.

The Reforms

Another reason for his Madras friend's advice was that he (Speaker) was speaking against the reforms. It appeared that he (Speaker) was guilty of a great error in throwing a doubt on the reality of the reforms. Whenever any offer was made to the country by the officials, it was a habit of his to look at it a little closely. It was a part of English politeness, and also a principle of their commerce that what a present was given or an article sold it was put in a very beautiful case and its appearance made very attractive. But his long residence in England had led him to know that there were a kind of goods called Brunangen goods, and that was a synonym for shoddy. He looked into the reforms and they seemed to him to belong to that class. Then there was another point. He was a little jealous of gifts from that quarter because the interests of the people and the officials were not the same. The position was such that if reforms give any increase and enlargement of the people's rights, or rather a beginning in that direction—for at present the people—no real right or share in the government—any beginning of the kind meant a shrinking of bureaucratic power. It was not likely that the officials would readily give up any power, to which they feel. Therefore, when reform was offered he always asked himself how far that was a real beginning of self-government or how far it was something given to them to draw their attention from their real path to Salvation. It seemed to him that the reformer gave them not the slightest real share in the government of the country, but instead they would merely throw an apple of fresh discord among them. They would only be a cause of the fresh strike and want of unity. Those who were led away by the reforms would not only diminish the powers of this country but lead others into the wrong path.

The Poona Speech

Only 2 or 3 days ago his fears were confirmed. Certain utterances had come from one of whom they were least expected—one who had served and made sacrifices for the country. He said that those who spread the gospel of Swaraj were mad men outside the limited asylum and those who preached passive resistance as a means of gaining Swaraj were liars who did not speak out their real thoughts to save their skin, he invited the country to denounce their enemies of the country and of its progress and justified all that the Government had done by saying that the only attitude the Government could take was stern and heartless repression.

Well, if it were true that only fear made them, take to passive resistance, if they flinched now from the boycott, because some had been deported, if they ceased to proclaim the idea of Swaraj, if they ceased to preach, the

boycott them only it would be true that they had adopted an ideal they could not reach and proclaim means of reaching it in which they did not believe, because they were anxious to save their skin.

He had heard many warnings recently that those who persisted in public agitation would be deported. For himself, and he was not a model of courage, residence for the best part of a year in a solitary cell had been an experience which took away, all the terrors of deportations (cheers) if he had ever had any fear, the kindness of the authorities in giving him that experience had cured him of them (Laughter). He had found that with the ideal of Swaraj to uphold and the mantra of Bande Mataram in the heart, there was nothing so very terrible in jail or deportation. That was the first thing he would like to impress on them as the result of his experience. Imprisonment in a righteous cause was not so terrible as it seemed, suffering was not so difficult to bear as our anticipations made it out. The price to which they aspired was the greatest to which a nation could aspire and if a price was asked of them they ought not to shrink from paying it.

The Mixed Policy

He was not afraid of deportations and imprisonment, but he was afraid of the hand who patted them on the back and the voice that soothed. The mixed policy of repression and kindness was the thing he feared most. The whip was still there uplifted though it was not just now falling upon them, but the other hand was held out to stroke the head and soothe. This offer of conciliation in one hand and the pressure of repression in the other might home the effect of slackening their efforts and bewildering their intelligence. They must not forget that nine of their most devoted workers were rotting in British jail under the name of deportation. What was the meaning of conciliation when men like Aswini Kumar Dutt, Krishna Kumar Mitter and others were taken away from them and not restored? What kind of conciliation was this which was offered us while this great wrong remained unremedied? who could trust such a conciliation.

The Boycott

Let them not forget what they had set out to do when they declared the boycott. They had determined to undo the partition of Bengal. The partition still remained. So long as that remained, should they listen to the soothing voice? Should they give up the boycott or slacken the boycott? They had determined to revive the industries of their country. They had determined to revive the industries of their country. They had determined to save their

countrymen from chronic starvation, but that had not yet been accomplished. Should they leave the boycott or slacken the boycott while it remained unaccomplished? Would the reforms save the country from that chronic starvation? When famine came the Government opened relief works as soon as its local officials could bring themselves to acknowledge that there was a famine in the land. That saved a number of lives, but it did not save us from the misery, the morality, the thousands of ruined homes. That did not strike at the root of the chronic starvation and famine, Swadeshi and boycott alone could strike at the root. So long as the exploitation of the country, by foreign trade remained would they injure the country by giving up or slackening the boycott? Would they be faithful to the country if under such circumstances they were ready to listen to the soothing voice? If they did that, it would be because they could not bear the sufferings and pay the price of raising up their country and they would prove themselves unworthy of the freedom to which they aspired. The time was a critical one and when the question was once more put to them, they must always be ready to answer.

7th of August

The 7th of August was very near. It was the birthday of the boycott. The birthday of the new spirit in India.

It was not much they had to do. Only once more to utter the sacred mantra of Bande Mataram, once more to declare that India was not lifeless, that Bengal, was faithful to the vow she had made. He waited to see what would happen on the date in Bengal, whether they would attend in their hundreds or in their thousands or in their tens of thousands. It was Bengal on which the burden of the struggle fell because she first had preached the Gospel, and she first had the courage to bear suffering for the Gospel. Therefore, God had given them the privilege to bear the greater part of the suffering. By so doing, he had shown a great love towards Bengal. The fate of India was with the Bengalees. As they answered the question put to them, the future would be determined. It was not the past time the question had been out or the last time it would be put, for it was not the crisis of a moment but a protracted struggle. The question was within they always and every moment their responsibility for answering it in the night sense remained with them. But especially on such a day as the seventh of August the responsibility was great. They waited to see what would be the answer to the question.

Conclusion

But even if the responses were less than he expected, even if the demoralisation he had heard of were real and then were a sinkage in the number that attended would not discourage him.

So long as in this country there were a few who had the courage of their faith, so long as there were even a few who were ready to proclaim their faith and live it, there was no fear for the ultimate triumph of the faithful.

It is described in the Christian Bible how the cult of the true faith was almost extinguished by persecution and all Israel turned from Jehovah to foreign idols, and even the chief prophet of the faith though himself alone and hid his head. God called to him to go forth and strive with the priests of Ball : “Always,” He said, “in the nation I have chosen there are some who confess me and now too in this nation there are seven thousand who have not bowed the knee to Baal. So always in the Bengal, which God had chosen there would always be, several thousands who would be true to the faith and never bow the knee to false Gods. If the voices that proclaimed it were silenced, if the organizers were taken away, others would rise in their place; if those were taken, still others would come, if few, yet faithful. Some would always be left who would not be afraid to utter the name of their mother. Some would still preserve the faith and preach the gospel. “There was the book of Raktabij (Laughter and cheers). For their action strong from no passing material interest but from something that was imperishable and perennial. If it was something which the fire could not burn and the Sword could not kill; the winds of repression could not wither and all the water could not drown. For all that there was a great importance in the nation’s response on the 7th of August. On our action now, it depended whether Salvation come swiftly or were put off and the struggle and suffering prolonged for decades.

On their fidelity to Swadeshi, to Boycott, to passive resistance, rested the hope of a peaceful and spiritual salvation on that it depended whether India would give the example unprecedented in history of a revolution worked out by moral force and peaceful pressure. For on the 7th August the strength of the nation would be measured, not the numerical strength, but the moral strength which was greater than any physical. He appealed to the audience to see that no one of the thousands assembled remained absent on that day. They must remember that it was a day of worship and consecration, when the mother looked upon her assembled children. She would ask on this 7th

of August how many were faithful to her and whether after her centuries of affection she had still years of suffering to endure, or by the love and strength of her children might expect the approaching hour of her felicity. If they were unfaithful, now let them remember to whom they would be unfaithful, to themselves, to their vows, to the future of their country, to God, to their Mother.

July 17, 1909

Indian Nationalism

Is India already a nation? If not, what can possible be meant by Indian Nationalism? How can we adore or worship an entity that exists only in some people's imagination? Questions of the ignorant and unreasoning kind are being perpetually asked by man whose understanding seems to have developed as little as their emotions. In truth, Nationalism is as much a faith and a creed and is as much the embodiment of an aspiration as any of the commonly accepted religions. The yearnings of the heart, the aspiration of the soul, which religion in its usually accepted sense, has always endeavoured to satisfy, this new faith and new creed satisfies as much as any other. The philosophy that lies behind it is one that touches every point of life. The synthesis that it represents is the highest and the deepest that the practical genius of man has devised and which the conditions of man's life on earth have so far made possible. That does not mean, indeed that the nation is the highest synthesis—that Humanity is not the highest synthesis or that God is not the highest synthesis of all—Nationalism does not mean mere nation worship. So, understood it may easily degenerate into a glorified form of selfishness, as it has actually done in some Western Countries. It means that the point of view, from which life and its many problems are to be looked at is not the good of the individual, but that of the nation, that the nation itself is to be regarded as a living entity, as a real, and as concrete as the individual and which has as clear and as a decided functions in the life of universal Humanity, and in the system of relations that we see around us, in one word, in the immanent life of the Absolute, as the individual has in the life of the nation. What Nationalism, does in fact, is to save the individual from egoism on one side and insufficient humanitarianism on the other. It teaches that as the individual is an organism, so is the nation, that the obligations of limbs and organs to

carry out the purpose of the organism, whose life is in them, belong also to individuals as constitutive elements of the nation. It is trying in a sense that the different religions have attempted a higher synthesis, but the synthesis that they have attempted stands on a somewhat different level from the kind of synthesis we are thinking of. Some of them have done scant justice to the claims of the life, others have subordinated them to the claims of the hereafter. And of most of them it may be said that they have not touched life as a whole. In one of them, indeed, an idea synthesis of life, in all its varied aspects was attempted, but as an actual synthesis of life. It has been proved to have ignored the claims of progress. Positivism stands on the same level with Nationalism in this particular respect. But it is too artificial and in any case Humanity, as a conscious being, belong to the future, not the present. If ever the dream of the funder of positivism is realised – if the nations will even realise their mutual responsibilities, and obligations and the claims of Universal Humanity in Humanism will undoubtedly, he found a higher synthesis of life than Nationalism, but such a consummation, the conditions of man's life on each have not yet made possible of attainments. As regards concrete universalism, what we see with increasing clearness is that our duty to the universe can best be fulfilled not individually, but nationally and when the time will be ripe for it, through organic and conscious Humanity. Here, indeed s another distinguishing characteristic of Nationalism as a synthesis of a different kind from many of our religions. They regard the individual as practically and unto himself, and teach that salvation is possible for the individual if only he can fulfil his duties to his Maker. Nationalism makes the individual merely a limit an atom, if you please and regards the nation and through it, Humanity as the great being to whose salvation on progressive self-realisation it is the highest duty of the individual to contribute in as large a measure as he knows how. Such a view, undoubtedly militant against our real theological notions, and there are those, who would not regard it our nothingness to. Even if it is adequate—even if the individual, will have the distinct fulfilment along with the nation- and Humanity—what Nationalism insists upon is that the salvation of the individual is to no small extent dependent upon the salvation of the race.

What matters it, from this point of view, if India has not yet become a nation if every Indian is not a Nationalist? Christianity as a faith and a creed has existed for generations and centuries without the whole world believing in on professing its doctrines. Yet Christianity has always called itself a

world-religion in the sense that the ideas it embraces are as wide as the world and that it is calculated to satisfy all those hankerings of Humanity as a whole which is it supposed to be the business of religion to satisfy. So, in the case of Nationalism the ideas at its base are as wide as Humanity, which may have particular expressions in particular countries and under particular circumstances, but which in their universal aspect embrace the whole world. Those of us in India who call themselves Nationalists, do not as we have said, adore or worship any limited object even if that object is called by the name of a Nation. What we worship is the spirit behind the nation, which we believe to be identical with the spirit of concrete Humanity, indeed, of God. Humanity with us is not a mass of men who have nothing in common save the fact that they all call themselves by the same generic attributes. It is an organism comprehending within it the smaller organisms known as nations. Each nation has a distinct duty to perform—a distinct function in the life of universal Humanity. So far as it does this duty or performs this function, it is doing all that is required of it. But the duty can be done only in an organic way, through a concrete system of institutions and laws, of customs and usages of morals and polity, of economy and industries, of faith and culture. In worshiping the nation idea therefore, we worship the spirit which is seeking its fulfilment in a particular country through a particular system of these. It is of the essence of the organic idea that the parts, while they are to have no independent existence in an absolute sense, are to have a relative independence – that the development of the organism should mean as much a growing separateness of parts and functions as their deeper, integration, nationalism, therefore, inevitably requires the nations to look upon themselves as relatively independent entities, each, with a distinct life, a distinct mission and distinct functions. Naturally, the Indian rationalist, while he believes nationalism to be but another name for concrete universalism, is above all, a “Swadeshi”. He believes quite as much in the individuality of his nation as in the common destiny of all the nations, to be achieved through common endeavours and a community of effort and aspiration. That is why we refuse to accept the position that Nationalism is only our immediate goal. There is no reason why it should not continue to be our religion and our gospel, so long as nations continue to be living organisms and so long as through Nations, as more or less distinct entities, the life of universal Humanity will continue to be lived and the purposes of Providence will continue to be fulfilled on earth.

July 20, 1909

Meeting in College Square

Babu Aurobindo Ghose's Speech

The following is the full text of the speech of Babu Aurobindo Ghose who presided at Sunday's meeting in College Square –

I thank you for the kindly welcome that you have recorded to me. The time fixed by the law for the breaking up of the meetings is also at hand and I not afraid. There is just one word that has to be spoken today.

Sir E. Baker's Speech

Recently a speech has been made in the Bengal Legislative Council by the L.G. of this province, a speech which I think is one of the most unfortunate and most amazing that have ever been delivered by a ruler in his position. The occasion of the speech was a reference to certain murders that have recently been committed in London. Those murders have been committed by a young man, with whom there has been no proof that any other man in India or in England is connected, no proof that any conspiracy has been behind him. Not only so but the Police in London have declared that so far, their evidence goes they find that the murder was dictated by personal and not political motives. That crime is still the subject of a trial which has not been closed. Was this the time – was this the occasion for the Lieutenant Governor of Bengal to rise from his seat in the Legislative Council and practically associate the whole country with and make the whole country responsible for the crime of a single isolated youth in London? Not only so, but in the Lieutenant Governor, in referring to the crime, said that there had been plenty of denunciation in this country, but those denunciations did not go far. And he wanted from us one thing more and that was a co-operation. He wants co-operation from the whole community. He further saddled his request with the threat that if this co-operation were not obtained steps would have to be taken in which there would be no room for nice discrimination between the innocent and the guilty.

The murder that has been committed in Bengal have been sufficiently proved by the failure of case after case to be the acts of isolated individuals. There has been only a single instance which is still subjudice, and if it even were full established—it would only prove that the crime was done in one case by a small group of men. Under such circumstances what is the co-operation that the L.G. demands from us? He will not be satisfied if we denounce and dissociate ourselves from the crime. He wants co-operation.

It is at least desirable that he should name and describe the co-operation he insists on before he carries out the remarkable threat which he has sought to enforce his demand. There has been much talk recently in a wider sense of co-operation. Now, gentlemen, we are a people who demand self-government. We have a government in which we are not at all associated and over which we have no control. What is the co-operation a government of this kind can really demand from us? It can only demand from us obedience to the law, co-operate in keeping the law and observing peace and observing peace and order. What further co-operations can they expect from us? Even in the matter which the L.G. has mentioned, we are at a loss to see how a people circumstanced like ourselves can help him. Still I have a proposal to make, and I think there is only one way by which the unfortunate occurrences can be stopped. The ruler of Bengal in his speech spoke in approval of a certain speech made by Mr. Gokhale at Poona recently. In that speech Mr. Gokhale declared that the ideal of independence was an ideal which no save man could hold. He said that it was impossible to achieve independence by peaceful means and the people who advocate the peaceful methods of passive resistance are men who out cowardice, do not speak out the thought that is in their heart. The idea of Mr. Gokhale's has been contradicted before and by the sessions Judge of Alipore and even as Anglo-Indian paper was obliged to say Mr. Gokhale's justification of the repressions on the grown that stern and relentless repression was the only possible attitude the Government could adopt towards the ideal of independence was absurd because the ideals and the thoughts of a nation could not be punished. This was a very dangerous teaching which Mr. Gokhale introduced into his speech, that the ideal of independence – whether we call it Swaraj or autonomy or colonial self-government because these two things in a country circumstanced like India meant in practice the same (loud applause)—cannot be achieved by peaceful that this ideal which he decries is deeply—rooted in the minds of thousands of the people and cannot be driven out. He has told the ardent hearts which cherish this ideal of independence and are determined to strive towards it that their ideal can only be achieved by violent means. If any doctrine can be dangerous, if any teacher can be said to have uttered words dangerous to the peace of the country, it is Mr. Gokhale himself. (Loud Cheers) we have told the people that there is a peaceful means of achieving independence in whatever form we aspire to it. We have said that by self-help, passive resistance we can achieve it. We have told the young men of our country “Build up your own industries, build up your own schools and

colleges, settle your own disputes. You are always told that you are not fit for self-government. Show by example that you are fit for govern-yourselves, show it by developing self-government through self-help and not by depending upon other.” There is a second limb to that policy and it is passive resistance. Passive resistance means two things. It means first that in certain matters we shall not co-operate with the Government of this country until it gives us what we consider our rights.

Secondly, if we are persecuted, or if the plough of repression is passed over us, we shall meet it not by violence, but by suffering, by passive resistance, by lawful means. We have not said to our young men. “When you are repressed retaliate” we have said “suffer”. Now we are told that by doing so we are encouragers of sedition and anarchism. We have been told by “Anglo-Indian papers that by speaking in Beadon Square and other places on patriotism and the duty of suffering we encourage sedition. We are told that in preaching passive resistance we are encoring the people to violate law and order and are fostering violence and rebellion. The contrary is the truth. We are showing the people of this country in passive resistance, the only way in which they can satisfy their legitimate aspiration without breaking this law and without resorting to violence. This is the only way we can find to co-operate in unstaining peace and order. The co-operation we expect from the Lieutenant – Governor of Bengal and from the Government of this country in return is that they will respect the primary rights of the people of this country, they will respect the right of public meeting and the right of a free press and the right of the association. If they co-operate so far then we can aware them that this movement till advance on peaceful. It is said the thing which troubles them will ending forever. But the L.G. says that measured will be passed, which will observe no nice discrimination between the innocent and the guilty. A more cynical attainment has in seldom issued from a ruler in this position of Sir Edward Baker. If the threat is carried out who will be the gainers? I do not deny that it may for a time stop our public activities. It may not be the school of peaceful self-development and passive resistance to desert for a while from its activities at least in their present form. But who will gain by it? Not the Government neither Mr. Ghokhale and his school of passive co-operation. It is the very terrorists, the very anarchists, how you wish to put down, who will gain by it. It will remove from the people their time hope, but it will give the terrorists, is fresh incentive and it will teach the violent hearts, the undisciplined and ardent minds a very dangerous lesson that there is in

peaceful way to the fulfilment of their aspirations, and the consequence will be which on troubles to contemplate. I trust the threat will never be carried out. I trust that the Government will be ruled by wise counsels and consider the matter more carefully. There are ominous signs and it seems as if measures were about to be passed which will put an end to the right of public meeting and the public expression of our feelings. But I trust that wisest counsels will yet prevail. The Government should remember that it stands dissociated from the people by its very constitution. If it wants co-operation, it cannot get the co-operation which is simply another name for passive obedience. That is the doctrine, which is being taught today, the doctrine of the divine right of officials and the obligation on the people of passive obedience. That is a doctrine which no modern nation can accept, no modern nation can accept the extinction of its legitimate and natural hope. Co-operation can only be given if the Government which is now alien becomes our own. If the people have a share in it, not merely in names, not merely by the right of talk in the legislative counsel, nor merely by apparent concessions but by getting some measure of control in the matter of legislation, in the expenditure of the taxes they are called on to pay for the maintenance of the administration, if, in short, they can be given some starting point from which in future the Government of the country can be developed into a Government of the people. That is the only condition upon which the co-operation, of which we hear so much, now-a-days can be given. Without it, co-operation is a satire, it is a parody. It is the co-operation on which on side acts and the other side merely says, "yes" which is demanded of us. We cannot give our sanction to given co-operation. So long as even the little of substantial self-government is that conceded to us, we have no choice—but to cleave firmly to passive resistance as the only peaceful path to the retaliation on our legitimate aspirations. We cannot sacrifice our country. We cannot give up the ideal that is dear to our heart. We cannot sacrifice our mother. If you take away our primary rights all that is left for us is passive resistance and peacefully to suffer, peacefully to refuse the parody of co-operation which we are asked to give.

July 22, 1909

Aurobindo Ghose in the Punjab

There was a question Has A.G. left for the Punjab? The fact is that though the gentleman is a thousand miles away in body yet his spirits through his sentiments and his words is beginnings to haunt the Punjabis to a most alarming extent. To take out one example. Before me lies the last issue of the Akash of Delhi; I find in it the following advertisements and headings “The life of Aurobindo Ghose, price AS. 6”. “The Jivan Charit of Aurobindo Ghose”, “Aurobindo has brought Krishna’s Message”, “Maharishi Aurobindo Ghose’s Barisa oration, etc., etc., You have only got to look up and down the Columns of our innumerable Urdu mofussil weeklies to realise how Aurobindo’s personality haunts the soul of this province.

July 23, 1909

ARABINDO GHOSE

(Gujarathi, Bombay)

It is a pity, Mr. Arabindo Ghose was held physically disqualified for admission to the India Civil Service otherwise practical administrative experience and knowledge would have brought him down from the dizzy clouds to plains below and he would have not today orated like an irresponsible visionary living on Saturn instead of talking like a responsible citizen of India, conscious of his surroundings and his countrymen’s limitations. He is one of those Indians who have been landed to the skies quite beyond their merits or services, and we really wish he could be induced to study and work in quiet and devote himself to practical work instead of indulging in beautiful dreams as if he were living on Saturn. The exciting controversies over the question of Mahomadan representation, the racial and caste differences, the social and religious environments of India, the history of India before the advent of the British, the existence of Native states, the political differences prevalent amongst his own countrymen. All these are lost upon him. He is victim of grandiloquent words and delusive phrases, beautiful and cheap visions which any boyish or undisciplined imagination can evolve. What India wants today is quiet and genuine work and what the rising generation ought to realize in the necessity of thorough

self-discipline for the great task that lies before it. The country does not want Mr. Arabindo Ghose's empty dreams and visions. They might captivate the imagination of immature and in-experienced youths or ill-educated people. But we are sure, the path of the country's progress does not lie in giving unrestricted play to one's imagination and delivering high sounding address from the clouds.

July 28, 1909

Facts and Comments

The "Karmayogin" and ourselves

It is not surprising that our friend of the "Karmayogin" should find all comment and no fact in the several paragraphs under the above heading which appeared in these columns a few days ago. There are numberless estimable folk who when they speak of facts mean their facts, that is to say, facts which appeal to them personally. We have no reason to despair of our contemporary because he is one of these. If he will, however allow us to explain they there was so much of comment, we shall do it in a few words. The attitude that we took up in our reply to our contemporary was necessarily determined by the position he had taken up in his paragraphs. He had in several places complained of gratuitous misconceptions. We were bound to point out that the misconceptions were not gratuitous, but that if there had been a misunderstanding it was not our perversity but the language he had used which was responsible for it. In two of the three cases he does in a way admit that he did not make himself sufficiently clear, and this for the reason that he did not think there could be any misapprehension. On this last point we shall presently have something to say. It is only in the third case that he denies that his language was not clear enough. Even here, however, he does in practice admit what he denies for the sake of argument. "We said His purpose and we meant his purpose, the purpose of raising up India" says our contemporary. If the phrase "His purpose" were perfectly clear in the context, as he maintains it would not be necessary to add the explanatory phrase "the purpose of raising up India." It is a pity that our contemporary, who is never tired of preaching self-effacement, should, when a piece of carelessness in the wording of sentence is pointed out, be so anxious to avoid confession of his error.

"An Obvious Fact"

The omnipresence of God, says our contemporary, is such an obvious fact that it has not to be expressly stated. This may be a clever way of covering one's retreat, but we are by no means prepared to admit that the omnipresence of god is an obvious fact – to everybody. If our contemporary will pardon us, we may say, that it does not seem to be quite an obvious fact to him even now. He is so anxious to see god in particular movements that he has no hesitation in describing those who see him, in all movements and are not prepared to limit him to any in particular as practical atheists. Because the Divine Force is conscious and who ever said it was not, -- it is argued that its ways must be as our ways ; that if we do not believe in it at all, that as in our case we have often to make up for our past deficiencies and neglect by what, from our point of view is precipitate activity, by the re-vehemence and velocity of our movement, so must it be in the case of God. That these is room for this particular kind of activity in nature as in the human world, no one will deny. But in nature even such activities are subject to laws. What our contemporary, how even seems to maintain by his theory of special dispensations is that these are not subject to any laws, that God when he specially does a thing does it because he likes, not because the thing forms a necessary part of the system and must happen. If it happens, he seems to say because it must happen, there is no point in insisting that God is in it. Referring to the national movement, for instance he says, "If the movement was the result of human calculation or guided by human calculation, or even if every constructive step were the result of mature deliberation, there would be no point in insisting that the movement was created and led (we beg pardon, we mean specially created and led) by God and not by human wisdom. "Indeed no. But where is the harm? why must be see God only or specially in particular movements to see him at all? why should the idea that he is manifesting himself perpetually and according to general laws he held to be identical with the idea that he does not exist at all and that only his laws exist.

"Dualism in the underlying Unity"

There is undoubtedly a dualism in the underlying unity; only the dualism our contemporary is insisting upon is, as we have already trend to show, inconsistent with that unity. "It may be the final truth" says our friend "that there is nothing but God, but for purposes of life we have to recognise that there is a dualism in the underlying unity. Those who have followed the

controversy will remember that for saying something very much less offensive than this, we are told by our contemporary that we are parading a hollow and ancient platitude. The platitude he is himself here parading is very much more hollow than what he imagined we were parading. In truth it is not merely by the final truth, but the only truth that there is nothing but God, only if we know what the word God means. The underlying unity is not a bare identity, but a unity in difference, a unity whose very nature it to individualise itself in a system of particulars, retaining its own integrity intact, and by means of this system to exhibit its life-process as a gradual growth from the simplest to the most complex, the highest to the most beautiful, from the least intelligent to the most intelligent, from what is apparently a state where neither morality nor spirituality is possible to the state where the spirit has returned unto itself, has become self-conscious, and therefore where morality and spirituality are all that count. Let us understand, God as he is, as he reveals himself to philosophical consciousness, to use that phrase in Hegel's sense and it will no longer be necessary to hold that it is only for purposes of life that we have to recognise the dualism in the underlying unity.

“Opinions and no Realisation”

Here we are reminded of the rebuke administered to us by our friend, that we are people who have opinions and no realisation. We have never claimed to be among the specially favoured, to whom alone God reveals himself, according to the school of theology advocated by our friend. Indeed, we had not the “Specially favoured” class in view when we laid down the common place that to decide what we should do at a particular moment we must not only consult our own heart, but refer to history and the experiences of humanity. So far as the specially favoured are concerned, it seems that all truth is intuitive, as it doubtless is to God, and, therefore neither history nor experience has any meaning. We were, however, thinking only of the multitude for whom the saying of the General philosopher “what is revealed to us in sleep is for the most part dream” sums up all that can profitably be said on the subject. Our contemporary may mean by faith nothing but that species of intuitive reason which transcends logically but he will not deny that faith does not always transcend the logical reason that it, in the majority of cases and in minds below only the highest, means something less than the logical reason, something that must be subjected to the logical reason, before in truth or falsity can be discovered. In the name of this faith more blood has been shed and more brutality

perpetrated than for my other cause whatever. Our contemporary referred in a previous issue to the persecution of Christianity. He must know that it sometimes so happened that both the persecutors and the persecuted, were men of faith and defending their action by appeal to faith. Have we not on record at least one case of righteous ruler—the most righteous man of his age, as he has been called –persecuting Christianity? In truth the appeal to the heart and what is often the same thing, to the scriptures, can never take us very far. It can in no case, so far as our finite intelligences are concerned, dispense with the appeal to history and to the experiences of humanity; and even when history is appealed to along with the heart, there will still be room for error, because history has not yet closed its pages, because God has not yet completely revealed himself. The philosopher as distinguished from the prophet, does not seek to anticipate experience, except within well-defined limits, he only seeks to explain it. God does undoubtedly reveal himself to the heart; no one is such a fool as to think that successive generations of the world's greatest men have either lied or been the victims of self-deception even if we leave aside the experiences of humbler men, but the revelation is not and cannot be complete. If it could be complete, the organic character of Humanity, past, present and future, of the world and the ages, would be meaningless. It is a partial revelation, fuller than what is possible in humbler cases because the conditions are more suitable, but never perfect, because perfection is unattainable by the finite so long as it remain finite and forms necessary link in the system of things and beings which grows and must grow.

A Clear Misrepresentation

Our contemporary is so anxious to prove that others are perpetually misunderstanding him that he is not sufficiently on his guard against unconsciously mis- representation of the attitude or view of the other side. “God manifests himself in everything, he manifests himself in our reason, therefore let us forget God and rely on our human calculation. “This, we are told, is the train of our argument. “What is the use of relying on God? Let us look to our own safety? what is the use of being brave in the hour of peril?” In our contemporary's previous article, we were charged with reading whatever we chose into his mind. We showed that we did nothing of the kind. But is not our contemporary himself guilty of the offence which he imagined we were chargeable with? That God could not be forgotten, because we were exercising our reason, has precisely the position we took up. Our contemporary said things to suggest that God was everywhere

except in men's conscious and deliberate activities, and because we protested against that view, we are told that we do not find God anywhere. As regards bravery and things of that kind, our contemporary is simply trying to confuse the real issue.

Self-Sacrifice

The readiness to make sacrifices, to act courageously and bravely, has never been depressed in these columns, but has been insisted upon often with vehemence. What has been deprecated is the theory that men are sometimes specially called, and that when they are called they should sacrifice themselves. We do not believe in the call being in any case absolute or imperative, so long as it proceeds merely from the heart. It can be absolute only when it appeals to the individual's reason and convinces, him that what he is doing is in the best interests of his country and humanity. Thus, only can he be sure that it is demanded by God. In other words, he must determine his conduct not merely by appealing to the partial revelation of God in the heart, but to the fuller revelation in history. Our contemporary covers his retreat from an untenable position by seeing to insist that "we are bound to use and own intellects". In reality he is only making an admission, of which he does not even seem to see the full value, because he adds immediately – "We cannot help using our intellect if we would." If our friend is not merely thinking of the psychological impossibility of absolutely separating volition from cognition, we can certainly help using our intellect, if we would. We have seen numberless cases where men refuse to use the intellect in anything like an adequate measure, either because it is an arduous process and they have not the patience to pursue it, or because they are possessed with the notion that it is not necessary, that the feeling in them that they are called is an adequate substitute for the intellectual process. In conceding that we must exercise our reason, he practically gives away the whole case, and the subsequent addition that we must be prepared for failure and must not make it an excuse for abandoning God's work is wholly superfluous, as we did not deny it, but insisted upon it with all the force we were capable of our contemporary is pleased to tell us that in convincing ourselves generally of the utility and necessity of sacrifice, we must, indeed, refer to the tests of history and experience, but that the demand that we should do so in every individual case is excessive and impossible we are thankful for the admission in the previous part of the above sentence, though as usual it is so put as if our contemporary had always been insisting upon the truth. But what is the value of the admission,

if in determining his conduct the individual was still left to do merely as he felt? Our contemporary cannot mean that a man should sacrifice himself no matter if there is no particular occasion, merely because there is general need for sacrifice. An individual case is a special application of the general principle and we have got to determine not merely if the principle is all right, but whether the application is all right also. And how can we determine it, if not by asking ourselves all those questions which in his opinion constitute “an excessive and impossible demand?” As a matter of fact, this demand is neither impossible nor excessive. All national men do ask themselves if they should respond to the impulse of the moment, for that is what is meant by the call in the case of the vast majority, and, in answering the question, do in a general way to appeal to experience and history according to their lights. Only the less philosophically disposed among them do all this in a more or less unsystematic and unscientific way and are not quite conscious of what they are doing.

The Controversy

Now that the points in dispute have become sufficiently clear and the reader may be left to judge for himself between those positions of our contemporary and ourselves, we are anxious that the controversy should cease. For our part, at any rate, we are not disposed to prolong it, even if our contemporary will persist in answering us either with veiled admissions or with re-statements of his original position. There is the further fear, in us that our contemporary may in his perplexity again appeal to “realisation,” as distinguished from “opinion?” and may seek to silence us by throwing us into chains to use one of Dr. Martineau’s phrases. So far as we are concerned therefore, the controversy is at an end.

July 28, 1909 — *Hindoo Patriot*

Seventh of August Meeting

To the Editor of the “Bengalee”

Sir, the anniversary of the birthday of the Swadeshi Movement is drawing near. It is time to discuss who should be the President of that important gathering. There are indeed many distinguished persons who may adorn the Presidential Chair, but my humble suggestion is that our most beloved Nationalist leader Babu Aurobindo Ghose should be offered the Presidential Chair. We all know how much he has suffered and what sacrifice he has

Part VII: Aftermath and Reflections

made for us, but we in return have virtually done nothing for him. We have not had a single opportunity to honour him and to express our sincerest feelings. The opportunity has now come, and we must not remain idle. I hope everyone will concur with me and combine his influence to make it a success and I have every reason to believe that this may appeal to my countrymen will not go in vain.

The Mussal Man

Papers

Dates

The Bengalee

July 28, 1909

April 26, 1910

The Modern Review

June 1908

October 1910

The Indian Daily News

September 5, 1907

July 29, 1909

Facts and Comments

Special Dispensation

Our contemporary of the Karmayogin has a number of interesting paragraph in his issue of July 17, under the heading facts and opinion". It will be remembered that in his issue of July 3 our contemporary had published and elaborate criticism of an article in the Bengalee. We replied to the criticism in our issue of July 7, and it is to that reply that our contemporary's paragraph in the present issued are a rejoinder. At the very out set the "Karmayogin" brings a serious charge against as-that of "reading into his mind" but ever we choose. "He thinks for instance" he says "that by saying a special manifestation of divine power and grace in a particular movement we mean to shut God our from all others. "Again" we never made the absurd statement evolved out of the Bengalee's imagination that God is everywhere except in the conscious and deliberate activities of man. "What our contemporary did say, he says, is that the divine force manifests itself specially when it effects mighty and irresistible movements. Whether there are any movements which are more irresistible than others –whatever there is such a things as special dispensation of God apart from his general

manifestation—is a question on which it is not necessary for us to offer any opinion. But if our contemporary's memory were as veracious as his intelligence is acute, he might remember that not once in his previous article did he say a word about special dispensation. What he did say was this: "it came suddenly, it came unexpectedly, un-welcome to many and still damned with a half-hearted support by the leaders of the country. That is what we mean by saying that God is in the movement and leads it. "If we inferred from this that our contemporary's opinion it is only in only in sudden and unexpected," movements, which are besides unwelcome to many damned with a half-hearted support by the leaders of the country, that divine presence is to be pointed, and by implication, not in those which are neither sudden, nor unexpected, was it not the language used by our contemporary which was responsible for what he says, was a wrong inference ?

Again, our contemporary does not believe that God created and leads the movement, he thinks that Srijita Surendranath Banerjee created it and leads it. Only so, can we explain the extraordinary statement every step that has been taken in construction has been preceded by mature deliberation.' Is this not only another way of saying that mature deliberation excludes God? We had spoken of mature deliberation, and had not said anything about God. Our, contemporary said in effect "you find mature deliberation in the movement. Therefore, God cannot be in it, and you must believe that the movement was created and is being led by individuals. "Our friend now says these are absurd and ridiculous opinions". So, we said.

An Obvious Inconsistency

We shall just refer to another instance where our contemporary's language and not our "generous facility for reading whatever we choose into other people's minds" is responsible for what he regards as a misunderstanding of his opinion. "As it is his purpose to raise up India, he said therefore everything that happen or can happen just now will tend to the fulfilment of his purpose". As we understand our contemporary, he appeared to us to mean that it is not always or in all circumstances that everything that happens or can happen tends to the fulfilment of God's purpose, but only when his purpose is to raise up a country. Our contemporary now says he did not mean his what he mean by "just now" was not to limit the universality of the proposition that "everything tends to the fulfilment of God's purpose" but to limit "the upward trend," in point of time. If that is what our contemporary meant he might have made his meaning clear by

using the expression “fulfilment of that purpose” instead of somewhat ambiguous phrase “fulfilment of his purpose” the language that he did use may perhaps bear the construction he now put upon it, but is it tends itself far more easily to the other interpretation. The real inconsistency of our contemporary however, lay elsewhere. He was here obviously basing his faith upon experience. “There is now,” he said, “an upward tendency in the nation with an immense force being it, and in such conditions, it is part of human experience that the force makes use of every event to assist the progress of the tendency until its contribution to human development is fulfilled.” Yet in a previous part of the same article we read – “If we do not turn from our work it is, because we have mere faith.” It is this theory of, “mere” faith that we have all along been protesting against. To faith based, as far as possible upon experience, and not necessarily limited to observed facts or sequence, we have never objected. We do not doubt that in certain conditions faith does move mountains – but in no case is it ‘mere’ faith that does so.

Force, Divine or Human

We do not understand for whom or what the paragraph in our contemporary’s article under the headings “God and his universe,” “the scientific position” and “force universal or individual” are meant. If he only wanted to educate his own position, he has perhaps succeeded to some extent in doing so, but so far as the controversy between him and ourselves is concerned it does not seem to be much affected by the truth or falsity or most of the propositions he here lays down we are not, indeed, quite sure that our contemporary has not in his eagerness to read us a sermon on the “universality of the force that is acting “fallen into at least one more inconsistency” “the strength of any particular individual” he says, “ is the strength of God and not his own.” Very true, but if so, why is our friend so anxious to impress upon us their significance of the individual ? why is he so anxious to say that “there are particular movements, in particular epoch in which the divine force maintains itself with supreme power shattering all human calculations making a meek of the prudence of the careful statesman and the scheming politician, falsifying the prognostications of the sacrifice analyst and advancing with a vehemence and velocity which is obviously the manifestation of a higher than human force?”. If human force is as much divine force as any other – and nothing can be truer than to say that it is— what does all this exaggerated dualistic emphasis mean ? It would seem to be enough to lay down the obvious proposition that the conscious and

deliberate activities of individuals are not the one channel through which the divine force manifests itself, that sometimes these represent the highest form of divine manifestation, indeed but at other times there are themselves the product of what, so far as individuals are concerned, is a supremely unconscious movement. There can be no doubt, however that the tendency of the manifested world—the immanent absolute—is towards the attainment of increasingly higher and richer self-consciousness, and that any effort to be little conscious activities; activities in which there is undoubtedly room for faith, but which are above all guided and controlled by intelligence, tends to the dwarfing of God's universe. It cannot be that in planting himself in the individual as finite self-consciousness, God only wants that the individual should proceed unquestioningly and unintelligently, never caring to enquire why he should do one thing rather than another, or why he should not act in a particular way. Deliberation, after all, means nothing but the exercise of reason, not merely intuitive reason, but logical reason also. The unexpected may and often will come human reason may not, often will not, be adequate. But whether it is or is not adequate, man has to make the best use of his reason and his intelligence. If calamities came, he is welcome to find what consolation he can in faith, and if he is a philosopher, he will undoubtedly find consolation in his idea of the "universality of the force that is acting." But under all circumstances, what is demanded of a self-conscious being is that he should make the best use of his faculties, and pre-eminently of his reason, the sovereign faculty in man.

A Step in Construction

In the paragraph on "Faith and deliberation," our contemporary is good enough to tell us that we tried to avoid confession of an error by altering the meaning of language. Did we? Because we said every step in construction, so far as the national movement was concerned, had been preceded by nature deliberation. Our contemporary reminded us that the boycott, Swadeshi and national education had all come unexpectedly. We replied that the ideas underlying the movements had undoubtedly come more or less unexpectedly, but the concrete steps of which alone we were thinking had been preceded by deliberation. Where, in all this, was an alteration of the meaning of language? The word "construction" has a definite meaning in language, and our contemporary ought to know that the birth of new ideas need not form part of a constructive process. In the case under discussion, it most certainly did not.

Human responsibility

There is only one other point on which we shall just say a word. Because we said that to lay down the doctrine that everything that happens or can happen is for the best, when we are considering the question of individual duty and individual responsibility, is to make morality impossible, our contemporary tells us that we are parading an ancient and hollow platitude. We are doing nothing of the kind. What we obviously meant, and we thought, we had, made our meaning sufficiently clear, was that if a man, while he is face to face with conflicting passions of desires, forgets his own responsibility and duty and takes shelter under what to him is neither better nor worse than a platitude, that whatever happens or can happen is for the best, he is clearly making morality impossible. It is undoubtedly true that when a thing has happened, it could not but have happened; it could not but have happened; but when a thing is yet to be done – morality consists in the recognition of our responsibility to do or not to do it as reason dictates. “The wisdom and love of God in turning our evil into his good,” says our contemporary, “does not absolve us of our moral responsibility” “No more, we believe does God’s supreme intelligence absolve us from the duty or necessity of exercising what we call our intelligence. These indeed are precisely the truth we have been insisting upon in this controversy, and in conceding them our contemporary has made further controversy unnecessary. If we are morally responsible for what we should or should not do—if, that is to say, it is for us to determine what we should do in a particular set of circumstances, there is but one of us to ask, how is this responsibility to be discharged? And no one will know anything of the complex human problem today will deny that the only way to discharge it is to proceed by the light of reason, both intuition and logical, believing in the ultimate triumph of justice of truth, of legal and of goodness undoubtedly that all in man’s power and duty to certain but according to his worth, to the functioning of the purpose of Him whose recognition strengthens him, whose bring his reflects and in whom he live morally / more and has his being ?

July 29

Seventh of August

Celebration

To the Editor of the Bengalee

Sir, with reference to the letter of your correspondent to the letter of your correspondent, “Justice” published in today’s is she of the “Bengalee” kindly permit me to say that I do not only concur with but also thank him for the good suggestion he has made to offer the Presidential Chair of the coming Seventh of August meeting to Babu Aurobindo Ghose. There is no doubt many distinguished persons, as your correspondent rightly says, who may adorn the Presidential Chair but having regard to his sufferings and the sacrifices he has made for us it might be said that his claim to the above honour is far greater than anybody else’s. Babu Aurobindo Ghose is, we know an object of terror not only to the Anglo-Indians and the Government, but unfortunately to some of our countrymen also. But his honourable acquittal from the Alipore Bank Case; and his recent utterances have amply approved that he is beyond the reach of the conspirators. I don’t think our countrymen can have any such unreasonable fear still, and I hope they will kindly take the matter into their considerations as soon as they possibly can.

7th of August

The 7th of August was very near. It was the birthday of the boycott. The birthday of the new spirit in India.

It was not much they had to do. Only once more to utter the sacred mantra of Bande Mataram, once more to declare that India was not lifeless, that Bengal, was faithful to the vow she had made. He waited to see what would happen on the date in Bengal, whether they would attend in their hundreds or in their thousands or in their tens of thousands. It was Bengal on which the burden of the struggle fell because she first had preached the Gospel, and she first had the courage to bear suffering for the Gospel. Therefore, God had given them the privilege to bear the greater part of the suffering. By so doing, he had shown a great love towards Bengal. The fate of India was with the Bengalees. As they answered the question put to them, the future would be determined. It was not the past time the question had been out or the last time it would be put, for it was not the crisis of a moment but a protracted struggle. The question was within they always and every moment their responsibility for answering it in the night sense remained with them. But especially on such a day as the seventh of August the responsibility was great. They waited to see what would be the answer to the question.

Conclusion

But even if the responses were less than he expected, even if the demoralisation he had heard of were real and then were a sinkage in the number that attended would not discourage him.

So long as in this country there were a few who had the courage of their faith, so long as there were even a few who were ready to proclaim their faith and live it, there was no fear for the ultimate triumph of the faithful.

It is described in the Christian Bible how the cult of the true faith was almost extinguished by persecution and all Israel turned from Jehorah to foreign idols, and even the chief prophet of the faith though himself alone and hid his head. God called to him to go forth and strive with the priests of Ball: “Always,” He said, “in the nation I have chosen there are some who confess me and now too in this nation there are seven thousand who have not bowed the knee to Baal. So always in the Bengal, which God had chosen there would always be, several thousands who would be true to the faith and never bow the knee to false Gods. If the voices that proclaimed it were silenced, if the organizers were taken away, others would rise in their place; if those were taken, still others would come, if few, yet faithful. Some would always be left who would not be afraid to utter the name of their mother. Some would still preserve the faith and preach the gospel. “Their’s was the book of Raktabij (Laughter and cheers). For their action strong from no passing material interest but from something that was imperishable and perennial. If it was something which the fire could not burn and the Sword could not kill; the winds of repression could not wither and all the water could not drown. For all that there was a great importance in the nation’s response on the 7th of August. On our action now, it depended whether Salvation come swiftly or were put off and the struggle and suffering prolonged for decades.

On their fidelity to Swadeshi, to Boycott, to passive resistance, rested the hope of a peaceful and spiritual salvation on that it depended whether India would give the example unprecedented in history of a revolution worked out by moral force and peaceful pressure. For on the 7th August the strength of the nation would be measured, not the numerical strength, but the moral strength which was greater than any physical. He appealed to the audience to see that no one of the thousands assembled remained absent on that day. They must remember that it was a day of worship and consecration, when the mother looked upon her assembled children. She would ask on this 7th

of August how many were faithful to her and whether after her centuries of affection she had still years of suffering to endure, or by the love and strength of her children might expect the approaching hour of her felicity. If they were unfaithful, now let them remember to whom they would be unfaithful, -- to themselves, to their vows, to the future of their country, to God, to their Mother.

August 10, 1909

ALIPORE BOMB CASE

(Before the Chief Justice and -----)

Their Lordship resumed the further hearing of the Alipore Bomb Case appeal.

Mr. C.R. Dass continuing his address said that when the Court rose he was dealing with the point of Jurisdiction. Before he left the point of the want of jurisdiction generally as a part from the particular charge, he desired to point out the evidence of certain witnesses with reference to what transpired before Mr. Thornhill.

There was a complaint in writing -witness Purnachandra Biswas. It was written by the Commissioner of Police. He did not sign it. He was examined on oath on the complaint. Inspector said my complaint was not against any specific individuals but against Aurobindo's gang of outlaws. I can't remember what language was used by I think the term Aurobindo Ghose's gang of outlaws was uses was used. I know the meaning of the expression "outlaw".

As regards the procedure the same witness inspector Purna Chandra Biswas said "I produced seven men including Aurobindo before Mr. Thornhill on the 5th May. On the same day I submitted an application to the Chief Presidency Magistrate for transfer of these men to Alipore court with reference to Section 182. I was in court sometime during the argument about jurisdiction. The men were sent to Alipore in pursuance of my application.

August 11, 1909

ALIPORE BOMB CASE

The first witness was Inspector Poorna Chandra Biswas who at the very beginning of his cross-examination by Mr. Chakraborty on 4th November 1908, said I heard the Muzaffarpur outrage at 8 a.m. on 1st May. I complained to Mr. Thornhill on that day. The complaint was in writing. It was written by the commissioner of Police, I did not sign it. I was examined on oath on the complaint. My complaint was not against any specific individuals but against Arabindo's gang of outlaws. I cannot remember what language was used but I think the term Arabindo Ghose gang of outlaws was used. Like now the meaning of the expression 'outlaw'.

Mr. Dass said he complained that this complaint which was made in 1st May before Mr. Thornhill was not produced at the trial. This evidence did not show what session Mr. Thornhill had of the case.

Then as regards the procedure the same witness said : "I produced seven men including Arabindo Ghose before Mr. Thornhill, on the 5th May. On the same day I submitted an application to the Chief Presidency Magistrate for the transfer of these men to Alipore Court with reference to section 182, I was in court sometime during the argument about jurisdiction. The seven men were sent to Alipore in pursuance of my application.

August 17, 1909

ALIPORE BOMB CASE

Mr. Dass went on to read the statement on Oath of Purna Chandra Biswas of which Mr. Norton had given the defence a copy. This statement was made on 1st May before Mr. Thornhill. The question was whether this was a complaint or not?

The allegation in that statement was that Aurobindo had organized a gang and that bombs and instruments or other articles in connection with the bombs might be found at different places. If their Lordships took it that the information was lodged before the Chief Presidency Magistrate with a view that he should take action upon that, then it was a complaint under the Criminal Procedure Code. Upon the presentation of this complaint, if the Presidency Magistrate pleased, he could issue a search warrant for the correspondence of other things, which were not instruments and articles

connected with the manufacture of bombs and deadly weapons as mentioned in the Complaint? If it was a complaint he would be entitled to issue a search warrant.

Mr. Das dealt with exhibit 1128, which was a letter purported to be written by Birendra Chandra Sen to Aurobindo Ghose. It was said that the letter went with a pan to the Chemical examiner, and it was Major Black who discovered it in the pan and made it over to Mr. Denham on 22nd May. There were letters extracted from the Post Office for the purpose of Police investigation. The defence suggested that the letter must have been extracted in that way and was put in the garden for the purpose of implicating Aurobindo.

The Chief Justice: Why was the address put on the folded letter?

Mr. Das: My submission is that they have destroyed the envelop because that would show the date and having done away with the envelop in that way they put the address on the folded paper. We do not deny that the letter was intended for Aurobindo.

With regard to the fact that the letters used to be taken away from the Post offices in that way they had got the evidence of three witnesses.

August 17, 1909

ALIPORE BOMB CASE

Mr. C.R. Das went on to deal with the evidence as regards 23, Scott's Lane, Narendra said that on the 16th he followed Abinash from 23, Scott's Lane to the garden, but on the evidence of two witnesses it was clear that on that date Abinash was not in Calcutta but went to Giridhi. Narendra further stated that on the 18th he saw Arabindo Ghose but as a matter of fact on that day Arabindo was at Mymansingh.

The chief Justice: I understand that your argument is confined to this witness's statement as to when he saw Arabindo or Abinash at 23, Scott's Lane ?

Mr. Dass: Yes my Lord.

Mr. Norton began his address on behalf of the crown within twenty minutes of the rising hour. He proposed into the first instance he said to give their lordships a condensed story in narrative form as to what the case for the prosecution, really was hitherto, they had only been able to pick up from the various documents and detached passages from the evidence what the case for the Crown really was. He would now put it shortly in a narrative form in the course of which he would only touch upon various points with which it was of the utmost importance he should defer in dealing in detail until a later time. It is necessary to recollect for the purposes of certain documents to which he would draw attention of the close blood relationship between Arabindo Ghose and Barin in order that their lordships might draw the inference which he would invite them to draw regarding some extremely important documents which passed between them. On 19th October 1903 or 1903 Barin came from Baroda to his elder brother on a visit and for the next two years preached independence. If he came in 1903 the preaching went on in 1904 and 1905. He was rather disposed to think that he came in 1903 for reasons which would presently appear. The earliest moment when they came in to touch with Barin his mission was independence complete final and decisive. There was no hesitation or doubt as to what he meant them he went back to Baroda to study for one year. In the meantime certain momentous occurrences took place, which it was important to remember. On the 16th October, 1905, the partition of Bengal took place and almost concurrently with this or following immediately upon it the doctrine of Swaraja was introduced and preached throughout the length and breadth of Bengal and it stalked the land with its attendant satellites, Boycotting and Picketing.

Counsel referred to a book which belonged to Arabindo Ghose found on search at 48, Grey Street in that portion of the building occupied by Mrs. Arabindo Ghose.

Carrduff J: Was not that fact mentioned by Date.

The chief Justice: I don't think so.

Mr. Bannerjee: Mr. Dass abstained from mentioning to as it was contained in the judgment of Mr. Beachcroft.

Part VII: Aftermath and Reflections

The Chief Justice: Yes, Mr. Dass limited himself, Mr. Norton continuing observed that in the book there was mentioned the names of number of men who according to the crown were all conspirators.

The Chief Justice: Mr. Beachcroft did not place any reliance on this book.

Mr. Norton: It belongs to Arabindo.

The Chief Justice: What do we know of the book

Mr. Norton: The Sessions Judge says that the letter was in the book when the search was made on the 2nd May.

The Chief Justice: What I suggest is this, we do not know anything of this book which attributes its possession to anyone else. There were three men living there.

Mr. Norton: Yes besides Arabindo there were Abinash and Sailendro living there.

The Chief Justice: Is it not suggested that the book belonged to either of them.

Mr. Norton: All that I argue is that it is not a forgery. It is against my former thesis.

The Chief Justice: We have nothing to do with it.

Mr. Norton: I admit that but what I wish to contend is that it is not forgery nor was it inserted there by anybody else.

The Chief Justice: Our business here is to find whether the persons before us are guilty or not. It is no business of ours to consider whether the Judge was wrong in his admission of certain evidence which was material against some who were acquitted.

Mr. Norton: Yes, our theory is that it was in the possession of Arabindo.

The Chief Justice: According to your theory that book is in evidence because it was in the possession of Arabindo and that is was his book – we cannot now say that the book is evidence against Arabindo who, ex-hypothesis is not a member of the conspiracy.

Mr. Norton: We start with the assertion that the book is his.

The Chief Justice: You are going to ask us now to hold that some one of the conspirators wrote it or inserted it.

Mr. Norton: I cannot say that. It is against any former contention. I still allege that it was Arabindo's.

The Chief Justice: That I quite understand but ex-hypothesis he is not a conspirator now.

Mr. Norton: Very well. My Lord, I shall not press the point.

August 18, 1909

ALIPORE BOMB CASE

Mr. Das referred to the search at No: 48, Grey Street the house in which Aurobindo Ghose, Sailendra and Abinash were arrested.

After enumerating the articles found in that house Mr. Das said the points he wished to urge with reference to this search were these. First there was no satisfactory evidence, as to where the documents found were kept before they were found. This was especially so with reference to one document – the Sweets Letter—which according to the prosecution case was not seen by any of the officials till the 11th. Second, the circumstances disclosed in cross-examination showed that some of the documents must have been signed by the search witnesses at places other than No:48, Grey Street. The prosecution evidence was that whatever was done by the search witnesses was done at 48, Grey Street. The defence was that in the same way that the articles said to have been found in the garden were taken away to Park Street, and signed by the search witnesses there, so also the things said to have been found at No:48, Grey Street were taken away to Park Street and all that was done by the search witnesses at 48, Grey Street. The defence was that in the same way that the articles said to have been found in the garden were taken away to Park Street and signed by the search witnesses there. So also the things said to have been found at 48, Grey Street were taken away to Park Street and all that was done by the search witnesses was done there. The third point was that the circumstances tended to show that the search witnesses were police spies –Further the prosecution evidence was that all these bundles of letters were made up and kept separate. The circumstances showed that these bundles could not have been made daily throughout. He would show by mathematical calculation that the case which the prosecution tried to make out had not been substantiated. The search witnesses were not even called.

Mr. Das read the evidence in connection with the search at 48, Grey Street in which there was constant reference to the “Sweets” letter. He argued that

the evidence made it clear that all the papers and documents seized were sent to the Park Street thana in the same way as the garden exhibits were sent to that place. This was especially the case with regard to the “Sweets” letter bundles.

Although the case the prosecution made all along was that nobody saw the “Sweets” letter till 11th May. Inspector Gupta when examined said he saw it in the house No. 48, Grey Street. Then this witness reflected and thought he had gone too far and he varied his first statement by saying that he first saw it in the Royd Street detective Station where Mr. Denham and Mr. Creagan were sorting the documents on the 4th or 5th May.

Mr. Das said that one more point about the search at 48, Grey Street and that was, that Babu Bhupendra Nath Bose, the legal advisor of Aurobindo Ghose, wanted to be present at the search but was refused admission. The legal advisor heard that the search was going on, he went to the house and wanted to go but was not allowed to enter. Mr. Creagan did not admit that to the fullest extent but he went very near to that. Counsel then read Creagan’s evidence who said that he had been Bhupen Babu and that information might have been brought to him, if anyone wanted to be present. All other witnesses said that Bhupen Babu was there but they did not admit that he asked for permission to be present at the search, Counsel submitted that, upon that it was reasonably clear that Bhupen Babu wanted to be present but was not allowed admission. The fact that he was not admitted.

The Chief justice: Are the police bound by the provisions of Section 103 of the Criminal procedure Code?

Mr. Das: Yes. That is my submission. According to the 3rd Clause of that Section.

Carnduff, J: This is at 48, Grey Street?

Mr. Das: Yes.

Carnduff J: Aurobindo was present there? was he not?

Mr. Das: He was present in the sense that he was handcuffed and tied with a rope; but the tying with the rope is not admitted.

Mr. Das continuing said that he was pointing out these different things to their Lordships but he did not know what would be the effect of it. If these sorts of things were allowed where would be the safety of the people? The Legislature said clearly that under the circumstances it would not be safe to

rely on the testimony of the police and so they wanted that witnesses should be present at these searches, search list should be drawn up etc., so that afterwards there could not be any questions as regards the search. These points were raised before the Sessions Judge. While on this subject Counsel would refer to another letter, which the defence said was a forgery for the purpose of implicating Aurobindo, with regard to the creditability of those witnesses, Counsel would cite one instance, before their Lordships. In one of those “Yugantar” cases inspectors Gupta and Lahiri manufactured a news boy for the purpose of giving evidence and for the purpose of implicating Abinash.

August 27, 1909

16th Day's Proceedings

Alipore Bomb Case in High Court

Counsel says: The case of Abinash was a case in which their Lordships would find that the prosecution wanted to strike at Aurobindo through Abinash. He was living with Aurobindo at 23, Scott's Lane and also at 43, Grey Street where he was arrested. Besides his connection with Aurobindo, he seemed to have been devoted to Aurobindo and looked after Aurobindo's house hold affairs. There was nothing in the evidence to suggest that Abinash was a conspirator.

September 6, 1909

SUBJECTS COMMITTEE DISPUTE

Bengal Conference – Hughli Sitting

Swadeshi and the Boycott

The Bengal Provincial Conference met on Sunday at the Gowranga Natya Samaj, Chinsurah, Hooghly. About 70 volunteers were in attendance both at the station and at the Pandal.

At about 12-30 p.m. Babu Aurobindo Ghose arrived at the Pandal and was accorded a hearty reception. The audience kept on standing for a time.

A dispute arose over the selection of Calcutta delegates. Babu Aurobindo Ghose submitted the names of seven nationalist delegates to be nominated

out of the 15 Calcutta delegates. Two of the nationalist delegates having been already nominated from mofussil their number came down to five and the other two were replaced by two moderate delegates. The Nationalists protested and their attitude threatened a rupture. The Nationalists held their post and would not retire to make room for the subjects committee. For some time everything was in utter confusion, but a sentiment was arrived at by the Nationalists yielding to the Moderate majority.

The speakers were Mr. Rajendra Nath Mookerjee and Aurobindo Ghose.

September 7, 1909

MR. AUROBINDO GHOSE

Mr. Aurobindo Ghose after some other speakers had spoken rose amidst deafening shouts of “Bande Mataram” and spoke supporting the boycott resolution.

He said that as they had no effective share in the administration of the country therefore the only effective course for them as far as possible to withhold their co-operation from the Government unless Government gave them same effective control over it.

National Fund

A delegate got up and wanted to know what was the matter with the national fund.

Mr. Aurobindo Ghose also asked what had happened to the National Fund.

Mr. Aurobindo Ghose said that some of the donors should also take legal remedy.

September 8, 1909

Alipore Bomb Case

(Before the Chief Justice Carnduff. J)

Mr. Norton said there was not a single person amongst them who could afford to pay except Barin and Aurobindo. But so far as Barin and Aurobindo were concerned the evidence was that they had ancestral debts and attempts had been made sometime in 1906 or 1907 to get rid of the

garden for the purpose of devoting its fund to the payment of these debts. The pecuniary help, therefore, was not likely to come from them. The money must have come from sources, which so far as this case was concerned, were not disclosed.

Mr. Norton read extracts from some of the articles from the Nasakti and then proposed to read the whole of the book called the “Bhowani Mandir”. The book was written both in Bengali and English and its language as such as would be envied by most European scholars. The apparent object of the book was that described in Bankim Chandra’s book, “Ananda Mathull” – there was the conceded attempt to eventually create a gigantic political association.

After reading the whole book Mr. Norton observed that there was no doubt that it was a fine piece of writing and Counsel believed it was written by Aurobindo Ghose for there was no native of India except Aurobindo who could write such excellent English and who could put Vedantic thoughts and ideals in such form. Counsel was prepared to concede, and he believed it to be so, that the idea of the writer was perfectly honest – the spiritual regeneration of India and for that matter the whole world; what he objected to was the methods used for attaining that. The writer contemplates not only spiritual welfare but material wealth. Counsel did not suggest that it was written for the garden, but at the same time he must say that the men in the garden used the idea for purposes for which it should never have been used.

September 13, 1909

31ST DAY’S PROCEEDINGS

Mr. Norton referred to exhibit 299-7 a letter which was found at the search of 48, Grey Street on the morning of the 2nd, it was found in a book, which belonged to Aurobindo and was found in that portion of the house, which was occupied by Aurobindo and his wife. This letter referred to a variety of names, who, according to the Crown, were conspirators.

The Chief Justice: Mr. Beachcroft has not placed any reliance on this book, at all?

Mr. Norton: It only refers to Aurobindo.

The Chief Justice: What do we know of the book?

Part VII: Aftermath and Reflections

Mr. Norton: The Sessions Judge says that it was found on the 2nd and that when it was found that stuff—the letter—was in it.

The Chief Justice: What I suggest is this: we do not know anything of this book which attributes its possession to anyone else.

Mr. Norton: There were three men living there.

The Chief Justice: Yes, Abinash and Sailendra besides Aurobindo.

Mr. Norton: Yes.

The Chief Justice: It is not suggested that the book belongs to either of them.

Mr. Norton: All that I argue is that it is not a forgery.

The Chief Justice: We have got nothing to do with it.

Mr. Norton: I admit this is Aurobindo's book.

The Chief Justice: Our only business here is to find out whether or not the appellants before us are guilty or not. It is no business of ours to consider whether the Judge was wrong in his assumption of evidence, which was material against somebody who was acquitted.

Mr. Norton: Yes.

The Chief Justice: According to your theory this will only be evidence because it was in Aurobindo's possession and was his book. We cannot now treat that book as evidence against Aurobindo who is "ex-hypothesis" not a member of the Conspiracy.

Mr. Norton: That book was his.

The Chief Justice: You are going to ask us to hold that someone of the Conspirators wrote that ?

Mr. Norton: I cannot say that I allege that it was Aurobindo's.

The Chief Justice: Yes, that I quite understand.

But "ex-hypothesis", he is not a conspirator.

Mr. Norton: I will not touch upon that.

Mr. Norton continuing his address on behalf of the Crown preferred to exhibit 1384 which was a telegram from Sukumar to Abhinash at

Baidyanath. On the back of it there was an endorsement of “A. Ghosh for Abinash”.

After referring to several other exhibits Counsel referred to exhibit 205. It was a letter signed by Barindra Kumar Ghosh to Aurobindo and was written from Surat Bengal Camp. Near Ajit. It runs thus: “We must have Sweets all over India ready made for emergency”. This letter proved that Aurobindo and Barin were in closest terms and in political propaganda they were at one. There was sufficient evidence that during the Surat Conference Aurobindo was there, where there was a fierce attack by the extremists on the moderator. At that Conference Dr. Rash Behary Ghose was practically driven out of the camp and the extremists achieved this triumph. The question was whether they could take it that Barindra was as Surat in the absence of any evidence. The letter itself would give answer to that question. Aurobindo stated that the letter was never found in his house, but the Session Judge held that it was found at 48, Grey Street. Although Barin had withdrawn his confessional statement that there was no suggestion that his statement was not true. With regard to this item, he had never stated that this was not his letter or that he had not written it.

The Chief Justice: If it is merely for the purpose of showing that the Judge and the assessors were wrong in their view as to Aurobindo then you are in mistake.

September 14, 1909

THE “SWEETS” LETTER

Mr. Norton continuing his address on behalf of the Crown, referred to exhibit 1384, which was a telegram from Sukumar to Abinash at Baidyanath. On the back of it there was an endorsement of “A. Ghose for Abinash”. In the month of March last the police had reason to believe that Barindra was not in Calcutta and it is a part of their case that he was at Seal’s Lodge. This exhibit connected Sukumar with Barindra, Exhibits 1413 and 1413 were two books, which were found in the garden.

The Chief Justice: What is the value of it? Is it worthwhile going over materials, which do not advance the case?

Mr. Norton: To show that the evidence is complete and that the book were found there.

The Chief Justice: But no one ever suggested that he was not in the garden.

Mr. Norton: There was a great contest in the Lower Court as to Barin living in the garden previous to his arrest.

After referring to several other exhibits Counsel referred to exhibit 295. It was a letter signed by Barindra K. Ghose to Aurobindo and was written from Surat, Bengal Camp, new Ajit's.

It runs thus: "We must have Sweets all over. India ready made for emergency". This letter proved that Aurobindo and Barin were closest terms and in political propaganda they were at one. There was sufficient evidence that during, the Surat Conference Aurobindo was there, where there was a fierce, attack by the Extremists on the Moderated. The letter itself would give the answer to that question. Aurobindo stated that the letter was never found in his house, but the Sessions Judge held that it was found at 48, Grey Street. Although Barin had withdrawn his Confessional statement there was no suggestion that his statement was not true with regard to this item, he had never stated that this was not his letter or that he had not written it.

September 14, 1909

ALIPORE BOMB CASE

Mr. Norton continuing his address on behalf of the crown reference to exhibit 1384 which was a telegram from Sukumar to Abinash at Baidyanath. On the back of it there was an endorsement of "A. Ghose" for Abinash.

The Chief Justice: What is the value of it. Is it worthwhile going over materials which do not advance the case.

After referring to several other exhibits Counsel drew their Lordships attention to exhibits 295, it was a letter signed by Barindra K. Ghose to Arabindo and was written from Surat, Bengal Camp near Ajits. It runs thus: we must have sweets all over India ready made for emergency. This letter proved that Arabindo and Barin were in closest terms and in political propaganda they were at one. There were sufficient evidence that during the Surat Conference Arabindo was there when there was a fierce attack by the Extremists on the Moderates. At the conference Mr. Rash Behari Ghose was practically driven out of the camp and the Extremist achieved their triumph. The question was whether they could take it that. Barindra was at Surat in the absence of any evidence. The letter itself would give an answer

to that question. Arabindo stated that the letter was never found in his house, but the Sessions Judge held that it was found at 43, Grey street. Although Barin had withdrawn his confessions statement was no suggestion that his statement there was not true. With regard to this item, he had never stated that this was not his letter or that he had not written it.

The Chief Justice: If your case against Barin rests upon this letter I can understand your argument. If it merely for the purpose of showing that the Judge was the Assessors were wrong in their view as to Arabindo, then you are in mistake.

October 4, 1909

STUDENTS AND POLITICS

The District Judge delivered judgment in the case of Joulekar, who had instituted proceedings to recover a fine inflicted on his ward for his absence with Julekha's permission, when Mr. Tilak's conviction was known here. The Judge remarked an implied contract existed between the guardian and the school authorities the usual term being given the pupil the best education suitable to his age and the pupil in return submitting to the school discipline. This contractual relation is for the interest of the students and is based on natural law equity and good conscience. The Judge held, students shall not meddle in politics and participation in political movements is one of the breaches of the school discipline. The Government resolution of 1907 about school teachers and the headmaster's note to the Dhulia students not to degrade themselves by an improper action. When Babu Arabindo Ghose came here are sufficient legal notice to the guardian to warn their wards not to take part in politics. Mere absence without reasonable cause is a breach of the rule of regular school attendance.

October 6, 1909

THE TIME OF INDIA (BOMBAY)

Mr. Norton: Our case has always been that the assault on the police was in connection with political matter. When Babu Bepin Chandra Pal refused to make a statement in the Police Court against Arabindo it was in connection with that incident that this assault took place.

Part VII: Aftermath and Reflections

The Chief Justice: Are you sure that the Government regards Susil's offence as a political offence?

Mr. Norton: I have not received any information to that effect. We refer to that as an incident which would not be important in itself and had it not taken place in connection with attitude taken up by Babu Bepin Chandra Pal who refused to answer questions put to him in the Police Court as to whether Arabindo was the editor of the *Bande Mataram*.

The Chief Justice: Is it your case that it was a political offence.

Mr. Norton: Yes, Arabindo was acquitted in consequence of Babu Bepin Chandra Pal's refusal to answer questions.

The Chief Justice: Is it was not a political offence it would not have any reference to these proceedings.

That in the place of those who are thrown away, God will bring many more. So he went on, from climax to climax, again and again suggesting the idea of some terrible and splendid undertaking to his audience, but each time refraining from putting it into words, until at least he ended with the ominous appeal "you have been called upon to do God's work".

October 8, 1909

MR. RAMSAY MADONALD

A special correspondent of the "Temps" has interviewed Mr. Mac Donald.

He said I hope to investigate the policy of liberal reforms on the spot. I shall be careful to listen to all sides. I shall not be satisfied with hearing the representations of the most advanced Hindu party, such as Mr. Aurobindo Ghose, but I hope to meet.

October 17, 1909

AT FEDERATION HALL GROUNDS

The 16th of October dawned with all the effulgence of a clear morning, when men, young and old, high and low issued forth in big batches from all

parts of the city. Their very appearances spoke the solemnity of the occasion. Swadeshi songs and shouts of Bande Mataram resounded the city from one end to the other. These batches of men made their way to the holy Ganges.

Then amidst fresh cheers and renewed and prolonged shouts of “Bande Mataram” in came Aurobindo Ghose and the inevitable rush for Rakhi Bandhan, ensued for a few minutes Babu Aurobindo Ghose also spoke a few words in Bengali. He said that he was unwilling to speak in a foreign tongue on such sacred occasion. He was not on the other hand, accustomed to speak in his mother tongue. But he would only say one thing, viz, that the Rakhi Bandhan was not only a bond of thread, but it was the semblance of another tie. It was the sign of writing their heart of millions of people of United Bengal. The “rakhi” might be removed in a day or two, but the sacred bond of hearts would remain firm through all ages. There was no power on earth which could write that Sacred Knot – It was a national bond. They had taken oath. They should stick to it, God helping.

The procession reached the place of the meeting when a Van can course of people had already assembled there. When Babu Surendrenath Banerjee and Babu Aurobindo Ghose arrived tremendous shouts of Bande Mataram rent the sky and the crowd gave themselves up to the gilded enthusiasm and the excitement that prevailed baffles all description. The whole ground presented a sea of human heads. A large number of people who could not force their way inside the wall thronged on the road outside. Amongst those present we noticed the following – Rai Yatindranath Chaudhuri, Babu Surendranath Banerjee, Bhupendra Nath Bose, Aurobindo Ghose etc.,

At a request from the audience Babu Aurobindo Ghose stood on the table so that they could make a glimpse of him.

October 18, 1909

‘THE SUPRAVAT’

At Beadon Square a green banner was raised bearing a portrait of Babu Krishna Kumar Mitter with a motto “Anti-Partition Procession”. Mr. Aurobindo Ghose subsequently arrived and made a short speech in Bengalee in the course of which he said that they had taken the oath and they should stick to it.

Part VII: Aftermath and Reflections

A huge procession was formed on the eastern side of College Square, where Messrs. Surendra Nath Banerjea, A. Chaudhuri, J. Chaudhuri, Aurobindo Ghose and Bhupendra Nath Bose joined the procession.

Mr. A. Chaudhuri, Babu Surendra Nath Banerjea, and Aurobindo Ghose were carried off the ground shoulder high.

The Celebrated Serial is from the Masterly Pen of Babu Aurobindo Ghose, “The story of My Prison Life “. The writer relates in excellent Bengali his various spiritual experiences in the Alipore Jail. He warmly admires the attitude of sympathy and courtesy displayed towards him by Dr. Paly and the Assistant Superintendent of the Jail.

November 14, 1909

“THE PERNICIOUS DOCTRINE OF THE EQUALITY OF MAN”

Two thousand years after Christ preached the doctrines of the brotherhood of man, and more than a Century after the French Revolution, which was the first practical enforcement of this doctrine in European history on a large and c0-oprehensive scale, the “Englishman” of Calcutta has made the discovery that the doctrine is a pernicious one, the preachers of which ought to be ruthlessly suppressed. Our Contemporary does not, indeed suggest that these men “should forth -with be all taken out and shot,” but there is enough in what he writes to make on suspect that he would not be at all sorry if this were done. For the present he only suggests that as the malady is wide spread, the remedial measures should also be widespread, and concerted. The situation, it seems, is quite desperate. The preachers of equality, we are told, have made things too hot for authority in every shape and form. The movement for equality is a “menace to law, religion, morality and capital “, and the time has come when “these institutions need combined support”. Asia seems to be quite as great a simmer in this respect as any other part of the world – Yet “it is hardly true to assert that in Asia this defiance is purely vocal. There is the gravest discontent in Asiatic Countries in which the Europeans has little authority. Persia for instance and China”. “The fact,” we are assured, is that in Asia as in Europe the pernicious doctrine of the equality of man as spread like wild fire and so

whether it is through Mr. Greyson in Trafalgar Square or the aged fanatic Tolstoy or Mr. Aurobindo Ghose in Manicktolla, it is everywhere being proclaimed that the age of authority is dead and that a new era is dawning in which mankind is to be free”

November 24, 1909 — *THE MODERN REVIEW*

THE AGITATION OF INDIAN GRIEVANCES IN ENGLAND

Mr. Justice Carnduff delivered Judgement in the well-known Alipore Bomb Case appeals.

With regard to the search at the garden, nor withstanding the evidence, his Lordship was doubtful as to whether the search list was completed at the garden. On the whole Lordship was not completed at the garden. On the whole Lordship was not convinced that the search list was completed at the garden, but this was more a matter of fact than of substance. In the view his Lordship took this was only the importance in respect of exhibit S4 for in view of Aurobindo Ghose’s acquittal the discovery of exhibit 1124 lost its importance.

“Long after this controversy is rushed to silence, long after this turmoil, this agitation will have ceased, long after he is dead, and gone, he will be looked upon as the poet of patriotism, as the prophet of Nationalism and as the lover of humanity. His words will be echoed and reached not only in India, but over distant seas and distant lands”.

Such were the eloquent words with which Mr. C.R. Das brought to a close his magnificent oration in defence of Babu Aurobindo Ghosh at the State trial which dragged its weary length from November to March in the Court of Mr. Beach Croft, the Sessions Judge of Alipore, “Poet of Patriotism”, “Prophet of Nationalism”, “Lover of Humanity”—what a ring of passionate emphasis there is in the words ! and how frequently have they been re-echoed in the heart of myriads of men and women, all over the country . And yet the man who called forth this remarkable eulogy in his favour, who release has been hailed with quiet happiness even by those, who are in no sense his followers in politics, whose every word is hung upon with fond and reverent enthusiasm by multitudes of admiring fellow-countrymen,

who has inspired with whole some terror a bureaucracy, vigorous, triumphant, almost omnipotent, a man more over against whom the police and the executive directed their whole artillery and whom yet they failed to crush three short years ago, what was he ? An obscure school master in a far-off province of India – One who had apparently failed in life and had retired into oblivion – a man unknown, unheard – of, an altogether negligible factor in the stirring and slow-heaving political atmosphere of the time. Even in 1905 when the clouds of coming unrest were gathering upon the political horizon of Bengal, when the country was passing through the birth-pangs of that National Movement which has since had such remarkable developments, who knew, who could even dream that Aurobindo Ghose would come up from his work in the far western corner of India and would ride the whirl wind and direct the storm? Had, we got leaders of our own – men of tried virtue and proved ability, men of note, experience and tradition-veteran helmsmen who had weathered many a storm and grow grey in the service of the country? Would we not abide by their Counsel, take our watch words from their lips, and follow in their footsteps wheresoever they might lead ? How was a young reticent stranger from distant Baroda to replace these giants of old? How was he to grasp in his young and unproven hands, the reins which were slipping from the tougher stronger hands of others? And yet their things have come to pass. The quiet and grave young man, “fresh from long years at Cambridge? (as Mr. Nevinson described him with a slight pardonable inaccuracy), with his many silences and his few golden utterances, has established himself firmly in the hearts and minds of his countrymen; and today the magic of his name has spread its spell over the whole broad continent of India, and his every word comes as a gospel of healing a message of salvation to thousands of people living therein.

How has this marvelous change come about? what is the secret of that mysterious personality which has drawn to itself so much, love, hope and reverence? what sort of a man is Aurobindo Ghose? we propose in the following pages to lay before the reader such brief glimpses of the man as we have had from time to time and leave him to draw his inferences there from. We shall attempt, in this paper, no analysis of the character of Mr. Ghosh. Such an attempt will be both futile and superfluous: futile, because the personality of men is elusive and defies analysis, and superfluous, because Babu Aurobindo Ghosh in his public and general capacity is by no means an unknown quantity to the world. His faith, his creed, his views and

opinions—he has led bare, before the world, for men to read them and judge him thereby. Still we admit that there is a private aspect of a man's life, some knowledge of which may help man to a better understanding of his character, and therefore, to a better appreciation of his views. Thomas Carlyl used to say that the authentic portrait of man was worth lashers of nonsense written about him. Such as authentic portrait or rather the vague outlines of one, together with some slight estimate of Aurobindo's distinctive contribution to the development of our National life – we shall attempt to present in the following pages.

Babu Aurobindo Ghosh was born in Calcutta on the 15th of August 1852. His parentage and ancestry deserve some note. His mother was the eldest daughter of Babu Raj Narayan Bose a man of the most striking and remarkable personality and one who realized in his life the Nationalistic aspirations of our country long before they found any definite or articular expression among any considerable body of men. He was called in his time 'the grandfather of Indian Nationalism', and right well did he deserve that name.

He lived at a time when western influences and western culture were first making head-way in the country, when their glamour and fascination had laid under its spell all young, ardent and generous minds, and when the best spirits of the land were eager to mould their national life after the models of the west. But Raj Narayan Bose, though he was himself steeped in the Culture and Education of Europe though his soul burned with a generous enthusiasm to reform the social abuses of his country, yet never lost the balance and sanity of his mind nor shut his eyes to the super spirituality of Hindu Civilization. He wrote and spoke most forcibly on the Superiority of Hinduism and on the sad contrast between the 'Past and Present' established societies for the conservation of the National Principle, and instituted measures for improving the physique of the Bengalis. In all he said and did, - there was that passionate attachment to his country and his race, that strong resentment of the spurious affectation of superiority on the part of an alien people, which form a portion of that rich heritage of intellectual capacity, moral integrity and spiritual favour which has come down to Aurobindo Ghosh from that most remarkable and original old man who was his grandfather.

But Raj Narayan Bose was something more than the passionate and impulsive cover of his country; and certainly he was no man to cling blindly to the old, worn out rages of the past. He was a most complex and composite

personality; and together with his intense love for India and things Indian, there was in his character a hatred of all sham and untruth of whatever might hinder the free development of a virile manhood in the country. Thus there was realized in his character that rare and curious combination – the ardent, almost militant defender of his country and the institutions there of dwelling side by side with the aggressive social reformer who shocked the effective orthodoxy of his time by the plainness of his speech and the directness of his action.

There was, however, little in common between this forceful and dominant old man and Aurobindo's father, Babu Krishnadham Ghosh. Sweetness, tenderness, geniality and a perpetual sunshine in the heart which warned and comforted whoever might come in contact with them – these were the common characteristics of both; but beyond this, their path widely diverged. Mr. K.D. Ghosh was a doctor, in established practice when he married the mother of Aurobindo; but afterwards, he went to England to qualify for entering the Indian Medical Service. While he was still in that country, his affectionate father-in-law wrote often to him, fondly expressing the hope that he might never lose the distinctive features of his nationality in the midst of the course and more effective civilization of Europe. But these hopes, as the old man records with self-restraint in his autobiography, were destined not to be fulfilled. Mr. K.D. Ghosh came back to India more anglicized than Anglo-Indians themselves; but the veneer of English Civilization never completely over-laid the real gold of the heart with in. He was the same Sunny, genial, Sweet and tender-souled creature as before; and wherever he went in his professional capacity, the poor has reason to life up their hands and bless him who was their friend.

He wanted to give his boys a thorough English training; and with that view sent young Aurobindo first. St. Paul's School, Darjeeling, and afterwards to England when the lad was barely seven years old. It may be a matter of surprise to many, but it is nevertheless the literal fact, that Aurobindo never knew any Bengali, till he was 18 or 19 years of age. And then he picked up a little smattering of his vernacular for passing the Civil Service Examination; just as many an English student picks up a little Sanskrit or Hindustani for the same purpose. But whatever that may be; in England young Aurobindo was first educated privately at Manchester and then sent to Sr. Paul's School, London. One little fact must be slightly touched on here. Aurobindo's father had a large professional income, but he had absolutely no knowledge of the world or worldly affairs. He spent large

sums in charity; and so, it often happened that he had no money to send to his sons in England. Thus the boys had often to pass long months in utter destitution, and so became early inured to poverty and the hardships thereof.

In 1890, Aurobindo appeared at the Civil Service Examination, passed the literary test successfully, and stood tenth in order of merit. But as we all know, he failed to pass the riding test, and this was disqualified from entering the service. It will be a mistake to say – as so many have said before – that this failure to enter the Civil Service altered the whole subsequent course of Aurobindo's life; and that, but for it, he would have been today a complaisant member of the Civil Service instead of being the fiery patriot that he is. This, besides being an utter misconception of the man's nature is contradicted by the bare outer facts of his life. For, after his failure at the riding test, he entered a service which offered him prospects of worldly advancement almost as high as those which the Civil Service itself could offer. And yet, while there and drawing a comfortable Salary as Vice-Principal of the Baroda College, he renounced comfort, position, wealth – all that men must set their hearts upon when the call of his country first sounded in his ears and smote the chord of his heart. But of this most at the proper place.

Our Curious fact has to be noticed in connection with this same Civil Service Examination. A young Englishman, Beachcroft by name, competed for it in the same year with Aurobindo, and in the examination for Greek Beachcroft stood second, while Aurobindo stood first. Eighteen years afterwards, the Englishman, now Sessions Judge of Alipore, was in the seat of justice, while before him in the prisoner's dock, chained and hand-cuffed, was Aurobindo Ghosh awaiting his trial on a charge of treason and conspiracy. A curious trick of fate was it not?

Soon after his failure at the Civil Service Examination he entered King's College Cambridge, as a Scholarship holder. His father had died in the meantime, and he had to depend for his expenses entirely upon the college -stipend. From King's College he graduated in slight, getting a first class in the classical Tripos.

Aurobindo's educational career was now over; and he had to set about in right earnest for the adoption of a career in the world. Fortunately for him he had not to on it long. The young and enlightened Maharajah of Baroda had recently come to England for a visit Aurobindo happened to get

acquainted with him in there and next year took service under him as confidential personal assistant.

We may say that a new chapter opened in Aurobindo's life with his arrival at Baroda. He was now 21 years old; but the larger portion of this time he had passed in England. In speech, dress, manners in all the external and outer agents of his life, he was nothing short of an Englishman. But in spite of all this, he was an Indian at heart. Nay, his long close and intimate familiarity with European life and habits had done an invaluable service to him: Western Civilization had lost its gloss and glamour for him. He had penetrated behind its glittering outer shell of painted brilliance and had sounded to the depth all its baldness, coarseness, barrenness, and barbarism of its inner significance. The soulless splendor of the material civilization of Europe, its inadequate solution of the pressing problems of life and society, its failure to reconcile the respective claims, of the individual and the community – all this had been forcing itself upon the attention of our quiet and bedful student of men and affairs, and his hearts and had long been wistfully yearning for that deep peace and humanity, that large synthesis of conflicting claims and forming susceptibilities which is of the essence of the ancient civilization of the East and now, at last, the time had come when he could steep himself in the culture and civilization of the land of his fathers, when he could reconstruct that link with his country and his race which had been snapped by his too early transference to England, and when he could read just bit by bit his relations with that complex social structure, through which and through which along individual life can reach its highest manifestation in India. Indeed the 12 years of his residence at Baroda from a very important, portion in the life of Aurobindo Ghose. They were the seed-time of his soul in the strict literal sense of the word: and more than that he might identify himself with the life, thought and culture of contemporary India.

At Baroda Aravinda Babu worked successively in various capacities. Engaged in confidential work first, he was attached in the Dewan office afterwards, and from there was transferred to the State College where he continued to act as professing for some time. Then he acted for a short while as Private Secretary in the Gaikhowar and ultimately became the Vice-Principal of the College on a salary of Rs.750 per month. As we have hinted before, there is little which calls for notice in the outer life of Aurobindo Babu at Baroda. The years he spent there were years of growth and silent evolution; of study and heedful observation. This much however

can be said with certainty that so far as worldly affairs were concerned, he was extremely well-placed and comfortable there. He was popular among the students and well thought of by the public and held in high estimation by the Gaekwar. Still in the prime vigour of his life, he might have ascended. If he had so liked, step by step, to the highest position of trust and dignity in the princely state of Baroda. But this life of rest and ease was not for him. The God of India had other and nobler work to do for her chosen son than to rust in disuse in the cloistered seclusion of Baroda.

In the meantime, great deeds had been doing in the far eastern corner of India—in that province from whose loins, so many bards, heroes and sages and Aurobindo himself had sprung. The New Movement – of which Aurobindo was to be the chief prophet and apostle and the glory where of like a Pharos – light was to be the wonder and admiration of a new universe had come; and it had made its home in that soil, hot, dreamt, hospitable, and fertile as much in corn as in human greatness. But to understand the genesis of this New Movement, its why and wherefore we shall have to go out of our, way a little and take various historical facts into slight consideration.

In the first place, then the birth of the New Movement had been precipitated by the action of the British Government itself. A reactionary viceroy – whom it has become almost conventional to call a brilliant proconsul – not satisfied with the humdrum course of the routing – work of daily life had made things hot and lively about us. He had destroyed the Municipal Self-Government of Calcutta and had passed unpopular land-laws in both Punjab and Bombay. But the mere unpopularity of the measures was the lead things about them. In all the steps he had taken, he had shown an insolent disregard of the wishes of the people and a callous apathy to their protest which had irritated their sensibility and goaded them to the verge of madness. Again, he had curtailed the sphere of high education in our country; had closed various avenues of useful employment to the children of the soil; by the issue of secret circulars; had sought to explain away the Queen's Proclamation as a diplomatic pronouncement not worth the paper it was written upon; and, worst of all had insulted the manhood of the nation by accusing the people of a habitat proneness to untruth and falsehood. The cup of bitterness and humiliation which a subject people have ever the drink at the proud hands of their conquerors had thus become brimful during the viceroyalty of Lord Curzon. It overflowed when the partition of Bengal – a measure of wanton outrage upon popular feelings and sentiments were carried into effect in the teeth of

the fierce, determined and unanimous opposition of the whole Bengalee—speaking community. Ostensibly dictated by reasons of administrative efficiency, this measure was too obviously prompted by a desire to cripple the growing solidarity of the Bengalees, and, by an elaborate show of patronage towards the Mohammedans, to set class against class and creed against creed and thus to reawaken the smoldering flames of a bitter racial and sectarian controversy. The viceroy undertook a peripatetic tour through East Bengal to reconcile the people to the proposed change by an avalanche of mellifluous oratory. One ‘enormous’ apostate he certainly gained over—but the rest of the people remained sullen and obdurate and only redoubled with vigour their passionate protest against the policy of the Government. But their opposition availed nothing. The measure became law in due course of time; and then the long-restrained passion of the people, baffled, outraged and mortified so often, broke forth in a flood of volcanic impatience and rage; they resolved to observe the day of partition as a day of penance, fasting and sorrow, and in the meantime to enforce a rigid ‘boycott’ of British goods. And thus the new movement in one of its most prominent and aggressive aspects was fairly launched at last.

But to take the New Movement as synonymous with Swadeshi and Boycott or to explain it as originating in a series of unpopular Government pleasures will be to put an altogether narrow, straitened and limited interpretation upon it. The New Movement is something wider than Swadeshi and Boycott, nay it is wider than Politics itself. It embraces the whole life and activity of a people. It is, if we may, so take it, a necessary phase in the evolution of all States and Nationalities. Such a new movement came to India in the time of Sankaracharya when the effete mummeries and juggleries into which Buddhism had degenerated were swept away to be replaced by the many and rational philosophy of the Vedanta. Such a new movement came to Europe in the 16th Century when the cobwebs of bigotry and superstition which the Roman Church had spun during long years of ease and indolence were brushed away before the virility and vigour of the Protestantism of Luther. It came to Europe again in the latter part of the 18th Century when the last vestiges of mediaeval feudalism gave away with a mighty crash before the on flowing tide of Liberte, Egalite and Fraternite. Forty years ago, it came to Japan and raised a barbarous and primitive people to the topmost heights of power, glory and property, and within the last decade and so it has come to China and India twin homes as they are of the oldest if not also mightiest civilizations of the world. In fact, such a

movement—call it Renaissance, New British, new movement, whatever you like is bound always to come, whenever a people becomes conscious of its corporate existence as a nation (or even the possibility of such existence as a nation) whenever it becomes conscious that in the economy of the world, it also has a mission which it must realize or else stand guilty at the bar of the universe, whenever it feels an impulse to gather in its powers, to put forth its activities, and to give articulate expression to its aims, yearnings, aspirations and hopes. As we said before, this New Movement has been coming to India within the last decade or so. It owes its origin partly to that English Education and that contact with the alien civilization of the west, which, whatever we may say to its disparagement has no doubt stirred us up from that apathy, indifference and lethargy into which we had sunk. In a larger measure still, it owes its origin to a better, closer, more intimate understanding of our past – its philosophy, its poetry, its theology, above all that marvelous social policy of ancient Indian with its grand principle of synthesis and assimilation, the full significance of which we have not yet adequately realized. And lastly, we must mention that we owe something to Japan, to the victory and world-position she has achieved, and something also to that wide wave of enlightenment which seems to be passing over the whole land of Asia, and regarding which it may truly be said, ‘the Spirit of God is moving upon the waters of the East’.

But will it then be said that that measures of the Government have nothing whatever to do with the genesis of the New Movement? That certainly would be going to the other extreme. The reactionary policy of the Government, and especially the ‘Crowning Mercy’ of the Partition of Bengal, has played an important part in giving body and shape to the New Movement and in determining the channel in which it was immediately to issue and make itself felt. But the effects of the Government Policy has been even something more than that. As in the individual life, it requires the collision of the ‘not-self’ to make us conscious of ‘self’, so, in politics it requires a menace to the growing solidarity of our national life to make us conscious that such life is growing and forming within us. This menace came to us in the shaper of the Partition.

The Partition made us conscious that we had a national life which was susceptible to wound and capable of expansion. Once consciousness had been awakened, the rest of the process was simple, nay it was inevitable; for with consciousness came strength; came desire to realize that new life to which we had awakened at last; desire led to action; and action multiplied

our new-born strength. Thus the seed which had been sown in darkness and matured in silence, burst all at once into the broad light of day and began to shoot and sprout and burgeon with wondrous vigour and rapidity.

But where was Aravinda now? To him also in his loneliness, his seclusion, his aloofness, the call had come the call to go forth and toil in the vineyard of the Lord. Aravinda has always regarded the New Movement as a special dispensation of God; Na such it seemed to him in those early days of its inception and first execution. Already he had begun to take some, though but an inconsiderable part in the politics of the country. So far back as 1894, he had contributed articles to the *Indu Prakash* criticizing the methods and policy of the Indian National Congress; and in the latter part of the year 1905; he came to Bengal partly with a view to see and study things for himself.

To understand the political situation of the time, we may as well briefly recapitulate some of the events which had already taken place. The resolution to enforce a boycott of British goods had been adopted by the Bengalees on the 7th of August 1905. The measure for the Partition of Bengal had been passed into law on 16th October of the same year. In the interval, various circulars had been issued prohibiting the shout of 'Bande Mataram' and forbidding students to take part in political agitation. Besides many public meetings in the new province had been broken up by the police under orders from the Executive Government. These repressive measures were strongly condemned by the Congress which assembled at Banares in December 1905, and at the same Congress, a resolution was adopted declaring that the boycott movement initiated in Bengal was justified under the special circumstances of the sundered provinces. This we may notice, was the first notable victory achieved by the Reform Party in the Congress. In the meantime, the Government went merrily on with its task of repression. The boycott had been most thoroughly enforced in the district of Backergunge in East Bengal; and so, this district came in for the special attention of the Government. Gurkha soldiers were quartered as a punitive measure upon the small town of Barisal; and these soldiers indulged almost unchecked in a long course of license, intimidation and petty pillage. To crown all, the Bengal Provincial Conference, which met at Barisal in March, 1906, was dispersed by the orders of the District Magistrate, the delegates and volunteers were indiscriminately assaulted by the police, with lathies and batons, and Babu Surendra Nath Banerjee was insulted by Mr. Magistrate Emerson, prosecuted for contempt of Court and fined Rs.100.

Aravinda Babu was present at the break-up of the Barisal Conferences and we find that on his return to Baroda, he gave a description of that scene at a public meeting held at that place. But this time his stay at Baroda was of very short duration. In July 1906, he came back to Calcutta and definitely took up his abode there.

It was indeed high time that Aravinda Babu should return to Bengal; for here in the land of his birth work was waiting for him to do which non but he could adequately perform. And so we find that immediately on his return to the province, he became prominently associated with two of the most notable institutions which the New Movement had called into existence of these one was:

We have said already that in the latter part of 1905; various circulars had been issued, forbidding students to join, in processions or other political demonstrations, of that nature. For disobedience of these circulars – a in which they were fully backed by the moral sense of the country at large many students were expelled from Government high schools and other institutions affiliated to the Calcutta University. Thus the educational career of these boys and their prospects of future advancement seemed to be marred forever. At this crisis, the leaders of the country felt it to be their imperative duty to provide some means for the further education of these young men. Generous donors were not wanting who offered large sums of money to assist any scheme which might be formulated for this purpose; and aided by their magnificent endeavours, the National Council of Education was launched into being on the 27th of November. Such was the immediate occasion which led to the inauguration of a national system of education in our country. But the need for it was more fundamental and far-reaching than to provide a mere-rest-house to those students who had been expelled from the official university. To quote from the summer number of the swaraj the fortnightly organ of the Nationalists published under the auspices of Babu Bepin Chandra Pal from England.

“The system of officially controlled education which had been tried in India for about half a century had proved an utter failure. It has been condemned by friends and foes alike. It was shallow and rootless. It imparted the shadow but not the substance of modern culture.

Part VII: Aftermath and Reflections

It led to a fearful waste of time and energy by imposing the necessity of learning a foreign language and of receiving instruction through its medium in all the higher branches of study. It was controlled by an alien bureaucracy in the interests mainly of their own political position”.

It was excessively literary, and detriments to the industrial and economic life of the country. The movement of national education was started to counteract those evils.

It proposed to promote education, scientific, literary, technical on national lines and under national control.

“It was dictated in short, by the necessity of our people to develop for themselves a system of education which would bring them in harmony with the spirit of their ancient civilization and thus enable them, to exert themselves most effectively in all spheres of national life. Its immediate practical step was to establish a National College in Calcutta; and Aravinda Ghose became the first Principal of that college.

It will be useless, however, to deny that the National College did not offer adequate scope for the exercise of the vigorous patriotic activities of Babu Aravinda Ghosh. The new Council of Education, though owing its genesis to the endeavor of the national party in politics passed almost immediately under the control of a timid and reactionary body. Forgetful if the fact the movement was, by its nature, a sort of counterblast to the efforts of the Government these gentlemen betrayed from the first a nervous fear of offending the susceptibilities of the Government. Even in their prospectus they were careful to add that their object was not to supplant but to supplement existing systems of education. This though a very small matter in itself, was a sufficient indication of how things were drifting. In short, as has been well observed by the writer in the Swaraj; “the authorities of the National College had a real dread of the bureaucracy and no real confidence in their people.” Thus the position of Aravinda in the new institution was slightly anomalous; and he was hampered in the carrying out of his cherished educational ideals – not so much by any measure of actual oppositions as by the chill and ungenial atmosphere of the place. This was a matter of singular misfortune, not simply for the infant institution of

Calcutta, but for the progressive advancement of the country at large. For the educational ideal which Aravinda had set before himself was a lofty and comprehensive one—its aim being nothing less than “to actualize the deepest Good-Consciousness of human life in the outer life and appointments of man”.

But though thwarted in one of his endeavours, Aravinda was not disheartened, and a wider field of activity soon presented itself before him. The

had been started some little before by Babu Bepin Chandra Pal with material assistance from the late Brahmanbandhab Upadhyaya – than whom a more striking and forceful personality was never brought to the fore even by the New Movement, rich as it has been in the discovery of latent talents and hidden forces of character. Immediately on his arrival at Calcutta, Aravinda was invited to contribute to its column; and soon practically the sole editorial charge of the paper passed into his hands. A joint-stock company was floated to conduct the new daily paper and Aravinda became a director of the company and the leading spirit there of the *Bande Mataram* leaped into popular favour almost in a day; and soon achieved for itself a remarkable position in the field of Indian journalism. The vigour and energy of its style, the trenchant directness of its tone, the fearless independence of its attitude, the high and inspiring ideal which it held up before the people, in the hearts and affections of its ever-widening circle of readers. Moreover, the people knew that ‘*Bande Mataram*’ was their very own. No organ of any clique set of faction, but wide as Indian Nationality itself. No newspaper that we know of has ever evoked such passionate personal enthusiasm as the “*Bande Mataram*” did during its short tenure of life.

From the very first, the hand of the master was visible in the writings of the “*Bande Mataram*” and that master the world tacitly agreed to accept as Aravinda Ghosh. And yet it will be a mistake to suppose that Aravinda did all or even much of the writing for the new paper. He was assisted in this understanding by a fine band of co-adjustors, chief among whom must be mentioned Babu Shyam Sunder Chakravarti, since deported to Burma, a man of infinite sweetness and tenderness of nature and one, more over whose self-effacement in the cause of the country was complete and absolute. In one respect, however, the judgment of the public was sure and unerring. Whoever the actual contributor to the ‘*Bande Mataram*’ might be—the soul, the genius of the paper was Aravinda. The pen might be that

of Shyam Sundar and who not-the world did not care about it; but the voice was the voice of Aravinda Ghose; is the clear clarion notes calling men to heroic and strenuous self-sacrifice; the answering, unfaltering faith in the high destinies of his race; the passionate resolve to devote life, fame, fortune, all to the service of the Mother.

It was the ‘Bande Mataram’ which first brought Aravinda into wide and intimate connection with the large majority of our people. Hitherto he had been a fleeting and wondering voice, a mere name and to a shadow – but now had become a definite entity, a recognized leader of the New Movement. And this position was further confirmed by his trial in the Police Court on a charge of sedition. The trial ended in his acquittal and its only palpable effect was to increase the popularity of Aravinda ten-fold in the country. Two very unfortunate things happened at this time; but unfortunate as they were, they had a material influence upon the position of Babu Aravinda Ghosh. One was the imprisonment of Babu Bepin Chandra Pal for the offence of contempt of court; the other was the death of Upadhyaya Brahmahandhab, while still undergoing trial on a charge of sedition. The removal of these two notable personalities was a great blow to the cause of the New Movement, but at the same time, their removal left Aravinda the undisputed leader of the Nationalist Party in Bengal. It was as leader of the Nationalists that Babu Aravinda Ghose took part in the Midnapore District Conference of November 1907, - a conference made memorable by the first open rupture between the moderates and Extremists of our province. And it was as leader of the Nationalists again that Babu Aravinda Ghose went and took part in the unfortunate Surat Congress of the same year. It cannot be said that in the bitter and acrimonious controversies which followed the break-up of the Surat Congress same little dirt was not thrown at Aravinda too, but as I have said before, passions ran high in politics in those days; and what wonder, if in the rapier play of controversy; the buttons should, once in a while, come off the foils? Still it can safely be said that even in the midst of these bitter and head polemics – no whisper was ever breathed against the personal honour and good faith of Aravinda Babu.

After the dissolution of the Surat Congress, Aravind made along tour in Bombay and the Central Provinces, speaking at all important places on Nationalism in its manifold aspects. From this tour he returned to Calcutta in the latter part of January 1908. And a little more than two months after, he was arrested and dragged to goal on a charge of treason and conspiracy. Before, however, I came to deal with that, it will be convenient to indicate

what precisely was the nature of the service which Aravinda rendered to the cause of Nationalism. What was the character of his teaching which distinguished Aravinda Ghosh in such a remarkable degree from the other exponents of Nationalism? What was the quality and value of his contribution to the development of the principle of Swadeshism?

In the first place, note the loftiness of the ideal which Aravinda has so consistently and courageously held up before his countrymen. This idea is neither 'loyal co-operation with the Government; nor obtaining for the people a larger share in the administration of the country, nor even the attainment of Colonial Self-government, it is nothing more or less than the fulfilment of our life as a nation. Note by the way that this ideal is not only broader and loftier than the other so-called ideals which have been dangled before us time and again; it is the only adequate satisfaction of our legitimate aspirations, the only logical ideal which seems to be worth striving after. Alone among his contemporaries Aravinda Ghosh has boldly declared that it is as a nation that we claim to live and to perish but Aravinda has not been satisfied with merely stating the demand; he has placed it on a rational and philosophical basis. Intensely spiritual by nature, he holds that man's mission in the world; the task which he has been set to accomplish, is to realize God, to fulfil Him in our outer appointments. This realization can be effected only by fulfilling ourselves – in our individual life, in the family, in the Community, in the nation, and lastly in humanity at large.

But how is this 'fulfilment of our life in the nation' to be effected? obviously it can never be done so long as all national life remains crushed and smothered by the perpetual domination of a virile alien civilization, nor can it be done by quietly merging our identity in the identity of an alien race and alien people. To quote the words of Aravinda himself; "we seek this fulfilment by realizing our separateness and pushing forward our individual self-realization". And the readiest and most effective way in which this can be done is by Swadeshism – "Swadeshi in commerce and manufacture, in politics, in education, in law and administration, in short, in every branch of human activity. This then is the creed of Aravinda Ghosh; and observe how closely it hangs together. To realize God is the mission of man; we can realize him only by fulfilling ourselves in our individual and national life, in order to fulfill our national life, we must realize our separateness as a people, and we can best realize our separateness by being Swadeshi in all departments of human activity. Observe also that this creed of Aravinda is not merely political, behind it there is a comprehensive world – philosophy,

a philosophy which leads us back to the dimmest days of Indian antiquity, to the time of the Upanishads.

But it may be asked – the fulfilment of Individual and national life, does it not presuppose freedom? No doubt it does; and this we take to be the special merit of Aravinda that alone among Indian politicians, he has displayed no nervous hesitation to claim ‘freedom’ in the widest sense of the word, as the goal of all true national progress. To quote his language again.

“There are some who fear to use the word ‘freedom’, but I have always used the word because it has been the mantra of my life to aspire towards the freedom of my nation. And through the mouth of any counsel, I used these words persistently; if to aspire to, independence is a crime, you may cast me to goal, and bind me with chains. If to preach freedom is a crime, I am a criminal and let me be punished. But freedom does not mean the use of violence, it means only the fulfilment of our separate national existence.”

(c) FAITH IN HIS COUNTRY

It may be asked – how is it that this man has preached what no man has dared to say before him? How is it that he has dared to claim freedom for his country and people? The secret of Aravinda’s boldness lies in one thing and one thing only – it is his fervent and passionate faith in his country. ‘Love of country’ – how common the words are! how off bandied about from lip to lip! and yet how hollow, how false, how utterly meaningless with most of us! We have had patriots in plenty, who have worked for the country more enough, but have done so with an air of lofty and condescending patronage. But with Aravinda it has been far otherwise. Love of country is for him no more praise of conventional mockery, no furnished homage to be laid at the feet of an exploded deity – it has been the one over mastering passion of his life. Thus people poor, rich, impoverished of hope and heart: this country, encouraged, beaten, down-trodden – he had been behind their wretchedness and misery and love closed them in his heart of hearts. For that the mother has cast off one wees and in faith in which she appears before a suffering and unbelieving generations to him, as to a favoured child of the guidance, she had revealed her from in all the printing beauty and majesty radiant in glory and clad with strength and terror, strength for the weak and terror for the mischief.

(d) NEED FOR STRENGTH

But it may again be said has Aurobindo rested content with merely prevailing the idea ? How he not shown us the way for its attainment? The way, it may be answered, is involved in the statement of the ideal itself. We can realise our ‘Separateness’, Aravinda has said “by means of Swadeshi”. Swadeshi than is the way whereby national wellbeing is to be secured. But to be Swadeshi, in all matters, one thing is supremely and absolutely necessary, strength, courage, manhood. The great words of the Upanishad have ever been toning in the ears of Aurobindo Ghose.

“The self is not to be realized by the weak”. “Hold fast to your faith”, he says, and act upon your convictions; and f in so acting you are met with repression, suffer it with resolute patience. But whether acting or suffering always be strong”. To quote again the noble words of his Jhalakati Speech, “Feel your strength, train your strength in the struggle with violence, and by that strength held down the roof of the temple”.

In the foregoing pages, we have tried to give an indication of Aurobindo’s special contribution to the development of the principle of Nationalism. But the path of the reformer, of the man of ideas, is never smooth in this world; and Aravinda has not been without his fair share of the trials and tribulations of life. Of his prosecution on a charge of sedition we have already made slight mention; and it only remains to give an account of his more memorable trial on a charge of treason and conspiracy. On the 30th of April 1908, there was a bomb explosion at Mozzfferpore resulting in the death of two European ladies. On the 2nd of May while Aurobindo Babu was still in bed, his house was raided by a posse of constables headed by Supdt. Creagan and Inspector Benode Behari Gupta. They pointed the Cowards – a revolver at the breast of Miss Sarojini Ghosh, the sister of Aravinda; placed irons on his hands, but a rope round his waist, and then hailed him to the Central Police Office of Calcutta. It may be mentioned here that from sometime before Aravinda had received mysterious hints concerning a calamity which was impending over his head; but with the confidence born of innocence he had disregarded them all. Be that as it may, on Monday, he was presented before Mr. Thornhill, the Police Magistrate of Calcutta, and afterwards before Mr. Birley, the Joint Magistrate of Alipore.

The preliminary trial before Mr. Birley commenced on the 18th of May. By that time the list of the accused had swelled to 39 – many of them being youngsters and mere slips of boys, with nothing very revolutionary about them, at least in their looks. There were some interesting features about the trial. For one thing none of the usual law officers of the Crown appeared

on behalf of the prosecution; and the case was entrusted to Mr. Eardley Norton –that “Demosthenes from the benighted province,” as a Bengali barrister described him with irreverent wit. Again, usual precautions were taken for guarding the prisoners as well as the precincts of the Court-house, but these precautions, as we shall presently see, did not prove to be of much avail. The course of the trial was marked by many dramatic and tragic incidents. In the first place, one of the accused turned approver, and in his confession, he incriminated all sorts and conditions of men. The approver – Narendra Nath Gossain – was murdered by two of his fellow accused, Kanai Lal Dutt and Satyendra Nath Bose. Both of them were subsequently hanged, though at different dates – Satyendra having appealed against his sentence. The dead body of Kanai Lal was allowed to be cremated outside the gaol compound; and the procession that followed the body was probably composed of a large number of persons than by any funeral procession that Calcutta had ever seen.

In the meantime, the preliminary trial before the Magistrate came to an end. Of the original accused, one had been murdered, two had been hanged, and one was discharged. The rest were all committed for trial at the Sessions.

The Trial in the Sessions Court commenced on the 23rd of October. One interesting feature of the proceedings namely, the previous accidental relation between judge and accused, we have already touched on before. But this trial too was not without a tragedy of its own. Babu Asutosh Biswas who was assisting Mr. Norton in the conduct of the prosecution, was shot dead on the 10th February, 1909. The trial came to an end after Mr. Norton had spoken for 16, and Mr. C.R. Das Counsel for Aurobindo, for 8 days. Perhaps this is not the place to make any comments on the speeches of the Counsel; but this we may say without fear of contradiction that the address of Mr. C.R. Das was a masterly specimen of forensic eloquence – nervous, compact, closely argued and with that touch of genuine passion which is the essential characteristic of great oratory.

The Assessors delivered their opinion on the 13th of April. They unanimously declared Aurobindo Babu not guilty on all the charges and Mr. Beachcroft, who did not deliver his judgment till a month later, agreed with the Assessors in this finding on the 6th of May, more than twelve months after the day when he had been sent to goal, Aravinda was released from captivity; and on the same evening, he returned to the house of his uncle, Babu Krishna Kumar Mitra, where he has been putting up since then.

And here, when one chapter of his life has come to a definite close, we think it is time to part company with Babu Aravinda Ghosh. For a brief while, we have accompanied him in his toilsome pilgrimage through the weary ways of the world. We have tried to give an outline of the short outer history of his life, and we have tried with the help of his speeches, writings and actions to get at a right understanding of the sort of man that he is. Since his release from goal, Aravinda has gone about from place to place giving eloquent discourses on the doctrines of Nationalism, and wherever he has gone, he has been greeted, with fervent and affectionate enthusiasm. The people have drunk in his words avidity and have lifted up their hands and blessed him for his message of strength, hope and consolation. His one year's seclusion in goal has depressed the strength of his faith and has brightened, and quenched, the one of his real life is like gold, thrice tested in fire. There are who call him in mocking decision, a visionary, a dreamer. We shall not quarrel with them today; may, we shall accept their phrase and hired it as a Crown of glory on his head. Yes Aravinda Ghosh is a dreamer, but he had dreamed golden dream for his country and people vision of glory and triumph; yet victims as they are, not untouched by a gleam of far-off prophecy.

Should the Government think they have or can procure evidence, he may like Aravinda Ghosh establish his innocence, but should there be even in the opinion of the police no evidence against him, he will be deprived of his liberty as long as his enemies think fit. But the important thing for Indians is that this method of Government by Secret Calumny meets with almost unanimous approbation in England. If a Secretary of state wishes to acquire a reputation for wise and firm statesmanship, he has only to put a prominent Indian into prison without trial.

An Englishman

April 5, 1910

KARMAYOGIN PRESS SEARCHED

On Monday afternoon when the men in the Sanjibani Office were busy with their usual work, Superintendent Aldridge with Inspector Jennings, Priya Nath Mukherjee and Narayan Chandr Mukherjee and about a dozen constables entered the premises and wanted to search the office. It is well known that Babu Krishna Kumar Mitter was away on deportation. Babu

Aurobindo Ghose used to live in the premises. A search warrant under section 124 A of the Indian Penal Code against the paper ‘Karmayogin’ for an article entitled “A letter to my Countrymen” that had appeared in its issue of 25th December 1909, and signed by Babu Aurobindo Ghose. The parties then began their search in the outer office and ransacked, almirahs, tables, paper files, waste papers buckets in short every visible thing on which they could lay their hands.

A simultaneous search was made yesterday at the Karmayogin Press at No: 2, Sham Pooker Street and the “Kalpatarn” agency which was the office of the Karmayogin. At 12 O’clock noon, Deputy Commissioner Mr. Tegart with Superintendent Creagan some inspectors and a posse of constables Surrounded the Karmayogin Press and produced a search warrant under section 124A of the Indian Penal Code against the paper Karmayogin for an article entitled “A Letter to my Countrymen” that appear in its issue of 25th December 1909, signed by Babu Aurobindo Ghose. The manager of the paper was then at the office of the Karmayogin and a detachment was sent there also. Both the press and the office were searched most scrutinizing for about 6 long hours and every bit of paper was carefully sifted. A heap of books and papers, including proof sheets, subscribers list, daily account book and files of Karmayogin were taken away.

April 6, 1910

BAIL REJECTED

At the Calcutta Police Court, on Tuesday before Mr. Swinhoe, Monmohan Ghose printer of the “KarmaYogin” was placed on his trial under section 124 A.I.P. Code for publishing a seditious article entitles “A Letter to my Countrymen” that had appeared in the paper of December 25 last, over the Signature of Mr. Aurobindo Ghose.

April 24, 1910

MR. AUROBINDO GHOSH

Mr. Ramsay Macdonald asked the Under-Secretary whether he could confirm the report that a warrant had been issued against Mr. Aurobindo Ghose for an article which appeared in the “KarmaYogin” of December 24,

and whether, if the report was accurate, a copy of the paper could be placed in the library for the information of members.

Mr. Montagu: The Secretary of State has no official information on the subject.

April 26, 1910 — *THE MODERN REVIEW*

AN M.P. ON THE INFLUENCE OF BENGAL

It is exceedingly unfortunate that the British Public and the British Parliament should be so entirely preoccupied with their own internal affairs at a time when the condition of India demands special watchfulness and the greatest statesmanship that England can Command.

But there seems to be a limit even to the indifference to the present House of Commons to the distant affairs of India. The new wired yesterday by the “Times” Calcutta Correspondent that a warrant has been issued for the arrest of Mr. Aurobindo Ghose upon a charge of sedition for an article published in the “KarmaYogin” of 25th December has created something like a sensation, not only among Indian residents here, but even among a large section of those Englishmen who take any interest in Indian affairs. This piece of news has created considerable surprise, because the “Times” Correspondent –cities as an offence the open letter which Mr. Aurobindo Ghose addressed to his countrymen last Autumn, and which had attracted considerable notice, not only India but among friends of India in the country also. Mr. Ratcliffe quoted this letter in his speech at the New Reform Club, as indicating the lawful and peaceful and specially, the spiritual character of at least that phase of National Movement in India with which Mr. Aurobindo Ghose has been identified. The times Correspondent says that this open letter is “much more violent intone” than the article upon which the present prosecution has been started. And it is this piece of news that is mainly responsible for the sensation that the order of Mr. Ghosh’s arrest has created here. We have not the full text of the article before us here, and as the matter is subjective, we could not discuss it even if we had the full text. But Mr. Ramsay Macdonald has lost no time in inviting the attention of the House to this last sensation from India. Last night, he asked the Under Secretary for India whether he could confirm the report of the times of that morning that a warrant had been issued against Mr. Aurobindo Ghose for an article which appeared in the “Karmayogin” of December 25 and

whether, if the report were accurate a copy of the paper could be placed in the library for the information of members. Mr. Montague, replying, said that the Secretary of State has seen the announcement in the “Times”, but has no official information on the subject. He has telegraphed to Indian for a full report.

Mr. J. Ramsay Macdonald, M.P., writes in the Daily Chronicle:

In the last few sentences Mr. Macdonald undoubtedly refers to Aurobindo Ghosh, Mr. Macdonald continues:

From Bengal gush innumerable freshets of religion all flowing to receive and invigorate the Nationalist spirit.

A life Rury revival makes for the same end. It is still crude, particularly in its romance, but it is groping after Hindu realism. It is written in Bengalee in the same aggressive way that some of our Irish friends are trying to revive the use of Erse.

So also in music, poetry and the fine arts that last glowing with nationalist spirit, has been revived by (Abenindra Nath) Tagore and some of his pupils. The former enjoys already a vigorous popular life. They brought us out on the river on Sunday, a sand to us “Bande Mataram” amongst other things. Their Marseillarse, and their “Carmagnole” are hymns thanking god for endowing life with beauty, and invocations to India, their Mother, full of yearning endearments. They sang from well thrummed copies of a collection of hymns written by (Rabindranath) Tagore, the poet, and the music, much of it new, and all so unlike our own clung round our hearts and stole again and again all that day into our ears.

July 3, 1925

A REPLY TO TIMES OF INDIA

Mr. S. Doraiswami: Iyer, Advocate Madras High Court, has sent to us the following letter addressed by him to the Editor, “times of India” for publication in our paper :-

I read your leading article in “The Times of India” of the 25th June under the heading “Arabindo Ghose” and I must state that in your eagerness to

create a false alarm, you had scarcely any regard for truth, although Sri Aurobindo himself may not care to take any notice of the mischievous libel directed against him.

For instance, you say that “Arabindo Ghose was several times put on trial and acquitted in connection with pre-war murders” and again “Arabindo escaped prosecution in the same (Manicktola Bomb Conspiracy case) only by flight”. Now the facts are that Sri Aurobindo was proceeded against in three cases only and only one of them had anything to do with “Pre-war murders” or revolutionary conspiracy. These are:

The Bande Mataram Case (1906) for sedition ending in his acquittal.

The Manicktola Bomb Conspiracy Case (1908-1909) also ending in his acquittal.

The Karmayogin Case (1910) for sedition, Sri Aurobindo had left British India before any warrant was issued. The Printer of Karmayogin was tried on a charge of Sedition in respect of the article complained of and was eventually acquitted by the Calcutta High Court. The learned Judges (Woodroffe and Fletcher J.J.) both concurred in holding that the article was not seditious.

There is therefore nothing in the past on the ground of which Sri Aurobindo could be arrested if he returned to British India. As he has been totally unconnected with politics since long before the end of the war, there could be no ground either, for his detention under either the Regulation or the ordinance.

One is justified, in the circumstances, in believing that the departure from truth was deliberate.

July 16, 1928

AUROBINDO GHOSE

From his retreat in Pondicherry Sri Aurobindo Ghose has issued a further volume of Essays on the Gita (Arya Publishing House, Calcutta) which will give pleasure to the lovers of the Song Celestial in all countries. For it deals with the last twelve chapters or “books” which contain the core of the teaching and in which the argument rises to the grand finale, the supreme secret of self-surrender. It is philosophy touched by lyricism, and Aurobindo Ghose’s book is written throughout in easy excellent English

which carries to a new perfection the difficult art of expounding Hindu thought to the west.

There is something characteristic of Indian in the spectacle of the man who was once regarded as the fire-eating leader of sedition and 18 years ago fled to French territory to escape arrest becoming absorbed by religion and losing all interest in the political wrangle. But his intellect and balance were too sure to allow him to follow the path that so many Indians have trod and to lose himself in the mists of inactive contemplation. Who shall say how much of the responsibility for India's poverty lies at the door of holy man who despise works, and by that more powerful of means, their own example, teach the simple people who reverse them for their sanctity that to be is better than to do, and that active work will entangle them in the hampering snares of the flesh ? Not only has Aurobindo Ghose in his retirement now a long list of inspiring books to his credit, but he has made a special point of combating the deadly doctrine that to cease from action is best. Over and Over again in his interpretation of the Gita in the present volume he emphasizes its call to action. "The world and you in the world are realities, true and actual powers and manifestations of the Supreme. Therefore accept life and action and do not reject them". The message, he tells us, is that action is part of the integral knowledge of God and should be continued even after perfection and freedom are won. "This way of divine works is a far better release and a more perfect way and solution than the physical renunciation of life" and works. A physical abstention is not entirely possible and is not in the measure of its possibility indispensable to the spirit's freedom; it is besides a dangerous example for it exerts a misleading influence on the ordinary men. The best, the greatest, set the standard which the rest of humanity strive to follow.

What again, could be plainer than the following:

"The Gita's message to those absolutist seekers of the infinite who carry impersonality to an exclusive extreme, entertain an intolerant passion for the extinction of life and action and would have as the one ultimate aim and ideal an endeavor to cease from all individual being in the pure silence of the ineffable spirit is that this is indeed one path of journey and entry into the Infinite, but the most difficult, the ideal of inaction a dangerous thing to hold up by precept or example before the world, this way though great yet nor the best way for man and this knowledge though true yet not the integral knowledge". We could wish that all India would listen to Aurobindo Ghose were he to emerge from his retirement, rid as he now is of all passion and

racialism, he could do much to bring Englishmen and Indians to better understanding. His is the voice of a good spirit, a spirit of co-operation.

August 19, 1928

TWO BOOKS BY AUROBINDO GHOSE

“The Mother” (Arya Sahitya Bhawan, College Street Market, Calcutta)

Essay on the Gita: Vols I and II (Arya Publishing House, College Street, Calcutta)

“The Mother” by Sri Aurobindo is a collection of six of his recent writings on various subjects. The book seems to have been named after the last which forms the largest contribution in the collection.

The six subjects dealt with are:

The conditions of Supramental transformation.

Personal effort in Yoga and the Divine Help.

The conditions of Divine Protection

True Spiritual attitude towards the Power of wealth

The Divine worker.

The Mother – The Four Aspects of the Supreme Power.

This book is so different from the other works of Sri Aurobindo that one is tempted to say that it marks almost a departure in the writings of even Sri Aurobindo.

Apart from his being a great yogi Sri Aurobindo is known as prolific writer, an original thinker, an inspired philosopher. He made his name in the past as the editor of the ‘Bande Mataram’ and the ‘Karma Yogin’ to the field of journalism. His poetical works and his original and illuminating studies in European literary tendencies in the unpublished work “Future Poetry” place him high as a poet and a literature of remarkable critical capacity. Those who still remember the “Bande Mataram” and “The Karmayogin” will have happy memories of the simple, lucid and powerful style of the writer, the high level of idealism and the sincerity of its appeal to the noblest patriotism in man. Then after some years of retirement for his “Sadhana of Pondicherry” Sri Aurobindo started the monthly “Arya”. To many readers of his political writings, the “Arya” must have struck as a

great puzzle for stared with quite a differentiation the “Arya” was written in a style rich pithy, suitable to its deep and philosophical contents. To those who naturally must have despaired of understanding the difficult “Arya” this little book.

August 31, 1928 — *PIONEER*

HIS EXPOSITION OF ‘GITA’

Sri Aurobindo Ghose is anachronism. He has gone through so many vicissitudes, has seen life from so many angles, and there is such intensity in his experiences that whenever he writes anything it grips the attention not only of his own countrymen, but of many appreciative readers outside the country.

By one section, Mr. Ghosh is regarded as an arch seditionist, whose presence in the country is an element in danger, while another section, quite an influential one too, led by Dr. Rabindranath Tagore, regards him as the Rishi and Sage of modern India.

His massive intellect and inclusive mind are not satisfied with the average life and avocations of common humanity. From his infancy he has been after now experiments, undaunted by his dangers and difficulties.

He had a brilliant career in the English universities and secured a very high place in the Civil Service Examination. But after he had attained success, the charm disappeared and he avoided recruitment on the ground of physical disability. He then accepted a post in the Education Department of the Baroda State. His restless nature, however, was not satisfied with the teacher’s avocation, and he joined the band of malcontents in Bengal, products of the agitation engendered by the partition of Bengal and was soon acclaimed their leader.

He was soon embroiled in the anarchical activities of 1908 and tried on charge of conspiracy. He was acquitted however and after this release he found the political atmosphere of Calcutta too trying for his meditative temperament, and retired to the French territory of Pondicherry. The ambitious politician became a Yogi, Vedantist and devoted himself entirely to meditation and the study of the Hindu religious books.

The “Essay on Gita” is a monumental work Gita, according to Mr. Ghosh is a synthesis of devotion and knowledge. It is not a treatise in metaphysical

philosophy, despite the great mass of metaphysical ideas which arise incidentally in its pages. It seeks the highest truth for the highest practical utilities not for intellectual or even spiritual satisfaction, but as the truth saves and opens to humanities the passage from our present mortal imperfect to an immortal perfection. The Gita has laid down from the beginning that the very first precondition of divine birth, the higher existence is the slaying of desires, which means the exclusion of sin.

The first necessary step to this end is to aspire to a higher nature and higher law, to obey, a better rule than the rule of desire, to perceive and worship a nobler godhead than the ego or my magnified image of the ego to become a right thinker and a right doer.

Man therefore, has first of all to become ethical and then to rise to heights beyond any mere ethical rule of living to the light, largeness and power of spiritual nature, where he reaches beyond the grasp of delusion – Divine for the universal good.

January 7, 1929

DANGER OF MISGUIDED “ACTIVISM”

From Pondicherry

(By Mr. Nolini K. Gupta, Pondicherry)

A considerable amount of vague misunderstanding and misapprehension seems to exist in the minds of a certain section of our people as to what Sri Aurobindo is doing in his retirement at Pondicherry. On the other hand, a very precise exposition, an exact formula of what he is not doing has been curiously furnished by Sreejut Subhas Chandra Bose in his recent indictment of what he chooses to call the “Pondicherry School” of contemplation. But he has arrived at this formula by “openly and fearlessly” affirming what does not exist; for the things that Sreejit Subhas Chandra Bose accuses Sri Aurobindo of doing are just the things that he is not doing. In the first place, Sri Aurobindo is not doing “peaceful contemplation”; in the second place, he is not doing active propaganda either; in the third place, he is not doing pranayama or even Dhyana; in the ordinary sense of the world; and lastly, he is not proclaiming or following the maxim that “although action may be tolerated as good, this particular brand of yoga is something higher and better.

Evidently Sreejit Bose and his school of activities are labouring under a Himalayan confusion; when they speak of Sri Aurobindo, they have really in their mind some of the old schools of spiritual disciplines. But one of the marked aspects of Sri Aurobindo's teaching and practice has been precisely his insistence to put aside the inert and live shunning quietism, illusionism, ascetism and monasticism of a latter-day and decadent India. These ideas are perhaps as much obstacles in his way as in the way of Sreejut Subhas Chandra Bose and his satiristic school. Only Sri Aurobindo has not had the temerity to say that "it is a weakness to seek refuge in contemplation or to suggest that a Buddha was a weakling or a Shankar a poltroon.

This much as regards what Sri Aurobindo is not doing; let us now turn and try to understand what he is doing. Sreejut Bose speaks of conquering nature and fighting her. Adopting this war like imagery, we can affirm that Sri Aurobindo's work is just such a battle and conquest. But the question is, what is nature and what is the kind of conquest that is sought, how are we to fight and what are the required arms and implement? A good general should foresee all this, frame his plan of campaign accordingly and then only take the field. Subhas Chandra proposes "Ceaseless and unselfish action" as the way to fight and conquer nature. He who speaks thus does not know and cannot mean what he says.

European science is conquering nature in a way. It has attained to a certain kind of measure, in some fields a great measure of control over the physical processes of nature ; but it is a control of her most external movements and not a central conquest and, however great or striking it may be, in its own province, it does not touch man in his most intimate reality and does not bring about any true change in his destiny or his being. For the most vital part of nature is the region of the life forces – the powers of disease, and age and death, of strife and greed and lust – all the instincts of the brute in man, all the dark aboriginal forces, the forces of ignorance the form the very ground-work of man's nature and his society. And then, as we rise next to the world of the mind, we find a twilight region where falsehood masquerades as truly, where prejudices move as realities, where notions rule as ideals.

This is the present nature of man with its threefold nexus of mind and life and body that stands there to be fought and conquered. This is the inferior nature, of which the ancients spoke, that holds man down inexorably to a lower dharma, an imperfect mode of life – the life that is and has been the human order till to-day. No amount of ceaseless action, however, selflessly

done, can more this wheel of Nature even a hair's breadth away from the path that it has chalked out form of old. Human nature and human society have been built up and are run by the forces of this inferior nature, and whatever shuffling and reshuffling we may make in its apparent factor, and elements, the general scheme and the fundamental form of life will never change. To displace earth (and to conquer nature means nothing less than that) and give it another orbit, one must find a fulcrum outside earth.

Sri Aurobindo does not preach flight from life and a retreat into the silent and passive Infinite; the goal of life is not, in his view, the extinction of life. But neither is he satisfied on that account to hold that life is best lived in the ordinary round of its unregenerate dharma. If the first is a blind alley, the second is vicious circle, – both lead nowhere.

Sri Aurobindo's Sadhana starts from the perception of a power that is beyond the ordinary nature and yet is its inevitable master a fulcrum, as we have said, outside the earth. What is required first is the discovery and manifestation of a new consciousness in man's soul which will bring about by the very pressure and working out of its self-rule an absolute reversal of man's nature. It is the Auras who are holding away over humanity, for man has allowed himself so long to be built in the image of the Asura; to dislodge the Asuras, the Gods in their sovereign might have to be forged in the human being and brought into play. It is a stupendous task, some would say, Impossible; but it is very far removed from quietism or passivism. Sri Aurobindo is in retirement; but it is a retirement only from the outward field of present physical activities and their apparent actualities; not from the true forces and action of life. It is the retreat necessary to one who has to go back into himself to conquer a new place of creative power – an entrance right into the world of basic forces of fundamental realities, into the flaming heart of things where all the actualities are born and take their first shape. It is the discovery of a power-house of tremendous energies and of the means of putting it at the service of earthly life.

And, properly speaking, it is not at all a school, least of all, a mere "School of thought", that is growing round Sri Aurobindo. It is rather than the nucleus of a new life that is to come. It has quite naturally almost insignificant proportions at present to the outward eyes; for the work is still of the nature of experiment and trial in very restricted limits something in the nature of what is done in a laboratory when a new power has been discovered but has still to be perfectly formulated in its process. And it is quite a mistake to suppose that there is a vigorous propaganda carried on

itself behalf or that there is a large demand for recruits. Only the few, who possess the call within and are impelled by the spirit of the future, have a chance of serving this high attempt and great realization and standing among its first instruments and pioneer workers.

(By Barindra Kumar Ghose, Pondicherry)

A nation is a living organism with a soul of its own. It ensouls a truth of the infinite and creates from there; it dies when its soul is denied expression that – something in it which is indefinably living, subtly vital and is at the very root of its being. No two nations are alike, no two nations have the same message to deliver; the same aspect of the infinite to unfold, the same truth to express and embody. What France once gave in that Crash of red destruction is not the same as the thing that Russia incarnates today. Turkey is not China in Art, Literature, State craft or in any expression of life. Japan is a separate and complete entity by herself which lives and weaves a rich mosaic of life that is unique and her very own. All of them together complete the picture try to unfold the entire truth of life. In it each is an aspect of the many-faced Divine, each nation-soul is a part of the over-soul of humanity.

But there is a difference between India and other nations. In India where sheers who glimpsed again the again this great truth, this whole poem of human consciousness, the one dawn of a thousand changing likes unfolding the dream of the Eternal. To understand this, you have only to look at the India of to-day, why have we so many great personalities born at the same time, each different from the other, each trying to express a truth typically his own-apparently at variance with and as if the antipodes of the others. The dream of Rabindranath's ideals and universal intellectual brotherhood is not that of Mahatma Gandhi; Mahatmaji's ascetic ideal of sattvic moral force replacing the brute force of militarism is a very different thing for Rabindranath's message to India and humanity. Even Deshbandhu's ideal of Nationalism was not the rigid narrow selfish nationalism of the west, but a dream of India living her own life for fulfilling a greater truth for the world. Sri Aurobindo's vision is still vaster, it is an attempt at full-manifestation and embodiment of the Divine in man. Why has India, a fallen and dependent country, produced so many personalities, all trying to solve the problem of life for the world from so many different directions?

It is because India not only embodies the soul of India, but in doing that embodies the over-soul of the world. Even, when she tries to free herself from politics bondage in the most limited sense, in that effort you find the rhythm of a world movement. She simply cannot escape her destiny.

The west came to India in order to wake her up from a long sleep. That sleep was so deep that the very thunders of God in the shape of the dynamic materialism of the west were needed to break its death-like trance. In the necessary chastisements through this dark, blind and unilluminated impact, England destroyed much, mutilated much, very nearly killed India's soul and denationalized her children. That spell of westernism still persists and colours the outlook everywhere. Especially younger men and their younger leaders of today are very much enamoured of the rush and vigorous 'rajasic' activity of the west and, drunk with the wine of this vital dynamism, they deride India's spirituality. Stj Subhas Chandra Bose's latest utterance is an example of this Europeanising waves. As Chairman of the reception committee of the All-India Youth Congress he tried to hold up the two Ashrams of Subramati and Pondicherry to ridicule before the assembled young men of India. The impression that he has received and tried to convey concerning Sri Aurobindo's ideal and its effect on India is on the very face of it quite perversely mistaken and false. Evidently, he does not know anything about it either personally or through any serious perusal of the existing literature on the subject. A complete ignorance alone can explain so distorted a view and such crudely inaccurate and slip-short statements. For he says, - "The actual effect of the propaganda carried on by the Pondicherry School of thought is to create a feeling and an impression that there is nothing higher or nobler than peaceful contemplation that yoga means 'pranayama' and 'dhyana', that while action may be tolerated as good, this particular brand of yoga is something higher and better.

Subhas Chandra dismisses the necessity of either understanding or dilates on the underlying truth of Sri Aurobindo's ideal in a sentence or two by saying that this is not the time for metaphysical speculation. But that is no excuse for giving out confidently hazy notions and superficial and erroneous feelings and impressions and condemning on false ground an institution and an ideal. Anybody who has tried to understand Sri Aurobindo's ideal, or who has even cursorily read the already accumulated literature on the subject or one who has come here and lived in the Ashram even for a short time, knows that 'pranayama' or any other similar Yogic process is not practiced here. And one of the very first things he comes to

know is that an ascetic renunciation of life has nothing to do with this path. On the contrary, life is regarded here as a striving after and a gradual expression of the divine in man, however unconscious and imperfect it may be, Sri Aurobindo points out the way to wake up this divinity, to make conscious and effective in the outer being this eternal source of light. Power and joy a human nature and transform the entire three- fold life in its very substance. A truth which is turned towards the perfecting of the mind, life and body of man, and aims at creating a superman out of him cannot be conducive to emaculation or sterile passivism. It is pre-eminently creative and dynamism of the very highest kind.

A very vocal section of the youth of India seems to have fallen in love with the latest dynamism of the west; the glamour of New Russia and a fast westernizing Turkey has dulled its race-intuition. It is in obedience to this new turn that Subhas Chandra begins to see the bogey of passivism in Sri Aurobindo's Yoga. It is naturally too to the impatience and hot-headedness of youth to mistake a restless intensity of weakness for strength and to accept spectacular show as solid work. It fails to understand that power can very well be quiet, self-contained and disciplined and that action can be great and dynamic and yet not Asuric. It is not easy for it to comprehend how the quiet 'tapasya' and silent soul-force of a Buddha or a Christ can uplift the world and start a new civilization. It seems but is not stage that Buddha preached Nirvana and yet out of his 'Sadhana' and truth sprung a new culture, a revitalized art and literature, rejuvenated wide empires and dynamic waves of spirituality which knit Asia with its several continents into one. A child understands a rocket or a steam engine in a way, but not a great and silent dynamo which is capable of standing quiet and in its quietude moves mountains. It is really quietude, the power of self-contained static calm which can hold and give birth to world-transforming forces. The calm of Shiva stands behind the Force that we call Durga and Kali. A quiet and concentrated tapasya can liberate and bring down a mighty power which works to build the world new. For self-control and quietude are the two signs of real power, not a restless and spasmodic display. This charge of passivism can very well be brought against the quiet life of Jagadish Bose and his one pointed endeavor; it can be brought as easily against the creative poetic idealism of Rabindranath or the involved and concentrated life of Abanindra and Nandalal. All creators are more or less involved and passive in their in most spirit, and it is by a concentrated meditation within that they reach and bring out for fruition their abundant store of power and greatness.

In order to lay stress on activism for political workers it is not necessary to belittle those who know not only how to act but how to think and create Life itself is many-sided, and a movement of awakening in a nation is also bound to be many-sided if it is to cover the whole of life.

Does Subhas Chandra think that spirituality can be a minor and neglected factor in life to be relegated to an infirm old age and not meant for the youth of the country? Has not the west shown amply what a selfish piratical type of nationalism is born out of a life-divine from spirituality? Does not Subhas Chandra See that the Dharma of India is also fallen and has lost touch with life and has to be raised and remoulded for this new Renaissance world? Then why does he grudge spirituality its band of young workers and the quietude in their life which is the very basis and condition for attaining knowledge and power in the spiritual path. I do not know why Subhas Chandra calls the quite unobtrusive almost silent work of Sri Aurobindo and the Ashram a propaganda? There is no propaganda, no missionary work, no attempt at collecting disciples or winning over young men from the political and other fields. Only those who of themselves feel a call within them for a higher and spiritual life seek to come here. They very well know how many are turned away and how few are chosen, and that too after a prolonged period of trial and suspense. It is only a very strong and insistent call for this yoga and a complete sincerity that ultimately enable any seeker to enter the Ashram life. And how is Subhas Chandra to keep away from this “passivism” those who are pre-eminently fitted and born for the life of the spirit? I remember a young revolutionary leader complaining pathetically to me in the Andamans that one by one all his best and most promising workers on mysteriously developed a pull towards Ramakrishna and Vivekananda’s ideal and dropped away. If young men drop out of a movement and the leader cannot keep them, it only shows that he is not perfect enough to satisfy their many inner cravings and tendencies. If he cannot help them to a rich and complete fulfilment of their life and tries instead to ram down their throats his own narrow creed, he will now and then lose some of them, keeping only those who are themselves narrow and undeveloped.

Activity and ‘Activism’, as much as you please, but too much rush of a surface unthinking disordered activity may blur the intuition and narrow the vision and make the work done hasty, impatient and ineffective. And it is not possible that it is because we always clamour for a second hand activity initiative of others without finding any true source of action in ourselves

and without any intuition of India's need and destiny and many-sided future greatness that so many hasty chaotic ill-conceived movement appear among us in the field of external, social or political work, rush forward with a loud noise of self-assertion and pass away in a few months or a few years like vain freckling's in a Sahara of failure.

June 11, 1929

A SYSTEM OF NATIONAL EDUCATION

In the social conditions of the time, education has become a partnership of parent and teacher in the care of children.

by Sri Aurobindo Ghose, is a work of which the title goes beyond the contents. It makes no attempt to construct a system. Its 8 short chapters, written 15 years ago, are essays on the meaning of education rather than on its practice, circumstances prevented the completion of the author's design, and the chapters are now issued in book form as "a" partial introduction to "the subject of national education", "in India". Every schoolboy, to use Macaulay's phrase, will assent to Mr. Ghose's three fundamental principles. In the first place, nothing can be taught, the "teacher's" sole function being to show the boy how to acquire knowledge for himself; Secondly, the mind has to be consulted in its own growth, and cannot be "hammered" into any desired shape, and, thirdly, the educator must work from the near to the far. But assent will be less readily given to the writer's attack on "teaching by snippets". The school boy seldom has an insatiable appetite for information, and if he feels any definite conviction on this point, it is that a little knowledge is better than the whole. Life itself imposes "Snippety" knowledge in one sense. Our acts are shaped by two great sets of influences, the forces of native about us, and the traditions that control us from the past; and the most industries students of the most industries universities are not only compelled to choose between "science" and "arts" but can attend to only a very small part of the depart me of study they select. Mr. Ghosh means more than this. He has a love of the old system, in which one or two subjects were taught well and thoroughly at a time and condemns the modern practice of teaching many subjects simultaneously. Here he joins in a battle which will probably never be decided. The powers of the mind have to be developed by the acquisition of knowledge, and the knowledge that a man requires for the work of life varies with time and place. What

knowledge is of most worth for life, and whether that knowledge is the best material on which to train the mind, are questions frequently debated, but a final answer is no more possible than it is to Huxbey's question, what is the use of a newborn baby?

In education, as in so much else, faith and experience work together. Few will disagree with the statement that teaching by snippets must be relegated to the lumber-room of dead-sorrows in so far as it has reference to odds and ends got up only for examination purposes. Examinations have presumably come to stay; but when examiners have learnt wisdom, "the names of Jewish king" and "how many notes a sackbut has" will no longer afflict the tender mind. Happily the mind forgets, which is one of nature's defense against bad education. But we are reminded, it will not forget if it is interested. Hence the problem for the teach is to secure and maintain that interest in the ordinary daily work of the school. Many an English School-master has lamented that boys, interested in everything when they first go to school, after 4 or 5 years may be interested in nothing, not even in Cricket. Cultivation of the "doctrine of interest" however has never been traditional in our English educational system – if we have a system.

Mr. Ghosh's few pages touch and illuminate many other matters, which must be passed over here. Most readers will regard as obvious the assertion that religion has to be lived, not learned as a creed; but the education offices of all the provinces of India are crammed with files, weighty in one sense, which discuss whether religion and moral teaching should be included in time tables for so many hours a week. It recalls the Irish school, where the fees were two pence a week, and a half penny extra for manners. All who read Mr. Ghosh's little book will enjoy it, and the Hindu psychology on which it is based will give English readers a fresh view of an old subject. Whether we regard education as the necessary condition of progress, or whether we repeat the old lament that increase of knowledge is increase of sorrow, education will always be with us, and will call for constant reconsideration and improvement. We cannot all hold the same views, or even start from the same definitions. Yet all can profit by aids to clear thinking, whether they hold that education is a science, or an art, or a vicarious supervision of children during their mischievous years, or whether they are disciples of Lady Hester Stanhope, who having quitted her country but not her prejudices.

June 1, 1930

QUEST FOR A NEW POWER

“What is Sri Aravinda Ghose doing at Pondicherry. Will he not come out of his seclusion and serve the motherland at this great crisis?”

These questions must have occurred to thousands of his countrymen during the last few weeks – specially when so many of the leaders have been in jail. But will he come?

The attitude of that sage has perplexed not a few Indians; but those who are closely connected with him are not surprised. They know that though outwardly silent, he is very active; and is as anxious to serve humanity as any other.

There are a number of misconceptions in the popular mind about Arabindo Ghose. Owing largely to the publication of misleading pictures, it is generally believed that as a result of his austerities he is no more than a skeleton. The reverse is the fact Sri Aurobindo Ghose is today a more massive figure than ever in his life. Those nearest to him have felt that even physically there has been a remarkable development in his stature, which at this age in his life, is inconceivable to most people. There has been an even more perceptible change in his complexion. His skin is now gold hue., whereas it was dark brows when he entered Pondicherry.

Another misconception about him is that he is not in touch with current events. That is not so. He receives several newspapers and reads them minutely.

Of course, his first and foremost aim, spiritual meditation, takes most of his time and he keeps the entire day to himself. The only person who is in personal touch with him is the “Mother”, the French lady who joined him as a Sadhak soon after he went to Pondicherry. It may also be added that his requirements in the matter of food and sleep have been reduced to a minimum.

What then is his objective? To put it broadly, he is aiming at a new era, a new order of life. Perhaps the Indian reader will better understand his mission through this picture; he feels that the earth is now inhabited by Asuras, and they have to be replaced by Gods.

Sri Aurobindo realized that it is a stupendous task; but he feels that it has to be taken up, and he thinks that it can be achieved only by getting control or forces as a power that is beyond the ordinary nature. So if he seems to

have retreated from life, it is with a set purpose. He is out to “conquer a new plane of creative power – an entrance right into the world of basic forces, of fundamental realities, into the flaming heart of things where all actualities are born and take their first shape. It is the discovery of a power house of tremendous energism and of the means of putting it at the service of earthy life.”

Now until he gets at that power will Sri Aurobindo come out of his retirement.

This picture of the sage may seem a bit fantastic for those who are not acquainted with the life of some of the master minds of humanity, like Buddha. Nor should we overlook the pregnant saying of Sri Vivekananda that our Rishis of old sent out currents from their forest homes which vitally influenced human life.

Though Sri Aurobindo has not tried to collect any disciples or to build up a regular Ashram, a large group of Sadhakas has clustered around him. About 70 of them are now in residence at Pondicherry; but a still large number are scattered about in India.

These Sadhakas are in touch with him through the “Mother” the French Lady who took charge of the Ashram a few years ago at the instance of Sri Aurobindo himself when he resorted to more severe, spiritual practices. She is now the medium between him and the outside world, including the Sadhakas except on three occasions every year, when he comes of his seclusion.

The Sadhakas enjoy considerable freedom in their own individual life and meet together once every evening for common meditation. During the rest of the day, they are free to pursue their activities as they are pleased to do. They are supplied their food at the Ashram, which is naturally sparing, thrice a day. Rice is confined to midday, that a small cut and at other times, milk, bread, curds and plantains.

Such, in broad outline, is not the life at the Pondicherry Ashram. A casual observer may not find it extra-ordinary in any particular but the inmates are convinced that their life is not spent in vain nor selfish ends. Following the lead of their chief, they are active, though on a plane which is not quite perceptible to the average man in the street. They are convinced that in the fulness of time, which is not very distance all will realize that the years spent by Sri Aurobindo “retirement” have been most beneficial to humanity.

May 30, 1934 — *THE STATESMAN*

THE SUPERMAN

One broad generalization of the difference between Eastern and Western Philosophy is that until quite recent times the west has accepted man as a finished but imperfect being, whereas the East has clung to the belief in man's infinite perfectibility, Mortality – disease, old age and death – a limited amount of health and strength, an inescapable portion of evil, all these were essential features of the map of life to Roman philosophers. Christianity came from the East and for a time produce a change. The first Christians undoubtedly expected the millennium in their own lifetime, and for a few centuries the belief persisted that the Second coming and the inauguration of the kingdom of Heaven upon earth were at hand. Then the vision faded. Greek and Roman thought reasserted itself and Christianity was transformed into a hope beyond the grave. "Life eternal" was conceived as a prolongation of existence after death, as a reward for living a certain kind of life on earth.

This degeneration of hope by which the west consoled itself for its disappointment had of course also a counterpart in the East. In Islam in Jewry, in Hinduism and in Buddhism the main body was tended to regard religion as an affair of rewards and punishments in another life for actions performed in this. But the East has on a much wider scale preserved the philosophy of the Superman, the belief in the infinite perfectibility, physical and mental of the human race. In addition to the universal belief in avatars or in divinely inspired prophets there have always been the School of Sufis and of Yogis who have insisted with Solon that the very first step in knowledge must be an attempt to obey the command "know thyself".

Those who are attracted by the philosophy of the Superman and by the possibility of some widening of the Supra-mental channels of knowledge, which even western Psycho-analysts and Psychologists now seem to recognize, will find much to interest them in the Riddle of this world, by Sri Aurobindo (Arya Publishing House, Calcutta). It consists of a series of letters or essays written to meet the difficulties of correspondents, and for that reason will be helpful to many. In the chapter called The Valley of the False Glimmer it reviews an unnamed work, and the fact that the letters to which the author is replying are not given occasionally creates some obscurity in a volume written with the greatest lucidity and admirable

simplicity of language. Institutionist philosophers will find that some of it seems to go as far as thought, which depends on words, can reach.

August 17, 1935

SIMPLE LIFE

About 800 persons had “Darshan” of Sri Aurobindo on the occasion of his 64th birthday on Thursday last. Of these over a hundred were inmates of the Ashram, about 400 local people and the rest men and women hailing from different parts of India. About an equal number, i.e. 800, had to be refused permission for, apart from any other question, it was physically impossible to give even a minute to 1,600 persons in the course of the day.

“Darshan” started at 7.30 a.m. and continued uninterruptedly till 3.30. At a later stage, 400 local people were taken in groups. Earlier, however, people were allowed singly to have the blessings of the great yogi and the Mother. There seemed to be no stir even in the Ashram life; there was not a single sign of any excitement even in the main building, in the top floor of which in a charmingly decorated room the Greatest Yogi made his appearance. There was no outward sign of any Ceremony, no gong, no conch shell, not to speak of any ceremonial music. It was a wonderfully perfect atmosphere of silence and solemnity. And even the new-comers caught the spirit.

In this connection it might be stated that the daily Ashram life has also many remarkable aspects. The Sadhaks live in different houses and lead an amazingly unostentatious simple life. There is no scene of bustle and they all are very cheerful. There is a basic routine and discipline, but in every respect they enjoy absolute freedom of body and mind. There is no compulsory outward discipline which is usual with spiritual practices, but free movement of the spirit to receive light. They all however, receive guidance according to individual needs, when they themselves require it.

Even the surroundings of the Ashram and its buildings are situated in peaceful atmosphere. There is no useful din and bustle of the city.

February 12, 1949

Sri Aurobindo's Message on Physical Culture

Pondicherry from February 8th

Sri Aurobindo has contributed the following message on Physical Culture in the first issue of the illustrated "Bulletin of Physical Education" published by Sri Aurobindo Ashram.

I take the opportunity of the publication of this issue of the Bulletin and Education Physique of the Ashram to give my blessings to the journal and the Association – J.S.A.S.A. (Jeunesse Sportive de Ashram de Sri Aurobindo). In doing so I would like to dwell for a while on the deeper *raison d'être* of such Associations and especially the need and utility for the nation of a widespread organization of them and such sports or physical exercises as are practiced here. In their more superficial aspect they appear merely as games and amusements which people take up for entertainment or as a field for the outlet of the body's energy and natural instinct of activity or for a means of the development and maintenance of the health and strength of the body ; but they are or can be much more than that : they are also fields for the development of habits, capacities and qualities which are greatly needed and of the utmost service to a people in war or in peace, and in its political and social activities, in most indeed of the provinces of a combined human endeavor. It is to this which we may call the national aspect of the subject that I would wish to give especial prominence.

In our own time these sports, games and athletics and assumed a place and command a general interest such as was seen only in earlier times in countries like Greece, Greece where all sides of human activity were equally developed and the gymnasium, chariot-racing and other sports and athletics had the same importance on the physical side as on the mental side the Arts and Poetry and the drama and were especially stimulated and attended to by the Civic authorities of the City State. It was Greece that made an institution of the Olympiad and the recent re-establishment of the Olympiad as an international institution is a significant sign of the revival of the ancient spirit. This kind of interest has spread to a certain extent to our own country, and India has begun to take a place in international contests such as the Olympiad. The newly founded State in liberated India is also beginning to be interested in developing all sides of the life of the nation and is likely to take an active part and a habit of direction in fields which were formerly left to private initiative. It is taking up, for instance,

the question of the foundation and preservation of health and physical fitness in the nation and in the spreading of a general recognition of its importance. It is in this connection that the encouragement of sports and associations for athletics and all activities of this kind would be an incalculable assistance. A generalization of the habit of taking part in such exercises in childhood and youth and early manhood would help greatly towards the creation of physically fit and energetic people.

For Discipline and Morale

But of a higher import than the foundation, however necessary, of health, strength and fitness of the body, is the development of discipline and morale and sound strong character towards which these activities can help. There are many sports which are of the utmost value towards this end, because they help to form and even necessitate the qualities of courage, hardihood, energetic action and initiative or call for skill steadiness of will or rapid decision and action, the perception of what is to be done in an emergency and dexterity in doing it. One development of the utmost value is the awakening of the essential and instinctive body consciousness which can see and do what is necessary without any indication from mental thought and which is equivalent in the body to swift insight in the mind and spontaneous and rapid decision in the will. One may add the formation of a capacity for harmonious and right movements of the body especially in a combined action, economic of physical effort and the discouraging waste of energy, which result from such exercises as marches or drill and which displace the loose, and straggling the harmonious or disorderly or wasteful movements common to the untrained individual body. Another in-valuable result of these activities is the growth of what has been called the sporting spirit. That includes good humour and tolerance and consideration for all, a right attitude and friendliness to competitions and rivals, self-control and scrupulous observance of the laws of the game, fair play and avoidance of the use of foul means, an equal acceptance of victory or defeat without bad humour, resentment or ill will towards successful competitors, loyal acceptance of the decisions of the appointed judge, umpire or referee. These qualities have their value for life in general and not only for sport, but the help that sport can give to their development is direct and invaluable. If they could be made more common not only in the life of the individual but in the national life and in the international where at present day the opposite tendencies have become too rampant, existence in this troubled world of ours would be smoother and might open to a greater chance of concord and

amity of which it stands very much in need. More important still is the custom of discipline, obedience, order, habit of team work, which certain games necessitate. For without them success is uncertain or impossible. Innumerable are the activities in life, especially in national life, in which leadership in combined action are necessary for success, victory in combat or fulfilment, of a purpose. The role of the leader, the captain, the power and skill of his followers is of the utmost importance in all kinds of combined action or enterprise; but few can develop these things without having learnt themselves to obey and to act as one mind or as one body with others. This strictness of training, this habit of discipline and obedience is not inconsistent with individual freedom; it is often the necessary condition for its right use, just as order is not inconsistent with liberty but rather the condition for the right use of liberty and even for its preservation and survival. In all kinds of concerted action this rule of indispensable, orchestration becomes necessary and there could be no success for an orchestra in which individual musicians played according to their own fancy and refused to follow the indications of the conductor. In spiritual things also the same rule holds, a Sadhak who disregards the guidance of the Guru and preferred the untrained inspirations of the novice could hardly escape the stumbles or even the disasters which so often life thick around the path to spiritual realization. I need not enumerate the other benefits which be drawn from the training that sport can give or dwell on their use in the national life; what I have said is sufficient. At any rate, in schools like ours and in universities sports have now a recognized and indispensable place for even a highest and completest education of the mind is not enough without the education of the body. Where the qualities I have enumerated are absent or insufficiently present a strong individual will or a national will may build them up, but the aid given by sports to their development is direct and in no way negligible. This would be a sufficient reason for the attention given to them in our Ashram, though there are others which I need not mention here. I am concerned here with their importance and the necessity of the qualities they create or stimulate for our national life. The nation which possesses them in the highest degree is likely to be the strongest for victory, success and greatness but also for the contribution it can make towards the bringing about of unity and a more harmonious world order towards which we look as our hope for humanity.

February 15, 1949 — *Bande Mataram. Dance at ‘Roxy’*

Raja Rao, D.N. Roy of Lalgola on its Significance

On Sunday 13th February at the Roxy Hall, Sri Dilip Kumar Roy of Pondicherry Sri Aurobindo Ashram, staged a danced song on the ‘Bande Mataram’ embodying the vision of Bharata Janani as prophesied by Sri Aurobindo Raja Rao Dharendra Narayan Roy of Lalgola, the General Secretary, in his opening speech said:

Brothers and Sisters and music lovers who have assembled here. It is our proud privilege to welcome you all to a concert organized on somewhat new lives. We want to impress on you its main object. Devotional songs have indeed been sung often, but seldom undiluted by music with lesser inspiration. Dilip Kumar Rao has only aspired after one thing; to achieve an atmosphere of devotion bhakti—which informs all the songs selected to night accompanied by orchestral music in the two dance songs. Of the first—on sunrise at Cape Comorin—were say little about as it will come out transparently enough in the course of the dance. About the closing song *Bande Mataram*, it will be relevant to say that the whole conception of the song was given to Dilip Kumar by Sri Aurobindo and the Mother embodying their vision of the future of Bharata – Janani, Mother India. The future we are assured is an inspiring one and the message is especially heartening to us all we cannot always feel the light that presides over the spirit of India about whose mission to be Sri Aurobindo writes, so prophetically in his epic “Savitri.”

We would in fire, gratefully acknowledge the services of all who have contributed generously to the success of our concern in appreciation of the fact that the proceeds are going to be devoted to one of the holiest causes associated with one of the holiest names of modern India. I think you all.

May 8, 1949

Sri Aurobindo

Portrait of Famous Philosopher unveiled at Alipore Court

Scenes witnessed in Alipore District Judge’s Court 40 years back when Sri Aurobindo, the famous philosopher, faced along with his 36 young Bengali and Maharashtrian comrades trial in the historic Manicktolla Bomb

Case were recalled by Stj. Upendra Nath Banerjee, a co-accused of the same case, in unveiling a portrait of Aurobindo in the self-same Court room.

Stj. S.N. Guha Roy, District sessions Judge, Alipore said, on the occasion that during his last visit the Judicial Minister, West Bengal was shown round the Court room by Stj. Phamindra Nath Brahma, President of the Bar Association, and the idea of commemorating the 40-year-old occasion then developed the approval of both the Government as well as of the High Court having been obtained the organisers got a Photograph of Sri Aurobindo enlarged for exhibiting in the Court.

Stj Atul Chandra Gupta said that the Alipore Court was so intimately associated with the freedom movement of the country that it would live for all times in India's history.

Stj. Upendra Nath Banerjee who unveiled the portrait spoke in a reminiscent mood and believed that Sri Aurobindo has a clear conception as to what would happen in future. He thought that the age of Sri Aurobindo was coming.

Mr. Justice Mookherjee who presided over the function said that sometime ago a portrait of Mahatma Gandhi obtained from the Government was unveiled at the High Court and among the Judges present at that function was one who as a Presidency Magistrate convicted him and sentenced him. Equally significant was the present function. Sri Aurobindo had been tried by a judge who had passed the I.C.S. examined along with him. Sri Aurobindo standing first and 3rd of 4th in the list.

It may be recalled that in his historic trial before Mr. Beachcroft, Deshbandhu Chittaranjan Das who depended Aurobindo Ghosh hailed him as the "poet of patriotism and prophet of Nationalism", in his eloquent and moving appeal to the Judge.

In all 37 prisoners, majority of whom were in their teens faced the trial. They are Barindra Kumar Ghosh and Ullashkar Dutta (both of whom were sentenced to death) Upendra Nath Banerjee, Bhibuti Bhushan Sarkar, Hrishikesh Kanjilal, Biren Sen, Sudhir Sarkar, Indra Nath Nandy, Abinash Bhattacharya, Sailen Bose, Hemchandra Das (Kanango), and Indu Bhushan Roy (all sentenced to transportation for life) Paresch Mullick, Sisir Ghosh, Nirapada Roy (Sentenced to 10 years imprisonment) Ashoka Nandy, Bal Krishna Hari Kani and Susil Kumar Sen (Sentenced to seven years imprisonment) Krishna Jiban Sanyal (sentenced to one year's imprisonment).

The following were acquitted Aurobindo Ghosh, Nalini K. Gupta, Sachin Sen, Kunja Lal Saha, Bijoy Nag, N.N. Bakshi, Purna Sen, Hemendra Nath Gosh, Dindayal Bose, Biren Ghosh, Dharani Gupta, N. Gupta, Hemendra Sen, Debabrata Bose, Nikhilesh Maulik, Bijoy Bhattacharya, and Prowash Deb.

It is not definitely known has many of the accused of the case are alive but the following are in Calcutta: – Barindra Nath Ghosh (the younger brother of Sri Aurobindo) Bhibuti Sarkhar, Hrishikesh Kanjilal, Nikhilesh Maulik, Birendra Chandra Sen, Indra Nandy and Abinash Chatterjee, Upendra Nath Banerjee (editor Bainik Basumati) and Purna Sen (Of the Statesman). Two more are staying with Sri Aurobindo at his Ashram in Pondicherry. They are Nalini Gupta and Bejoy Nag.

May 17, 1949

American Editors of Sri Aurobindo's Works

An Institution called Sri Aurobindo Library has been started in Wall Street, New York, whose main object will be to make known to the American Public, the teachings of Sri Aurobindo. The institution and not the Harpers' as published by some newspapers will bring out American Editions of the works of Sri Aurobindo and those by others, which deal will the Master's vision of the future.

The institution has announced that Sri Aurobindo magnum opus "The Life Divine", Dilip Kumar Roy's "3 among the Great" and Sister Mitra's "The vision of India" will be its first publications which are expected to come out by August this year –

(U.P.)

July 3, 1949

PROGRAMME FOR CELEBRATION DISCUSSED AT MEETING

Dr. Shyama Prasad Mookerjee, Sri N.R. Sarkar, Mr. Justice Biswas, Dr. Radha Binod Pal, Justice Rama Prasad Mukherjee, Justice N.C. Chattarjee,

Sri Surendra Mohan Ghosh, Dr. Suniti Kumar Chatterjee, Dr. Kalidas Nag, Rao Raja Dhirendra Narayan Ray and others have issued the following

in connection with the celebration of Sri Aurobindo Abirbhava Mahotsava

August 15, is a red letter day in the annals of India's national re-awakening. It is the day of fulfilment of her dream of political independence. It is also the day of birth of her greatest spiritual leader Sri Aurobindo. This happy co-incidence or rather identification is not as Sri Aurobindo himself observed in his 15th August declaration, without some mystic significance. Politically independent India has a unique spiritual mission to fulfill in the world. She has a new message of peace and hope – message of life's spiritual of divine transformation-to give a distracted humanity.

At a conference of distinguished citizens and journalists held at the residence of Raja Rao Dhivendra Narayan Ray of Lalgola on Saturday evening, a programme for celebration of Sri Aurobindo Abirbhava Mahotsava was discussed. It was decided that the programme would be given final shape by a sub-committee headed by Dr. Radha Binod Pal and announcement would be made in due time.

Another those present included Sri Tushar Kanti Ghose, Editor "Amrita Bazar Patrika", Sri B.N. Sengupta Managing Editor "UPI", Dr. Radha Binod Pal, Dr. Kalidas Nag, Justice Modak, Raja Rao Dhirendra Narayan Roay, Sri Chapala Kanto Bhattacharjee, Editor "Ananda Bazar Patrika", Sri Sailen Roy, Editor "Advance", Sri Bimal Chatterjee and Dr. Radha Kumud Mukherjee.

July 11, 1949

NO HOLINESS IN POVERTY

Sri Dilip Kumar Roy, the Celebrated Poet, author and Musician has issued the following statement to the press from Pondicherry under date July 7 –

"Sri Aurobindo wrote to me once in a light vein 2.10.34 – that he never believed in advertisement except for books etc., and in propaganda except for politics and patent medicines". "But for serious work" he wrote, "it is poison". Yet sometimes, he wrote, One might have to register a contradiction or tolerate writing about oneself to have a sufficient counter-weights in that amorphous chaos, the public ming, to balance the hostility that is always aroused by the presence of a new dynamic truth in this world

of ignorance. That this hostility exists against Sri Aurobindo and his great life work is proved once again by a well-planned systematic propaganda that has come to the force through the agency of the National Press Syndicate with the result that a good deal of publicity has been given to an article written under a “Nome Plume”, Sumitra.

It is to be regarded that such article against a Saint and a Seer of the eminence of Sri Aurobindo (When Mahatma Gandhi apotheosized, in his well-known prayer meeting address before me on 29.10.47 as a Rishi and whose Ashram he praised as carrying on a great Spiritual – Sectarian work-published in the “Delhi Diary”) should have been sponsored by some persons who presumably wield a certain influence in the Press. For they are not only injuring themselves, by launching out into mischievous propaganda of falsehood but also cutting the branch on which they sit. For, to want to belittle Sri Aurobindo as a pseudo-Seer or an – Indian Prophet is to belittle India which alone could have produced him. Tagore once told me with a sigh; “we are addicts of suicide as a race, Dilip. For no other race loves so much to disparage their great men, the men who have raised their prestige all over the world. At that time he was being pursued with a similar vindictive propaganda in our country. I assured him that he need hardly take all this to heart as quote from his own poem (translated from his Bengali)

“Black Clouds, invade the Starlit Sky and Vaunt; Behold we win !

Anon, the clouds are gone – and gleam the eternal stars serene!

“Yes” he returned in his inimitable vein. “But as long as they sky is overcast; the enemies of stars can well boost up the clouds and so undermine in some their faith in stars.

“This can hardly be questioned” and that is precisely why such false propaganda has sometimes to be countered by the lovers of Truth. The present writer does not propose to refute all the charge that Sumitra has laboriously piled up, against the Ashram of Sri Aurobindo, not only because it is unnecessary (some of his charges being. So pointless and full of venom as to defeat themselves e.g. his charge that the Ashram buys all the houses it can!) but because one must not need falsehood too much my treating its mouthpiece as worthy of being taken too seriously. But the fact, alas, remains, as Tagore also cogently pointed out that the black cloud’s followers can do certain amount of mischief and so at time should be

exposed to the light. So I want only to deal with three of his cloud – charge against the starry wisdom of Sri Aurobindo.

“First, that no other apostle has put forward categorical claims about his own spirituality. This is demonstrably untrue. Christ said: “I and my father are one..... I have come to preach the sword etc.,’ Krishna said, “Take refuge in me and I will absolve thee from Sin”. Sri Gouranga in his trance state claimed he was one with Narayana. Even Sri Ramakrishna (Whom Sumitra has misquoted deliberately) claimed : “He also was Ram and Krishnan is not in this body Ramakrishna”. Then he had never asked his disciples Vivekananda to go an alleviating human misery. On the contrary he said again and again that one could not effectively ameliorated world-conditions unless and until

Reel – 14

One had the ‘chakras’ which means, the badge, the sanction, the authority. It is reminiscent of the well-known mystic dictum that those who have not understood the Divine reality can hardly understand anything of the human. All this Sri Aurobindo has publicly claimed is that he stands for spiritual values and a spiritual consciousness. About his own special work and ‘Sadhana he has as yet made no public claim to recognition and prefers to work in silence doing good to tens of thousands who receive not only half but guidance from him in their daily lives. But how to prove the concrete efficacy of this help. If one’s basic position has to be that of a sceptic since that faithful’s position has to be that of faith? All that the sceptic could legitimately say is that he cannot believe. But then who wants him to believe? Let him enjoy his bankruptcy of faithlessness but the faithful has surely as much rational right to enjoy and invest his own capital of faith accumulated from his day-to-day personal experience.

“Secondly, Sumitra has gone out of his way to asserverate that Sri Aurobindo is for the continuation of the French domination in Pondicherry. Here the unwary calumniator has made a great “faux pas”. For Sri Aurobindo has always been for a one and united India (he was firmly, opposed even to Pakistan as everybody knows who reads his message etc.). And then, to clinch the matter as it were, his disclaimer regarding French rule has been published in no uncertain terms of late and even broad cast. It has besides, been commented upon favourably in an editorial of a Madras daily a fortnight ago. This may serve, however, one purpose for the Truth-seekers in that it may open their eyes to the fact that the propaganda was

intended not to serve truth but carefully fostered malice. So no more need be said.

“One last point. The prosecutor’s chief aim is to condemn the Mother- a very high-souled creator of a unique Ashram. He has taken great pains to prove that she is a dictator and a martinet. It sickens one who has learned to reverse her as one’s Guru and who has experienced what her deep love is for every suffering creature even to repeat the charges against such a luminous inspirer of purity, love and Truth. But one charge must still be refuted: the charge of dictatorship. For this is absurd. The present writer has many friends who something about Ashram disciplines all over India. They have all admired her great love of individual freedom, catholicity of spirit and incredible tolerance to say nothing of her non-interference in the lives of even the children whom she profoundly respect (as their teachers have told me so many times). It is indeed true that Guruvad in India has never been a modern democratic institution with its paraphernalia of trustees and deputies and registrars etc., but Sumitra has not made the mistake here of falling foul of Guruvad as shun. For them he would have to condemn out of hands Vivekananda who was what he was because he had accepted Sri Ramakrishna as his Guru (not to mention Pandit Jawaharlal who accepts Gandhiji still as his one monitor and Guru of gurus) No, what he does have a superficial cleverness of a sort, since he pays a tribute to the upkeep of the Ashram, and its able management and yet tries to prove that it is not right first because the Ashram is run on totalitarian lines and secondly, because the activities in the Ashram are not constant with the spiritual traditions of India.

I have answered the first charges against the Mother’s dictatorship by the testimony of others to her catholicity and tolerance (not to mention forgiveness) but I have to add here that we obey her not through fear but out of love and that as soon as the motive of life is to obey and worship. The inmates of the Ashram obey the Mother voluntarily because they feel in her, their Mother through her pure convincingness as a Mother who loves her children and does not want to spare herself when her children’s welfare is concerned.

Lastly, she keeps her children in reasonable comfort because neither she nor Sri Aurobindo believes in holiness poverty or in the incompatibility of cleanliness, order and discipline with inner spiritual growing. In fact, Sri Aurobindo once wrote to me in a long letter stressing that one of the main

causes of dwindling of India's material power was her past neglect of discipline and order in the organization of her social and political life.

Then, there are their spiritual Ideals which cannot be expounded here, nor the inner discipline they have attained, suffice it to say that there is a vision born of a life-long seeking and since they call none and are here only for those who "of themselves feel the call and come to them for guidance and accept their gospel. It would be unseemly and irrational to say the least, to slander them for sticking to their vision of truth in an institution which they have created out of love. Those who do not agree with this vision can very safely stay away. But if they came on their own initiative as they do and from the parts of the world, and faith and a happiness which they cannot find anywhere else surely the least they could do to repay their debt would be to show loyal to their Gurus but for whose shy less vigilance and having solicitude such a peaceful refuge of the heart's deepest aspirations would be absent in this restless, unhappy and derelict world".

July 27, 1949

DECISION TO CELEBRATE ON AN ALL INDIA BASIS

Sri Bimala Charan Chatterjee and Sri Nihar Ranjan Banerjee joint Secretaries, Sri Aurobindo birthday celebration committee have issued the following:

The historic 15th of August is also memorable for being the birthday of Sri Aurobindo. He will be 78 this year. Bengal has decided to celebrate his birthday in a solemn manner befitting her tradition. Sri Aurobindo is our "Poet of Patriotism, Prophet of Nationalism, who's words will be echoed and re-echoed not only in India, but across distant seas and lands", as Deshabandhu had declared. Many years have passed since then but the significance of Deshabandhu's words is gaining increasing importance every day. The world is passing through a great crisis, and it is felt that the Sadhana and the teachings of the great son of our Motherland would bring peace and give guidance to suffering humanity at this crisis.

To celebrate this great occasion on an All-India basis a strong Reception Committee has been formed with eminent personalities as members Hon'ble Justice Sri N.C. Chatterjee, has been elected General President. Dr. Kalidas Nag, Chairman of the Reception Committee, Raja Rao Dhirendra

Part VII: Aftermath and Reflections

Narayan Ray of Lalgola – General Secretary. Shri Nihar Ranjan Banerjee and Shri Bimal Chandra Chatterjee as joint Secretaries. Shri Bagirath Mohta Treasurer and Sri Debidas Roy, Assistant Treasurer.

The Reception Committee appears to all people as also public institutions, on clubs or association to come forward to extend their co-operation to make the celebration a success and in every way worthy of Bengal.

August 6, 1949

CHILDREN TO PAY HOMAGE

A Seven-day programme has been arranged in honour of the great seer-patriot, the dynamic worshipper of Bande Mataram, the Rishi, who worked and struggled by his Sadhana for the fulfilment of Cultural and spiritual India.

The Prominent features of the programme one:

A grand procession from Shraddhananda Park, Hazra Bark, which will be joined by Sri Upendranath Banerji, Sri Barindra Kumar Ghose, Sri Ullaskar Dutt and other co-workers of the immortal revolutionary.

There will be a general conference under the Presidency of Mr. Justice N.C. Chatterji, which will be addressed by the leaders of thought from the different part of India. The cultural conference will be Presided over by Sri K.M. Munshi. Philosophical Conference will be presided over by Swami Pratyagatmananda.

A dance-drama “Bande-Mataram” will be staged by Sri Dilip Kumar Roy and his disciple.

All lovers of India and of humanity are requested to send their contributions in order to make this conference a success worthy of Bengal and worthy of India’s great son, Sri Aurobindo.

Details can be had from the Secretaries office 52, Harish Mukherji Road, Lal-25, or the conference office at Ashutosh Memorial Hall, 9, Russa Road, or the North Calcutta Office, 5-1A Shyampukur Street, Cal. or from the Central Calcutta Office, 86 Dr. Suresh Sarkar Road.

If P.N. Banerji, Vice-Chancellor, Calcutta University, Sj Satish Ch. Ghose, Registrar, Calcutta University, Sj B.B. Dutta, Inspector of Colleges, Sj P.K. Bose Principal, Bangabasi College, Sj A. Sen, Principal City, Sjnta,

Part VII: Aftermath and Reflections

Lila Banerji, Principal Victoria Institution, Sj A.C. Karkoon, Principal University Law College, Sj. Devaprasad Ghosh, Principal Rangpur College, Sj Someswar Mukherj, Principal Ashutosh College, Dr. D.N. Chakraborty, Principal Surendranath College, Sj J.K. Chowdhury, Principal Vidayasagar, College, Sjkta, Tatini Das, Principal Bethune College, Sj. Hari Mohan Bhattacharya, Vice-Principal Ashutosh College, Sj Sukumar Bhattacharya Professor Ashutosh College and Rai Kagendranath Mitra Bhadur, Dr. P.N. Banerji, and Sj. J.M. Sen, Members of the Senate have issued the following:

On the auspicious day, the 15th of August Sri Aurobindo will step into his 78th years. A strong All-India Committee has been formed in Calcutta to find out ways and means for a befitting celebration on an All-India basis. Sri Aurobindo is universally known to be one of the greatest sons of India. His services to God, our country and humanity in general are too well-known to require re-iteration. We appeal to all our country men, specially students and teachers co-operate with the committee and make the celebration a grand success.

Sj Bimal Chandra Chatterjee and Sj. Nihar Ranjan Banerji, Jt. Secretaries of Sri Aurobindo, Abirbhava Mahotsava Committee have issued the following:

The programme of the All-India Sri Aurobindo Abirbhava Mahotsava Committed includes a junction of children's homage to Sri Aurobindo, which has been scheduled to be held in Calcutta on the evening of Saturday, the 20th of August. The youngsters of his land will pay homage by dance, music, recitations of their self-composed poems, writing etc., Sri Bimal Ghosh (Moumachi will direct the programme. Boys and girls of all children's organisations are invited to take active part in the special function and are requested to contact him at 16, Col. Biswas Road, Park Circus, between 8 and 10 in the morning.

Sri Jibanitesh Ghattack, Secretary, North Calcutta, Sri Aurobindo Abirbhava Committee announces the following:

A meeting of the above committee will be held on Sunday 7th August at 4.30 p.m. at 92, Sovabazar Street (B.K. Pal's Lodge).

Sri Harisankar Pal will Preside Dr. Kalidas Nag, Radhabindo de Pal, Sri Hemendra Prasad Ghosh, Rajarao Dharendra Narayan Rao of Lalgola, Sri Jibenitosh Ghattack and Sri Bimal Chandra Chatterjee will address the meeting.

All clubs, organisations of the locality are requested to join.

August 11, 1949

BOMBAY AUGUST 10

The name of Sri Aurobindo the well-known Sage and seer of India, is being proposed for the award of the Nobel Prize in Literature in 1950, by Madam Gabriela Mistral, Nobel Laureate of Chile, and seconded by Miss Pearl, S. Buck, Nobel Laureate of the U.S.A.; it is learnt here.

A memorial supporting Sri Aurobindo nomination bearing the signatures of several prominent Indians is also being submitted to the Swedish Academy of Literature.

The memorial has been signed by Ministers of the Central Government, Mr. Gopalaswamy Ayyangar, Mr. N.V. Gadgil, Mr. Jairamadas Daulatram, Dr. S.P. Mukherjee and Mr. K.C. Neogy, the Government of Bihar, East Punjab and the Central Provinces, the Premiers of the United Provinces, Bihar and East Punjab, the Rajpramukhs of Mahabharat, Vindya Pradesh and the Patiala and East Punjab States Union; the Vice-Chancellors of the various Indian Universities Acharya J.B. Kripalani and Mr. Tushar Kanti Ghosh, Editor of the “Amrita Bazar Patrika”.

August 11, 1949

“LISTENER”

Sir, - I was surprised to find in the radio programme given in the “Indian Listener” for the period Aug. 14-21 that not a single item has been provided for celebrating Sri Aurobindo’s 78th birthday. One can understand all other stations ignoring it, but how could Calcutta ignore one who was one of the Pioneers of India’s struggle for complete independence? It is due to the stand taken by him and others long ago that the Congress changed its policy radically and India has got independence in fullness of time. It’s certainly a bad omen for a nation to ignore its great men, particularly the living ones. Is it an oversight or is it due to something else? Perhaps it is not an oversight, for in previous years there was some item or other on his birthday on the radio list. This year’s omission looks more glaring in view of the fact that

an elaborate programme has been drawn up to celebrate his birthday this year (for the first time publicly) in Calcutta will be rectified even now?

August 11, 1949

ARTICLE BY “MOTHER”

“A Divine Life in a Divine body” is the formula of the ideal that we envisage says Sri Aurobindo in the Course of his message – article called the “Divine Body” in the latest issue of the Bulletin of Physical Education just published by the Ashram.

In it the Master throws much new light on the past achievements of India in that direction, and reveals the deeper meaning of man’s body, of its spiritualized life in the future vis-à-vis his sex relations, the prolongation of the race, and above all the evolution of the present body of man into a perfect and luminous one as the very end of nature’s intention on it.

Sri Aurobindo further says: the human body has in its parts and instruments that have been sufficiently evolved to serve the divine life; those have survived in their form, though they must be, still further perfected. Their limitations of range and use removed, their liability to defect the malady and impairment eliminated, their incapacities of recognition and dynamic action carried beyond the present limits, powers have to be acquitted by the body, which our present humanity could not hope to realise, could not even dream of, or could only imagine. Much that can now only be known, worked out or created by the use of invented tools and machinery, might be achieved by new body in its own power or by the inhabitant spirit through its own direct spiritual force.

“The body itself might acquire new means and ranges of communication with other bodies, new processes of acquiring knowledge, a new aesthetics, new potencies of manipulation of itself and objects. It might not be impossible for it to possess of disclose means natives to its own constitution, substance or natural instrumentation for making the far near and annulling distance, cognizing, acting where action is now out of its reach or domain, developing subtleties or plasticities which could not be permitted under present conditions to the needed fixity of a material frame.

“Those and other numerous potentialities might appear, “Sri Aurobindo Concluding says”, and the body becomes an instrument immeasurably

superior to what we can now imagine as possible. There could be an evolution from a first apprehending truth-consciousness to the utmost, heights of the ascending ranges of super mind and it may pass, the borders of the super mind proper itself where it begins to shadow out, develop, delineate expressive forms of life touched by a Supreme pure existence, consciousness and bliss, which constitute the worlds of the highest truth of existence, dynamism of taps, glory and sweetness of bliss, the absolute essence and pitch of all-creating “Ananda”.

In the same issue there is another extremely illuminating article by the Mother under the caption! “Energy inexhaustible” in which she shows how yogic discipline can bring a most powerful help to the sportsman so much so that he could renew his energies by drawing them from the undying source of universal energy.

The issue contains a quarterly report of the Physical Culture Section of the Ashram and as many as 77 pictures describing the athletic and kindred other activities of the Ashram during the quarter – (U.P.I.)

August 14, 1949

SRI AUROBINDO

It is a Happy Coincidence that the birthday of Sri Aurobindo Synchronises with the day of India’s liberation from foreign yoke. That Bengal will be celebrating the Seventy-eighth birthday of this the greatest living sage and philosopher on the fifteenth of August is indicative, on her part of a returning consciousness that Sri Aurobindo represents in his mystic personality the highest hopes and noblest aspirations of the distracted world, and of, stricken Bengal in particular. That does not, however, mean that Bengal or, for that matter, India ever forgot the Saint and Seer of Pondicherry or was unresponsive to the inspiring messages of this quiet recluse. Though Sri Aurobindo cut himself off from noisy public life and retired to the hermitage about forty years ago, he never lost his spiritual contact with his countrymen and the latter also, consciously or sub-consciously, ever looked forward to that nook in South India for inspiration and courage at every crisis in the life of nation. The ceremonial observance of his Seventy-eighth birthday after India’s national independence shows that the country keenly feels the necessity of wider diffusion of his great ideas throughout the land. We fervently hope that the birthday anniversary

of this seeker of the life divine will not end in a momentary flash of enthusiasm but sustainedly personal life.

Today Sri Aurobindo is a mystic philosopher in quest of eternal truth in his quiet ashram at Pondicherry. But there was a time when he was an undaunted political fighter throwing himself, unreservedly into the thick of the national struggle for freedom from foreign bondage. As a political leader he was the idol of the younger generation and it was he who in co-operation with other extensive leaders of the day like Bal Gangadhar Tilak and Bepin Chandra Pal gave the Congress a new outlook and a fighting programme. But politics could not keep him engrossed for long. The call came from a higher realm, and he responded to it spontaneously. Nevertheless, his brief political career dazzled the Indian firmament where his genius shot up like a meteor and filled the horizon with its blinding effulgence. Politics however, revealed only one phase of his prodigious genius and gigantic personality. Other facets of that genius found expressing through poetry and philosophy the grandeur and profundity of which enthralled the discerning public. The most remarkable thing in him is that all these various outward manifestations emanate from an integrated whole. Poetry, politics patriotism, philosophy are like so many petals of a lotus, apparently separate but actually branching out from one central core, his inner self. That self is now engaged in the task of realizing the ultimate reality through mystic experiences and explaining that reality to the uninitiated in terms of reason. He believes that the sorrows and sufferings of human life are inevitable consequences of spiritual obscurity. Human spirit has to be raised out of this slough of obscurity in order to make it fit for tasting the beatific bliss of a life divine. To that end he is engaged in formulating a method, a technique by which may be able to traverse the glorified field of trance and reach the blissful region of spiritual salvation. He does not deny matter; he recognizes it and is trying to evolve a harmonious blending of matter and spirit in the process of man's emancipation from the land of sorrow. Though Sri Aurobindo has now transcended the bounds of ordinary day-to-day existence he has not spiritually isolated himself, from the common man. On the other hand, he is working untiringly for the common man's salvation though the process is different. He believes that through this process humanity in the near future will rise to a level of consciousness where his social, political, and other material freedoms will be fully realized. Bengal by celebrating the birthday of his great seer is reiterating her faith in Sri Aurobindo's method. Let us

pray that his message may have increasing response not only in this country but all over the world. Let us hope that he will remain physically present in this distracted world for many years to come because the degenerate world of to-day has need of him for its regeneration and moral rehabilitation.

August 14, 1949

“BEWILDERED”

Sir,- Sri Aurobindo, despite his long seclusion needs no introduction even to the younger generations. He is a poet of patriotism, a prophet of Nationalism and one of the greatest spiritual leaders of our age.

It is in the fitness of things and in fairness to ourselves that we are celebrating the birthday of Sri Aurobindo, publicly and elaborately.

May we legitimately expect that the authorities of the A.I.R. will provide items for his birthday celebration and thereby give us an opportunity to hear something about him who is held in great esteem by the great men all over the world ? –

Amrita Bazar Patrika

August 14, 1949

HIS DREAM

Sri Aurobindo – Sage and Philosopher

By Prof. K.R. Srinivasa Iyengar

This auspicious day (August 15) the anniversary of India’s independence is also the birthday anniversary of India’s greatest living sage and Philosopher—Sri Aurobindo Ghosh.

Sri Aurobindo prominently mentioned for the award of the Nobel Prize for Literature will spend his 77th Birthday Anniversary at the Pondicherry hermitage, where he has spent the last forty years, after a hectic career as a revolutionary.

From the quiet serenity of his Ashram, Sri Aurobindo will watch the country's celebration of August 15 – the second anniversary of the victorious climax of the noble mission to which he dedicated himself in his youth.

Scholar, Philosopher and Sage, Sri Aurobindo today ranks among the Supreme Masters of our time. He has career that has no parallel in history.

A product of Cambridge and a member of the much-coveted I.C.S. (Indian Civil Service) Aurobindo was a pioneer in the campaign for the awakening of India, for a violent revolutionary war in the cause of national freedom. Then came a most radical metamorphosis –the revolutionary became a sage.

Romain Rolland has described Sri Aurobindo as the “Last of the great Rishis, who holds in his hands, in firm unrelaxed grip, the law of creative energy”.

A writer in the Times Literary Supplement some time ago said: “The career of Aurobindo Ghosh would have been inconceivable in any country except India where the tradition of retirement from the world, for study and meditation was already ancient in the time of Gautama Buddha”.

His External Life

The facts of Sri Aurobindo's “external” life may be indicated briefly. His father Dr. Krishnadhan and his maternal grandfather Rajnarain Bose, were both eminent in their day and largely contributed to the new awakening in Bengal, which later fanned-out all over India.

Born in 1872, Aurobindo had his education at Darjeeling, in London and finally at Cambridge. He passed the Indian Civil Service Examination, but as he did not present himself for the riding test, he was disqualified and was thereby enabled to escape the “bondage” of the Civil Service.

He was already a master of many languages—Latin and Greek, French and English – and returning to India in 1893, he quickly mastered Sanskrit and his own Mother tongue –Bengali. Joining the Baroda College, he quickly rose to be Vice-Principal and Professor of English. Mr. A.B. Clark, the Principal of the College remarked.

“If Joan of Arc heard heavenly voices Aurobindo probably sees heavenly visions there is mystic fire and light in his eyes. They penetrate in to the beyond.

Aurobindo taught and wrote poetry. He pondered the mystery of life and sought the key to the obstreperous mystery.

Caught in the vortex of Politics, for a time Aurobindo worked in close co-operation with nationalist leaders like Bal Gangadhar Tilak and Bepin Chandra Pal. His writings in the *Bande Mataram* quickened the tempo of the patriotic fervor of the people and imported a spiritual glow to political agitation. Aurobindo was arrested in connection with the Muzaffarpore Bomb outrage, but he was acquitted after a protracted trial.

It was in the Alipore Jail where he was lodged for a year that Sri Aurobindo had his first mystic experiences and finding the call of Yoga more and more irresistible, he retired to Pondicherry in 1909 and has remained there ever since. An Ashram has grown round him there during the past two decades and Sri Aurobindo now Seventy-Seven years old, but indeed ageless in his wisdom and puissance, shines as a clear light in a world of nightmare vision and evil passions—a chastening and redeeming force in the thickening enveloping gloom.

His Versatility

Poet, Teacher, Scholar, Patriot, Philosopher—Sri Aurobindo is all these. Although one can discuss these diverse facets of his achievement, they are in fact implicated in one another and together constitute an integrated sum of giant realization.

The seer has fronted Reality : the poet has hymned his glorified fields of trance; the philosopher has sought; to interpret the vision in terms of Reason, the Yogi has formulated a method, a multiform technique, for achieving the desired change in consciousness; the sociologist has thrown out significant hints in regard to the organization of to-morrow's world; and the creative critic has sensed the rhythms of the “future poetry” and described how the “new” poet will ride on the wings of an elemental spirituality and articulate the incalculable rhythms of the spirit.

Considered merely as a poet and critic of poetry, Sri Aurobindo would still be among the Supreme masters of our time, if not of all time.

As translator and narrative poet, as lyricist and dramatic poet, as metrical and verbal craftsman as daring experimenter and explorer, and above all, as ‘futurist’ poet with a radiant utterance all his own Sri Aurobindo has accomplished a versatility in method and achievement that is probably without a parallel in our da.

His mastery of blank verse, that veritable beauty of English prosody, is seen in epyllions like *Urvashi* and *Love and Death* and with a profound difference in *Savitri*, a legend Symbol.

In his hands the hexameter, the fatal lure and graveyard of many poetic ambitions has acquired a fresh significance and form and poems like *Ahana* and *Illion* are thus indubitable poetry. As for *Savitri*, the finished picture is yet to emerge, but already three books making up a bigger bulk than *Paradise Lost* and *Paradise Regained*, put together have come out, and from a perusal of these the opinion may be hazarded that *Savitri* will be a new *Divine Commedia*, endowed with a mystical colouring and transcendence and articulated in terms of the Mantra.

His Creative Vision

Further, the thought that Sri Aurobindo has put into treatises like “the Future poetry”, “The Psychology of Social Development”, “the Ideal of Human Unity” *Essays on the Gita*,” “Synthesis of Yoga” and “The Secret of the Vedas” has an integrality that combined the industry of the indefatigable researcher, the imaginative fervour of the born poet, and the creative vision of the great seer.

Sri Aurobindo firmly believes in the possibility of unifying the human race, and his sociological and critical studies are reared on this faith in the possibility and even the inevitability of the evolution of an integrated unified and purposive humanity. In a word, these treaties are interpretations and prophecy in one.

Sri Aurobindo today is to many the yogi more than the Philosopher, the prophet of the Life Divine more than the patriot or the poet. Sri Aurobindo feels strongly that human consciousness has first to be lifted out of its present obscurity and Desire and Incapacity, our present budget of evils, will then cease to be, and our dream of the “Life Divine” will become a fruitful and lasting reality.

This thesis, grounded on his own sterling yogic experiences the realizations, is argued out with marvelous cogency and subtlety and luminous wide-ranging knowledge in the prose master-piece, the *Life Divine*, an outline of metaphysics in about 2,000 pages. As Sri Aurobindo, as a philosopher, doubted with the Yogi, the Central revelation of the Life Divine comes to us in vast spans of thought and magnificent streams of music; and to read this prose symphony is verily to participate in “vast circles of peace”.

The experience of Evil—ubiquitous many-limited Evil—is a universal phenomenon. Sorrow and pain are the unsavoury birthright badges of our lives. How shall we tackle this monster? Shall we take it by the horns—or escape between the horns or retreat rather into the immaculate cage of the stoic or the bare bleak tub of the cynic or yet the hedonist’s bower of bliss?

Sri Aurobindo would have us deny neither matter nor the spirit, neither earth nor heaven. The refusal of the ascetic is as untenable as the denial of the materialist. Sri Aurobindo is accordingly firmly persuaded that the mental level that man has now reached will be but a steeping-board for a further—perhaps the final—evolutionary leap.

Even this “too too sullied” earth is (in Professor Toynbee’s words) “a Province of the kingdom of God”. Man, too will exceed himself in the fullness of time, undergo the baptism of super manhood, and inherit the Sovereignty of this earthly kingdom of God.

The dream of the great seers of past ages, a dream variously described as Ram Rajya, as the Kingdom of the pure and the wise, as the Apocalypse that filled St. John’s vision, was no more dream, but is in process of actual fulfilment.

The day is not far off, Sri Aurobindo assures us, when the next large-scale evolutionary experiment will be carried out, when corruption will put on incorruption, pain assume the texture of felicity, and death deny its nature and wax into immortality.

It is a message peculiarly appropriate to our terror-haunted times when the creeping paralysis of abysmal insecurity threatens to daunt and overwhelm us. But the paralysis shall not be for Sri Aurobindo’s words; come to us with somewhat of a nectarine task and help us to face the dark immediate future with steadfastness, courage and faith.

To conclude in the words of Dr. C.R. Reddy, Vice-Chancellor of the Andhra University. “The world has need of thee, Sri Aurobindo, and that is why thou art with us still”.

August 15, 1949

MAMMOTH PROCESSION IN CALCUTTA TO HONOUR GREAT RISHI OF INDIA

The celebration of Sri Aurobindo Abirbhava Mahotsava which will continue till August 21, commenced in Calcutta on Sunday morning when a mammoth procession was taken out from

August 17, 1949

DIVINE LIFE ON EARTH

Bengal Now Badly Needs the Magic Touch of Great Seer

N.C. Chatterjee's Address at Sri Aurobindo Abirbhava Mahotsava

Of all places and provinces, Bengal, the land of Sri Aurobindo's birth, needs badly the magic thrill of his transforming touch", said Mr. Justice, N.C. Chatterjee presiding over the general conference in connection with Sri Aurobindo Abirbhava Mahotsava held at Hazra Park on Tuesday.

"The land of Bande Mataram was the Citadel of nationalism and sounded the clarion voice of awakened India. She is today torn, tormented and troubled and longs heartily for the reappearance of Sri Aurobindo's hallowed personality in order to purify and transform her life and genius", added Mr. Justice Chatterjee.

In the course of his Presidential address the Justice N.C. Chatterjee said: on this auspicious occasion India offers her humble salutation to Sri Aurobindo as the real up lifter, the true path-finder, the prophet of Indian Nationalism, the high-priest of Mother India, and maker of India's Renaissance, the God-man who is sowing the seeds of immortality, who is showing us the way to dynamic living, a new order of things, a new life of truth and beautify and a new horizon of the greatness, love and harmony. "There is light that leads, a power that aids".

Thousands of admirers and disciples of Sri Aurobindo and millions of his countrymen dwell on the significance of this unique coincidence. The 15th of August is also the birthday of the Free India. This has a significance for India, for Asia, for the whole world. It is because Sri Aurobindo more fully than any other living man has helped to revive the ancient Sadhana of this great country and to bring about the consummation of Divine Life within

her borders, that we give him our love and place him in the inner most tabernacles of our hearts.

“India Today tragically suffers from disillusionment, a sense of frustration a consciousness of settled disappointment and a progressive surrender to “asuric” forces working for her disintegration. From that moral and spiritual malady India must be rescued for the benefit of humanity at large.

“All eyes turn for light and guidance to the great seer who by the unceasing Sadhana of his life worked and struggled for India’s liberation, not merely liberation from the bondage of an alien power, but for real, “Mukti” liberation from the slough of despondency and the spiritual atrophy which is laying its moral grip on India’s lacerated soul. Sri Aurobindo has taught us that India can never fulfil her real destiny without following the instinct of divinity in us.

Not a Recluse – Worshipper of the Mother

“To the Modern youth Sri Aurobindo appears to be mystic, a half legendary figure, who is living the life of an ascetic in cloistered seclusion and meditative contemplation. They have an imperfect appreciation of the life history of Sri Aurobindo who was a pioneer in India’s revolutionary movement. During the epoch-making period of the Swadeshi agitation, it was Sri Aurobindo who was instrumental converting the nation to the ideal of Independence when it was considered: by responsible leaders as impractical or unconstitutional. The Mother who inspired the Gayatri Mantram of Indian renaissance, our National Anthem the “Bande Mataram”, also inspired Rishi Aurobindo with her glorious vision. “He sacrificed everything for the Mother, he heard Her call in the groans of the millions of this land. He heard the call and at once took the cross of self-sacrifice, identifying himself with the souls crying for help. He bade farewell to wealth, position, comforts, prospects, care of the morrow, shook off the bonds of all that was near and dear without lingering look behind, and took upon himself the chastening yoke of suffering, persecution, prison and martyrdom. For the Mother demands all, before she gives all. The prophet of Nationalism entered the precincts of the Mother’s temple as an ideal yogin of knowledge, love and work. From the Bande Mataram to Alipore, from Uttarpara to Chandernagore, his life had been a constant pilgrimage to the Sanctum of the Mother, the universal Mahasakti, uttering her mantra, hailing Her glory, inflaming in the hearts of the people constant faith in Her. The Mother upheld by him was not a geographical or a political

piece of territory. She is the Energy, the universal aspect of Brahman, the life that breathes in the totality of beings. “A beautiful pen picture of his epic career is presented in by Sri Suddhananda Bharati in his work on “Sri Aurobindo, the Divine Master”. The work should be translated in all the Indian vernaculars, and that will be a fine anti-dote to the pernicious propaganda which tends to distort the young mind in the critical age of adolescence.

The Karma Yogin

“Do not be led away by the idea of improving material conditions without first solving the National question”—said Mazzini. And Sri Aurobindo in the “Ideal of the Karma Yogin” gave the correct lead to his hesitating countrymen suffering from the paralysis of indecision : Sri Aurobindo said : “We do not believe that by changing the machinery so as to make our society the ape of Europe we shall effect social renovation. Nostrums of the social reforms are mechanical changes which whatever their merits or demerits, cannot by themselves save the soul of nation or stay the course of degradation and decline. It is the spirit alone that saves, and only by becoming great and free in heart can we become socially and politically great and free. First, therefore become Indians, recover the patrimony of your forefather recover the Aryan thought, the Aryan discipline, the Aryan character, the Aryan life. Recover the Vedanta, the Gita, the Yoga. Recover them not only in intellect or sentiments but in your lives.”

Cult of Sri Aurobindo

Raja Rao D.N. Roy urges

Propagation of Message

Raja Rao Dharendra Narayan Roy of Lalgola, General Secretary, Sri Aurobindo Abirbhava Mahotsava, in his speech said:

“To Sri Aurobindo India was never an object of matter. He worshipped her as Mother Divine. To him India is one with unity in diversity, whether here in the turmoil of life or there in wide calmness, whether in the movement in Bengal or in his deep spiritual Sadhana, he never departed from his conviction that India would rise to her spiritual height and preach the message of the Spirit to the world for which she was destined, leading the universe from Matter to Spirit. His selfless works and Sadhana will

remain immoralised in India resounded with the splendor of the victory of the spirit.

His Spiritual Awakening

“It was here in the field of politics that he had his first spiritual awakening charged with high reason, he was put in prison but his unconquerable mind remained free and in the jail he had the realization of “Vasudeva Sarvam”—God everywhere and in every action. He has described this prison as an “Ashram”. This turned the wheel of his life from active participation in politics to the spiritual life in seclusion. He has said: “It is not for personal greatness that I am seeking to bring down the super mind. I care nothing for greatness or littleness in the human sense. I believe the descent of this Truth opening the way to a development of divine consciousness here to be the final sense of the earth evolution.” So, at Pondicherry on the blue Sea in the seclusion of his Ashrama, he is engaged in deep meditation for the complete liberation of the soul of India and spiritualization of all that is earthly. He has said the following about this, “Indirect object is the liberation of India, but the direct object is the spread of India’s culture in the work. Today humanity stands face to face with a problem which seems insoluble by human intellect, wisdom and power and Sri Aurobindo has realized that at this juncture it is the light of Supermind which is gleaming down over the earth for its upward march to further evolution. In the history of evolution man has gradually emerged by virtue of Life Force, out of matter into an active and creative being. In the plane of life mind appeared in one of the stages of evolution, and the course of its search for full consciousness the human mind will in its lofty aspiration, strive after the super mind. It is this mystery that leaves the impress of conscious on the mind, and leads us in course of one’s quest for infinity for the light and for Rasa, to an unbroken world of celestial Life. That which was a mere existent in the world of matter becomes the soul of consciousness in the region of mind and at the call the light gives us a touch of the Supreme Bliss in which existence and consciousness are merged: It is this Sadhana of Sri Aurobindo that has brought before the whole world the certainty of Divine Life. Says he: In the evolution of creation, Supreme Truth- consciousness will descend in the mind of men from the Supermind plane. Then will come a sense of integrity, of the indivisible unity of the atom and the universe of the mortal and immortal and a realization that all existence is merged in Brahman. It is then that the realization of the dominance of a subtle inner power over the gross world of sense dawns on man’s vision.

This supreme knowledge is possible only in the Yogi, because he alone finds the bond of unity by delaying into the world of cause and effect; on the earth he is the instrument of Divine Power. It is because of this that, as the superman of the modern world, the great yogi Sri Aurobindo being the repository of the living eternal truth shines in fadeless splendor.

Lover of Humanity

“Being a lover of humanity, Sri Aurobindo has not weaned himself from the mundane world: never has he said that the empirical world is unreal. His message is: All that exists is God or Vasudeva. The Weltan Schemes he preaches is not one of renunciation; rather is it one of fullness, of unbroken richness; it is an ideal of complete unmixed realization of Rasa, Political, Sociology, Economics, Ethics. In short all earthly things will attain fullness in life when there will be a reorientation of our outlook. And we must awaken our entire consciousness if the descent of that super mind is to be made possible. The body will not then be a mere abode of pleasure rather will it be then a symbol of the divine rhythm. It is that in all stages of mundane existence the Divine Self and consciousness will be revealed and there will be the beginning of that divine transformation for which this human life has been waiting forever.

“Today we have assembled here to celebrate the birth Anniversary of the advent of Sri Aurobindo, the Spiritual Force of their age. It is this Bengal which is the first and foremost of his fields of activity. It is a great sin that we have been committing by not doing anything here to spread the glory or message, for this . I appeal to all to see that from this day the cult of Sri Aurobindo be placed on a firm footing, his ideal be firmly planted in our lives so that in the days to come, the message which he has achieved through his own Sadhana may guide our thoughts and deeds. Let us forget our group divisions unite under one common flag and carry Sri Aurobindo’s message from door to door. I shall ask Indians to prepare in their hearts for acceptance of divine illumination.

That illumination, I am sure, will in course of time, spread beyond India, over the four corners at the earth. His glory will be sung in all directions and our national life will be permeated by the Dharma he has preached. His ideal, his Sadhana, his life-long consecration will make the Life Divine a reality on each and it is then that Spiritual Power will unfold itself by destroying all demoniac force.”

On the occasion of his 77th Birthday which coincides with the Independence Day Sri Aurobindo today gave Darshan to 3,000 disciples and devotees.

The Maharaja of Baroda and Ostac Allauddin Khan, the noted musician, were among those present.

A Star of Freedom

Sri Aurobindo

Glowing Tributes Paid by Dn. K.N. Katju

Sri Aurobindo's birth was the symbol of their deliverance, and he should now come from his retirement and mix with broad stream of National life, said the West Bengal Governor, Dr. K.N. Katju, inaugurating the seven day Sri Aurobindo Abirbhava Mahotsava at Hazra Park on Tuesday evening.

From the date of his birth, Dr. Katju said, the national struggle had been gaining in strength and tempo and therefore his teachings, his memory and his ideal would live forever. Sri Aurobindo had been like a star of freedom to them. He had shown to them that by right conduct, right behaviour and by right thinking a man could reach highest perfection. Out of millions and millions, a few could reach the stage which Sri Aurobindo had reached.

Describing Sri Aurobindo as the saint and sage of the century, the Governor said that it was a miracle to see how the birth of this greatest son of India coincided with that of Lord Krishna. It was also extremely a strange coincidence that Independence Day had been fixed to August 15, the date of his birth. It was interesting to see how the teaching of Gita had influenced and permeated the national life. All their preachers sought refuge in that shade. Ramakrishna, Vivekananda and others were all preaching the Gita, and Sri Aurobindo was doing that. All the teachings of Aurobindo revolved round the Gita and they treated it as a dictionary of human conscience. When the history of national struggle would be written, historians would see that credit went to the Gita to a large extent. In his retirement, Sri Aurobindo was taking most active interest in their welfare.

Dr. Katju wished Sri Aurobindo to come back and endeavor to guide them. He should guide and direct them and teach them how to get over the present difficulties. "If he comes" he said, "the day will be a day of rejoicing." But whenever he might be, Dr. Katju added, they need have no

doubt about his support and guidance. Unseen like various rays he was trying to protect them.

Wishing for a long life Dr. Katju said, “wherever he lives, they may always look forward to him for guidance and help.” He was transmitting the life of Gita to human souls and as like a true Satyagrahi who could bear a great influence to bring about the downfall of the British rule, a perfect man could bring transformation of entire human race and Sri Aurobindo was trying that. Sri Aurobindo has the largest contribution for India’s gaining moral leadership of the world.

Dr. Kalidas Nag’s Homage

Dr. Kalidas Nag, Chairman of the Reception Committee paying his homage to Sri Aurobindo said that Jnana, Karma and Bhakti was his most permanent contribution to India and the world. Silent though he was slowly revealing to them, with ineffable art, the eloquence of silence. The ears of the common men and women, he said, would gradually catch the rhythm to that sublime improvisation. The rest of the world, distracted by hate and fear, violence and vindictiveness, would gradually learn to tune their mind and their soul to the eternal symphony of India.

Messages wishing success to the celebration were received from Dr. Shyama Prasad Mukherjee, Pandit G.B. Pant, Premier of U.P., Mr. B.G. Kher, Premier of Bombay, Mr. M.S. Aney, Governor of Bihar, Mr. Jai Prakash Narain, Dr. Jivray Mehta, Dr. Amarnath Jhan, Mr. B.G. Khaparde and Mr. Tan Yun Shan.

In the presence of a big gathering Sri Matilal Roy unveiled a statue of Sri Aurobindo at the Hazra Park Pandal. Sj. Roy said that in 1910 when he himself Sj. Suresh Chakraborty and late Bejoy Nag—followers, companions and friends of Sri Aurobindo—bade farewell to him, Sri Aurobindo remarked that August 15 would be the most eventful day in his life and in the life of the whole of India. Sj. Roy urged the youth’s noble mission and hold aloft the great ideal of India.

Mr. Justice N.C. Chatterjee inaugurated the function. Mr. S.N. Modak read out a written speech of Sj Brojendra Kishore Roy Chaudhury of Gauripur paid homage to Sri Aurobindo.

Sri Aurobindo, in a message to the Americans in connection with his birthday celebrations there says,

“I have been asked to send on their occasion of 15th August a message to the west, but what I have to say might be delivered equally as a message to the East. It has been customary to dwell on the division and difference between these two sections of the human family and even oppose them to each other; but for myself I would rather be disposed to dwell on oneness and unity than on division and difference. East and West have the same human nature, a common human destiny, the same aspiration after a greater perfection, the same seeking after something higher than itself, something towards which inwardly and even outwardly we move. There has been a tendency in some minds to dwell on the spirituality of mysticism of the East and the materialism of the west, but the west has had no less than the East its spiritual seeking and though not in such profusion, its saints and sages and mystics, the East has had its materialistic tendencies, its material splendours, its similar or identical dealings with life and matter and the world in which we live. East and West have always met and mixed more or less closely, they have powerfully influenced each other and at the present day are under the increasing compulsion of nature and fate to do so more than ever before.

There is a common hope, a common destiny both spiritual and material, for which both are needed as co-workers. It is no longer towards division and difference that we should turn our minds, but on unity, union even oneness necessary for the pursuit and realization of a common ideal, the destined goal, the fulfilment towards which nature in her beginning obscurely set out and must in an increasing light of knowledge replacing her first ignorance constant perseverance.

But what shall be that ideal and that goal? That depends on our conception of the realities of life and the supreme reality.

Here we have to take into account that there has been not any absolute difference but an increasing divergence between the tendencies of the East and the West. The highest truth is truth of the Spirit, a Spirit supreme above the world and yet immanent in the world and in all that exists, sustaining and leading all towards whatever is the aim and goal and the fulfilment of nature since her obscure inconscient beginnings through the growth of consciousness is the one aspect of existence which gives a clue to the secret of our being and a meaning to the world. The east has always and

increasingly put the highest emphasis on the supreme truth of the spirit. It has even in its extreme philosophies, but the world away as an illusion and regarded the spirit as the sole reality, the west has concentrated more and more increasingly on the world, on the dealings of mind and life with our material existence on our mastery over it. On the perfection of mind and life and some fulfilment of the human being there latterly this has gone as far as the denial of the spirit and even the enthronement of matter as the sole reality. Spiritual perfection as the sole ideal on one side. On the other, the perfectibility of the race, the perfect society, a perfect development of the human mind and life and man's material existence have become the largest dream of the future. Yet both are truths and can be regarded as part of the intention incompatible with each other: rather their divergence has to be healed and both have to be included and reconciled in our view of the future.

The science of the west has discovered evolution as the secret of life and its process in this material world: but it has laid more stress on the growth of form and species than on the growth of consciousness: even consciousness has been regarded as an incident and not the whole secret of the meaning of the evolution. An evolution has been admitted by certain minds in the East in certain philosophies and scriptures, but there is sense has been the growth of the soul through developing or successive forms and many lives of the individual to its own highest reality. For if there is a conscious being in the form, that being can hardly be a temporary phenomenon of consciousness; it must be a soul fulfilling itself and this fulfilment can only take piece if there is a return of the soul to earth in many successive lives in many successive bodies.

The process of evolution has been the development from and if inconscient matter of a subconscious and then a conscious life, of conscious mind first in animal life and then fully in conscious and thinking man, the highest present achievement of evolutionary nature. The achievement of mental being is at present her highest and tends to be regarded as her final work, but it is possible to conceive a still further step of the evolution: Nature may have in view beyond the imperfect mind of a consciousness that passes out of the mind's ignorance and possesses truth as its inherent right and nature. There is a truth-consciousness as it is called in the Veda, a supermind, as I have termed it, possessing knowledge, not having to seek after it and constantly miss it. In one of the Upanishads a being of knowledge is stated to be the next step above the mental being, into that the soul has to rise and through it to attain the perfect bliss of spiritual existence.

If that could be achieved as the next evolutionary step of nature here, then she would be fulfilled and we could conceive of the perfection of life even here, its attainment of a full spiritual living even in this body or it may be in a perfected body. We could even speak of a divine life on earth, our human dream of perfectibility would be accomplished and at the same time the aspiration to a heaven on earth common to several religious and spiritual seers and thinkers.

The ascent of the human soul of the Supreme Spirit is that soul's highest aim and necessity, for that is the Supreme reality, but there can be too the descent of the spirit and its powers into the world and that would justify the existence of the material world also, give a meaning, a divine purpose to the creation and solve its riddle. East and west could be reconciled in the pursuit of the highest and largest ideal, spirit embrace matter, and matter find its own true reality and the hidden reality in all things in the spirit.

August 18, 1949

We Can Turn our Eyes to Sri Aurobindo for Guidance

Mr. Radha Binod Pal's Homage to the Superman at Calcutta Confer

"In these days of doubts and difficulties if we can at all safely turn our eyes for guidance to any one, it should be to this Superman, Sri Aurobindo the over powering influence of whose genius appears indeed in the light of divine inspiration, the only Superman who has succeeded in riding himself of any ambition for power". Observed Dr. Radha Binod Pal while paying his homage to Sri Aurobindo on Wednesday at the second day session of Sri Aurobindo Abirbhava Mahotsava organized to the Hazra Park. Mr. Justice N.C. Chatterjee presided.

The civilized world today, Dr. Pal Said was indeed in an age of intellectual doubt and political decadence and it seemed to him he said that only two courses were open to them if they were to avoid perils. In politics, they must cultivate a new loyalty to mankind. In ethics, they must learn from philosophy to live up to the powers which science and afforded them. The world needed philosopher leaders like Sri Aurobindo who could reveal the world of values and could make them realize that that was the real world.

Dr. Pal said: civilized man today no doubt has acquired immense scientific and mechanical resources, but seems hopelessly to lack the wisdom to apply

them to the best advantage. This is why we witness the paradox of want in the midst of plenty, why we witness a growing sense of frustration seizing every mind almost everywhere. The whole world seems to be suffering from an epidemic of hysteria.

This epidemic of hysteria is the growing apprehension as regards safety alarming every nation of the world. The most dangerous symptom of the malady lies in the fact that instead of decreasing, the alarm is seen to increase with the increased acquisition of the so-called strength: it is not allayed even without acquisition of atom bomb, the strongest weapon which a power could ever possess.

People are variously appraising the cause of this universal fear. Some indicate its origin by pointing out that it is only the fear of infection of Russian Socialism in the newly sensitive mind of the organized workers in the different countries and that this fear has seized the minds of the rulers of every country “ever since” the swiftly established socialism of Russia ‘failed to fail’ as was confidently expected by the capitalism nations. Many would believe that the catastrophe so universally apprehended is not really going to be the destructive impact of any external force but is a spontaneous disintegration from within.

We do not know which way the truth lies. Perhaps even here it will be true to say that every truth, however, true in itself. Yes, taken apart from others, becomes only a snare. In reality, perhaps each is one thread of a complete weft, and not thread can be taken apart from the weft. But this such seems to be certain that there is this paralyzing fear and alarm most everywhere in the world—everywhere even the most powerful minds have not succeeded in escaping it altogether. Everywhere humanity is beginning to feel that we are being betrayed by what is false within—we are almost giving way to find ourselves spiritually paralyzed.

This indeed a deadly malady: The patient here must first of all be brought to see that he is sick and to want to get well and to do of himself what is needed to get well. Perhaps something is awry both with the heart and the brain.

Science has won for us powers fit for the Gods, yet we bring to their use the mentality of savages. The power that machine has given us has transformed human life; yet so little are we able to make proper use of it that instead of using our machines as a means to the good life, we very often delegate to them the very functions of living.

Part VII: Aftermath and Reflections

The dangers ahead are the complete subservience of man to the machine in time of peace and the collapse of civilization itself; in time of war. There seem to be only two courses open to us if we are to avoid these perils. In politics we must cultivate a new loyalty to mankind. In ethics, we must learn from philosophy to live up to the powers which science has afforded us. Only thus can civilization survive.

The world needs philosopher leaders who can reveal the world of values and can make us realize that is the real world. The world badly needs guidance to a creed of values and ideals as distinct from but not altogether divorced from that of the stomach and the purse.

Mankind has always needed such guidance. Indeed, there seems to be something in our nature which always inclines towards creating paradoxes.

While mankind had been forced to be less cruel and less pugnacious, it had not fully learned to enjoy alternative forms of excitement; while it had made great strides in the conquest of bodily disease, it was becoming afraid of the uses of the body ; while the individual had gained the freedom to be alone, he has lost the means of escaping from his own loneliness.

But such guidance, if and when forthcoming, has not always operated smoothly in human society. The history of ideas, we are bold, has been to a great extent the history of the misinterpretation of ideas.

An outstanding individual makes a record of his life or formulates in the light of his personal experience, a theory about the nature of the world. Other individuals, not possessing his natural endowments, read what he has written and, because their psychological make up is different from that of the author fail to understand what he means. They reinterpret his words in the light of their own experience, their own knowledge, their own prejudices, consequently, they learn from their teachers, not to be like him, but to be more themselves. Misunderstood, his words serve to justify their desires, rationalize their beliefs.

Indeed, the frequency with which men have identified the prompting of their own passions with the voice of their God is really appealing.

Talk on Aurobindo Today

The Calcutta station of All-India Radio have arranged a special programme on the occasion of the birth anniversary of Sri Aurobindo on

Thursday (August 18) when H.E. Dr. K.N. Katju, Governor of West Bengal will broadcast a talk on Sri Aurobindo at 7-10 P.M. This will be followed by a talk by Raja Dharendra Narayan Roy of Lalgola.

Mr. Dilip Kumar Roy of Pondicherry will broadcast Kirtan and Bhajan song from Calcutta the same day at 10.00 P.M.

August 19, 1949

Sri Aurobindo Abirbhava

Today's Public Meeting at Sraddhananda Park

Sri Prosanto Kumar Bose (Principal Bargabasi College), Secretary, Central Calcutta local Committee of Sri Aurobindo Abirbhava Mahotsava announced:

Public are informed that Sri Aurobindo Abirbhava Mahotsava are going on in full swing at Hazra Park, which was started with a mile long procession on 14th August to which the people of Central Calcutta contributed the most. Central Calcutta is again going to hold a public meeting under the auspices of the All-Indian Committee at Sraddhananda Park on 19th August at 5.30 P.M. to pay homage to our great Rishi. The meeting will be addressed by many prominent citizens who will speak on the life and teachings of Sri Aurobindo. Speakers include the following: Dr. Profulla Ch. Ghosh, Dr. Radhabinode Pal, Dr. Kalidas Nag, Sri Bepin Behari Ganguly.

August 19, 1949 — *Bande Mataram*

IDEA MOOTED

In Great Seer we Find Soul of India

By, Dr. K.N. Katju, Governor of West-Bengal

“We can show our reverence to him only by pursuing the path which he has pointed us. A great prayer will go forth these days from every hearth and home in India, and I expect from many hearths and homes outside India, that Sri Aurobindo may be spared to us from many many more years to bless us and to show us the path of wisdom and enlightenment because in him we

find the soul of India itself enshrined, said Dr. K.N. Katju, Governor of Bengal in a broadcast talk on Thursday night on “Sri Aurobindo.”

Dr. Katju said:

“We have been celebrating in Calcutta during the past four days the 78th birthday of Sri Aurobindo—such is the spiritual eminence attained by this great figure of our race. It will be an impertinence for me to recall to you the leading events of his life since his birth on 15th August 1872. These events have already woven themselves into story of our national life. It is not mere coincidence that Independence of India was proclaimed on that very date 75 years later, and for centuries to come generation after generation of Indians will celebrate on the same day these two events together—the birth of Aurobindo and the birth of Independence of India. And when you come to examine this national story closely you will find that the movement for national independence began to gain strength right from the date of his birth as if it were the arrival of a start heralding our great deliverance from the evil of foreign domination, not only political domination but also economic domination and what is of far higher importance, even spiritual domination. It is during 77 years that the message of spiritual elevation and consolation that forms the very texture of our ancient, religious and cultural, heritage had gone forth to the farthest corner of the globe and has now captured human imagination and there is a growing realization that it is only that message which points the way to the security and safety of the human race, otherwise it is doomed to destruction and extinction. Blessed are we of this generation that it has been vouchsafed to us to see with our own eyes and to hear with our own ears and to her with our own ears the vice of such exalted being as Rishi Sri Aurobindo and Mahatma Gandhi.

Standard Bearer of Freedom

Though from 1908 to 1910 Sri Aurobindo became the standard-bearer of our freedom and proclaimed in deathless language that the way to that freedom lay within us and in the genius and traditions of our race, he has for the last 38 years, been practicing his Sadhana in seclusion and we adore him from afar. It is true he has retired from afar. It is true he has retired from active life as we understand it, but he is still engaged in ceaseless pursuit of the ideal and the fruits of his meditation he bestows upon us in his writings and message as his “asirbad” and blessings. It is affirmed in our books that highly evolved souls may reach such heights as to be able to

guide and mould the destiny of the human race by their sheer spiritual powers. Their body may literally become divine and lose: all its earthly attributes so as to become a complete instrument for a life divine. But too few, very few, not even one in a hundred millions, it is given to reach those heights and for us who live below, far below, in the terrestrial sphere it will be a fatal mistake if we lose ourselves merely in adoration of such personages. Such adoration will lead us nowhere. It may be undoing of us altogether. Instead of raising us morally and spiritually, it may drag us down into inertia and thence into a slough of despond; our duty is clear. We must, while we adore, also endeavor to act and live up to the teachings of the masters. In my humble opinion even attempts on our part to follow then in the path of retirement may be for many a mistake. That stage may come of itself unconsciously in a manner by way of an inner irresistible urge and then we may accede to the inner voice and yield to that urge, but till then slavish imitation is bound to be harmful. Sri Aurobindo has taught us that the secret of life is embodied in the Gita, the song of divine, and that teachings as expounded by Sri Aurobindo directs us to act continuously, unhating, un-resting in a disinterested manner without attachment to the fruit of action. That is the duty enjoined not only of one who gives up the life of a householder.

Our Duty

As I see it, it is the householder who has to become a Karma-Yogi. Living the life of a householder, we must endeavor to live as a Karma-Yogi also. The life of a Karma-Yogi is not only a life of service of the poor, the sick, the infirm, the orphan and the lowly. It is also the life of one who uses all the strength of his body, of his kind and of his intellect to the production of national wealth so that that wealth may be utilized for the service of the community. To engage in such wealth-production is not sinful. It is on the contrary one of the most pious ways imaginable provided you do not cling to the profit of your labours. That is the teaching, as I understand it, of Sri Aurobindo. In his seclusion he is working incessantly to guide us as if by a radar to the right path of action by his spiritual powers, and as for ourselves we must live in the world as it is. Broadcast from All-India Radio.

Sri Aurobindo Birthday

Today's Programme

Part VII: Aftermath and Reflections

At 6 P.M. under the direction of the Physical Culturist Sri Bijoy Mullick, members of Bally Jubak Samity will demonstrate different Yogic Ashamas and feats.

Saturday 6 P.M. Children Homage to Sri Aurobindo organized by Sri Bimal Ghosh

Aurobindo Institute should be established All over World.

Establishment of Aurobindo Institute all over the world with its Centre of Calcutta on the lines of Ramakrishna Mission was suggested by D.P.N. Banerjee, Vice-Chancellor of the Calcutta University, in offering his homage to Sri Aurobindo at a meeting on Thursday at Hazra Park in connection with his birthday Celebration. Dr. Ramesh Chandra Majumdar presided.

Sri K.M. Munshi, who was to preside over the Cultural Conference in connection with the birthday celebration could not arrive in Calcutta for unavoidable reasons and sent the following message:

“I join you all in paying my humble tribute to Sri Aurobindo, my old Professor of Baroda College, Prophet of Indian National and the far-seeing Yogi who out of all men of our generation could be acclaimed to have attained Kaivalya and like Paramhar by his life and teachings have given validity to Aryan Culture in modern times.”

Paying homage to Sri Aurobindo Dr. P.N. Banerjee mooted the idea of the establishment of an Aurobindo Institute with its Permanent Centre in Calcutta because Sri Aurobindo after all is the son of Bengal. That Institute Dr. Banerjee said, should have branches all over India and all over the world. His message of peace and good will had been interpreted as the spirit of India and reach every corner of the globe. The Ramakrishna Mission, the speaker continued, had done great thing for the whole world. Their organization throughout India and outside India specially at Boston, New York, California were marvels of perfection. That mission would one day convert the whole world to the Hindu way of life. A similar Institute should be established as Aurobindo Institute.

Proceeding Dr. Banerjee said that Sri Aurobindo not only brought nationalism in India, but also spiritual regeneration. Sri Aurobindo had a great attraction for Bankim Chandra. It was due to Aurobindo that India was going to have Bande Mataram as National Anthem.

Part VII: Aftermath and Reflections

Sjta Anurupa Devi that it was a happy augury that Independent India remembered one of the great sons, who in the dark days held the torch of truth and nationalism and guided the nation on the way to freedom.

Dr. Haridas Chowdhury said that Sri Aurobindo showed the way to divine life.

Yuga Guru Sri Aurobindo

By Raja Rao Dhirendra Narayan Roy

When the rays of the rising sun touch the dust of the earth, tearing aside the veil of the darkness, when the song of the new dawn vibrating through the sky and shimmering in the breeze awakens to music the endless notes of creation tying the indolent movement of slow-moving life, then comes the urge for action, the desire for knowledge, and the unparalleled fruitful pay of consciousness. The advent of Sri Aurobindo has borne to the earth like splendor of dawn, piercing the blindness of the material intelligence, has given rise to the eternal possibilities of the Supra-mental in his own deep knowledge-filled mind. At his feet who is the savior of the world, the seer of the God-consciousness on earth, let us lay our million obeisance.

O, Supreme Yogi, Sri Aurobindo, you have given your god-like powers to the whole world; your spiritual mission has been undertaken for the world's higher manifestation; your free, untrammelled, divine thought system has flooded the earth which you have purified. At your feet, million obeisances.

You look the dust of the earth, not only man and all the world of living creatures ; but through this vast creation, seen as well as unseen, through your words the eternal consciousness in a new way, a new light has become manifest ; you have pointed the infallible way to university ; you who are calm ; and steadfastly seated in your wisdom, accept our reverence and as our astonished heart's undivided worship.

In the auspicious early dawn of the fifteenth of August, the world experienced your mighty advent. Perhaps on that day great Nature with her whole consciousness welcomed you because you have realized the complete reality of her infinite sweetness, so that you have flooded the world with the light of that knowledge, and you have taken birth to make

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possible the advent of consciousness in her earthy form. You are the most perfect son of Supreme Nature, at your feet a thousand obeisances.

In the world of action, we have seen you as power incarnate. You loved your country with your whole heart, but that country was not this India, limited by geographical boundaries but the India which is the play-field of her own separate manifestation, her own historical tradition, her own culture her own spiritual striving her consciousness, given her freedom movement a natural easy passage and made audible to her the song of liberation.

When in the heart of the people you lit the sacrificial flames of India's freedom and started your mission, immediately you were accepted by them as their reversed leader. Undeterred by obstacles undeterred by the storms of struggle or the frowns of fate, you advanced like a conquering hero through the pure brightness of your life-force, in the night sky your far-reaching infallible sight of discerned the gradual unfoldment of the struggle for freedom. The attainment of India's freedom on the fifteenth of August which was your birthday has significantly and undeniably made known that your birth, your spiritual striving and the freedom of India, are inextricably joined together. You are progenitor of New India, at your feet a million obeisances.

Outside our limited knowledge, are many unknown worlds apparent only to the eyes of the Seer. The Seer is the instrument of Supreme Nature, it is he alone, who knows the mystery of the Universal Play. Oh! Great Seer, accept our un-numbered greetings from the deepest core of our hearts.

Your life is ever shining with the unparalleled light of liberation and so it is that your works, the magical powers of your Yoga, Your self-realized words, carry with them the living wakeful, everlasting message of the path of Eternal Consciousness. You have not agonized the soul; by no particular doctrine has the path which you have marked out been narrowed. You are the high priest of the religion of life and by saturating the varied, multiform manifestations of life with the nectar of immortality you have made known its inevitable higher movement. You are the torch-bearer of the higher knowledge; oh! great seer, oh! great charioteer; oh! supremely enlightened, to you a thousand obeisance's.

Above is the unhorizoned blue sky in front stretches the deep-line ocean that, by the greatness of your spiritual striving has become voiceful, so that in its eternal melody is echoed the song of your praise. It is your eternal radiance which being scattered over the limitless like sky is touched by the

eternally sunlit sphere and is then spread over the bosom of the earth. The dream of the infinite has become manifest within the confines of the sacred Ashram of Pondicherry.

Oh! seer of the age, oh! Master by the knowledge; oh! Lord of Love ! in the crystal pedestal of our heart we have erected your jeweled throne on which being seated by the sound of your own con-shell of wisdom, lead us alone the knowledge brightened pathway marked out by you so that by the power of your grace we can utter these words alone, “what shall I do with that if it does not lead me to the shrine of the Immortal.”

August 21, 1949

Aurobindo Abirbhava

Programme chalked out for Concluding Day:

Sj Srihari Ganguly, Publicity Secretary Sri Aurobindo Abirbhava Mahotsava Committee has issued the following:

Today is the concluding day of the eight-day programme of the 78th birthday celebration of Sri Aurobindo one of the greatest savants of the world. The Philosophical Conference will begin at 8.30 in the morning under the Presidency of Swami Pratiagatnananda, Pandit Kshiti Mohan Sen, Sastri, Sri Motilal Roy, Sri Haridas Bhattacharya, Syed Badruddaza, Dr. Saroj Kumar Das, Dr. Haridas Chowdhury, Sri Devapriya Balisingh, Sri J.K. Biswas, Principal Sadananda Bhaduri, Dr. Satish Chandra Chatterjee and Janyounshen are expected to address the conference. Sri Sarat Bose will preside over the evening function.

August 23, 1949

Zetland's Tribute to Sri Aurobindo

Royal Society in England Publishes Book by Longley

London – August 22

“Sri Aurobindo” is the title of a book just published by the Royal Society of England, the author of which is Prof. G.H. Longley, former Vice-Chancellor of the Dacca University (East Bengal).

In a foreword to the book the Marquis of Zetland, quotes the following words from Shree Aurobindo's Political writings, which he says, contain the mainspring behind Sri Aurobindo's activities in support of the revolutionary movement and in which also could be found a glimpse of the principles of philosophy which the great seer was to formulate later. It is India who must send forth from herself the future religion of the world, the eternal religion which is to harmonize all religions, science and philosophies and make mankind one soul."

The book is an interesting study of the principal aspects of Sri Aurobindo's life and thought. It includes a fairly, long chapter on his poetry, in which his poem "Rose of God" is quoted in full: because of the depth of insight it conveys and the beauty and power of the language in which it is expressed. This poem seems to the author to contain the most impressive and perfect expressions of the poet's mystic experience of the oneness with the Divine.

September 14, 1949

Decision on 'Language' Must Not Be Authoritarian

Sri Aurobindo's Reaction

Sri Aurobindo Ghose whose opinion on the numeral controversy was sought conveyed the following through an Ashramite ; Sri Aurobindo has not any decided opinion on the question, but if South India and other non-Hindi Provinces insist on this arrangement, it seems to him that, for the sake of unity in this matter and unified practice and for international convenience, the Hindi-speaking people should make to others.

November 27, 1949

Ideal of Human Unity

Sri Aurobindo's vision

While it is possible to construct a precarious and quite mechanical unity by political and administrative means, the unity of the human race, even if achieved, can only be secured and can only be made real by the religion of

humanity, which is at present the highest active ideal of mankind, spiritualizing itself and becoming the general inner law of human life.

The outward unity may well achieve itself-possibly though by no means certainly-because that is the inevitable final tends of the workings of Nature in human society which make for larger and yet larger aggregation of mankind in a closer international system.

Elements of World Unity

The trend towards an international world-unification which is now just beginning to declare itself, though the causes which made it inevitable have been for some time at work, is being brought about by the pressure of need and environment, by outward circumstances. At the same time there is a sentiment which is being stimulated by these outward circumstances, a cosmopolitan, international sentiment, still rather nebulous and vaguely idea, which may accelerate the growth of the formal union. In itself this sentiment would be an insufficient cement for the preservation again; mechanical union which might be created ; for it could not easily be so close and forcible a sentiment as the national. It would have to subsist on the conveniences of union as its only substantial from provider and the experience of the past shows that this is in the end unable to resist pressure of unfavourable circumstances and the re-assertion of old or the effective growth of new centrifugal forces. But it is being aided by a more powerful force, a sort of intellectual religion of humanity, clear in the minds of the few, vaguely felt in its effects and it disguised by the many, which has largely helped to bring about much of the trend of the modern mind and the drift of its developing institutions. This is a psychological force which tends to break beyond the formula of the nation and aspires to replace the religion of country and even, in its more extreme forms, to destroy altogether the national sentiments and to abolish its divisions so as to create the single nation of mankind.

We may say, then, that this trend must eventually realise itself, however great may be the difficulties, and they are really enormous much greater, that those which attended the national formation. If the present, unsatisfactory condition of international relations should lead to a series of cataclysms, either large and world embracing like the present war (word war) of, though each more limited in scope, yet in their sum world-pervading and necessarily, by the growing inter relation of interests affecting those who do not fall directly under their touch, then mankind will

be forced in self-defence to a new closer and more stringently unified order of things. Its choice will be between that and a lingering suicide. If the human reason cannot find out the way, Nature herself is sure so to shape these upheavals as to bring about her end. Therefore, - whether soon or in the long run, whether brought about by its own growing sentiment of unity, stimulated by common interest and convenience, or by the evolutionary pressure of circumstances, -- we may take it that an even -that realization of at least some formal unification of human life on earth is, the incalculable being always allowed for –practically inevitable.

World – State Idea

The international unification must culminate or at least is likely to culminate in one of the two forms, either a centralized world – state or a looser world-union which may either be a close federation or a simple confederacy of the peoples for the common ends of mankind. It is the last form which seems to us the most desirable because it gives sufficient scope for the principle of variation which is necessary for the free play of life and the healthy progress of the race. The process by which the world-state may come, starts with the creation of a central body which will at first have very limited functions, but one creates, must absorb by degrees all the different function of a centralized international control, as the state, first in the form of a monarchy and then of a parliament, has been absorbing by degrees the whole control of the life of the nation, so that we are now within measurable distance of a centralized socialistic state which will leave no part of the life of its individuals unregulated. A similar process in the world state will end in the taking up and the regulation of the whole life of the peoples into its hands; it may even end by abolishing national individuality and turning the divisions that it has created into mere departmental groupings, provinces and districts of the one common state. Such an eventually may see now a mere unrealistic idea, but it is one which, under certain conditions that are by no means beyond the scope of ultimate possibility, may well become feasible and even, after a certain point is reached, inevitable. A federal system and still more a confederacy would mean on the other hand the preservation of the national basis and a greater or less freedom of national life, but the subordination of national to the larger of the common international interests and of full separate freedom to the greater international necessities.

Mechanical Unity

A centralized world state would signify the oneness; it has the idea of the race, and yet at the same time it respects the human individual and the natural human grouping. But its present intellectual form seems hardly sufficient - - - -. For the rational idea ends always by being captured by its machinery and becoming the slave of the machine, until a new idea revolts against it and breaks up the machinery only to substitute in the end another mechanical system.

A spiritual religion of humanity is the hope of the future. By this we do not mean what is ordinarily called a universal religion, a system, a thing of creed and intellectual belief. Mankind has tried unity by that means, it has failed and deserve to fail, because there can be no universal religions system. The inner spirit is indeed one, but more than any other the spiritual life insists on freedom and variation in its self-expression and means of development. What is meant, is the growing realization that there is a secret spirit, a divine reality, in which we are all one and of which humanity is the highest vehicle on earth and that the human race and the human being are the means by which it will progressively reveal itself here with a growing attempt to live out this knowledge and bring about a kingdom of this Divine spirit upon earth. It means that oneness with our fellowmen will become the leading principle of all our life, not merely a principle of co-operation, but a deeper brotherhood, a real and an inner sense of unity and equality ; the realization by the individual that only in the life of his fellow-men is his own life complete, the realization by race that only on the free and full life of the individual can its own perfection and permanent happiness be founded a war of salvation in accordance with this religion that is to say, a means by which it can be developed by each man within himself that it may be developed in the life of the race.

Path of Perfection

A spiritual oneness creating a psychological oneness which would not depend upon intellectual or other uniformity, and compelling a oneness of life which would also not depend on its mechanical means of unification but would find itself enriched by a free inner variation and a freely varied outer self-expression, this would be the basis for a higher type of human existence.

Could such a realization develop rapidly mankind, we might then solve the problem of unification in a deeper and truer way from the inner truth to

Part VII: Aftermath and Reflections

the outer forms. Until then, the attempt to bring it about by mechanical means must proceed. But the higher hope of humanity lies in the growing number of men who will realize this truth and seek to develop it in the themselves, so that when the mind of man is ready to escape from its mechanical bent, perhaps when it finds that its mechanical solutions are all temporary and disappointing the truth of the spirit may step in and lead humanity to the path of its highest possible happiness and perfection.

The devastating World War I stimulated world thought for world peace and the league of Nations was born only to meet its predestined end. The devastating World War II has stimulated more widespread thought for the world peace and U.N. has come into being to stand on a more broad-based foundation. But are these mechanical means alone sufficient for lasting world peace? Skeptics are already abroad, and the U.N. has its severe critics. Sri Aurobindo with his prophetic vision sounded a.

February 21, 1950

The Real Danger to UNO and World Unit

Sri Aurobindo

The real danger at the present second stage of the Progress towards unity lies not many faults, however serious, in the building of the United Nations Assembly but in the division of the peoples into two camps which tend to be natural opponents and might at any moment become declared enemies irreconcilable and even their common existence incompatible. This is because the so called communism of Bolshevik Russia came to birth as the result, not of a rapid evolution but of an unprecedentedly fierce and prolonged revolte Sanguinary in the extreme and created an autocratic and intolerant State system founded upon a war of classes in which all others except the proletariat were crushed out of existence, “liquidated,” upon a “dictatorship” of the “proletariat” or rather of a narrow but all powerful party system acting in its name a Police State, and a mortal struggle with the outside world ; the fierceness of this struggle generated in the minds of the organizers of the new State a fixed idea of the necessity not only of survival but of continued struggle and the spread of its domination until the new order had destroyed the old or evicted it, if not from the whole earth ;

yet from the greater part of it and the imposition of a new political and social gospel or its general acceptance by the world's peoples. But this condition of things might change, lose its acrimony and full consequence, as it has done to some degree with the arrival of security and the cessation of the first ferocity, bitterness and exasperation of the conflict ; the most intolerant and oppressive elements of the new order might have been moderated and the sense of incompatibility or inability to live together or side by side would then have disappeared and a more secure 'modus vivendi' been made possible. If much of the unease, the sense of inevitable struggle, the difficulty of mutual toleration and economic accommodation still exists, it is rather because the idea of using the ideological struggle as a means for world domination is there and keeps the nations in a position of mutual apprehension and preparation for armed defence and attack than because the co-existence of the two ideologies could live together, arrive at an economic interchange, draw close together, need not be at all out of the question ; for the world is moving towards a greater development of the principle of state control over the life of the community, and a congeries of Socialist States on the one hand, and on the other, of States coordinating and controlling a modified capitalism might well come to exist side by side and develop friendly relation with each other. Even a world-state in which both could keep their own institutions and sit in a common assembly might come into being and a single world-union on this foundation would not be impossible. This development is indeed the final outcome which the foundation of the U.N.O. presupposes ; for the present organization cannot be itself final, it is only an imperfect beginning useful and necessary as a primary on nucleus of that larger institution in which all the people of the earth can meet each other in a single international unity ; the creation of a world-state is, in a movement of this kind, the one logical and inevitable ultimate outcome.

Survival of Man

This view of the future may under present circumstances be stigmatized as a too facile optimism, but this turn of things is quite as possible as the more disastrous turn expected by the pessimists, since the cataclysm and crash of civilization sometime predicted by them need not at all be the result of a new war. Mankind has a habit of surviving the worst catastrophes created by its own errors or by the violent turns of Nature and it must be so if there is any meaning in its existence, if its long history and continuous survival is not the accident of a fortuitously self-organizing chance, whole

it must be in a purely materialistic view of the nature of the world. If man is intended to survive and carry forward the evolution of which he is at present the head, and to some extent, a half-conscious leader of its march, he must come of its present chaotic international life and arrive at a beginning or organized united action ; some kind of world-state unitary or federal, or a confederacy or a coalition he must arrive at in the end ; no smaller or looser expedient would adequately serve the purpose. In that case the general thesis advanced in this book would stand justified and we can foreshadow with some confidence the main line of advance which the course of events is likely to take in at least the main trend of the future history of the human peoples.

The question now put by evolving Nature to mankind is whether its existing international system, if system it can be called, a sort of provisional order maintained with constant evolutionary or revolutionary changes cannot be replaced by a will and thought out fixed arrangement, a true system, eventually a real unity serving all the common interests of the earth's peoples. An original welter and chaos with its jumble of forces forming wherever it could larger or smaller masses of civilization and order which were in danger of crumbling or being shaken to pieces by attacks from the outer choice was the first attempt at cosmos successfully arrived at by the genius of humanity. This was finally replaced by something like an international system with the elements of what could be called international law or fixed habits of inter communication and interchange which allowed the nations to live together in spite of antagonisms and conflicts, a security alternating with precariousness and peril and permitting of too many ugly features, however local, of oppression, bloodshed, revolt and disorder, not to speak of wars which sometimes devastated large areas of the globe. The indwelling deity who presides over the destiny of the race has raised in man's mind and heart the idea, the hope of a new order which will replace the old unsatisfactory order and substitute for it a condition of the world's life which will in the end have a reasonable chance of establishing permanent peace and well-being. This would for the first time turn into an assured fact the ideal of human unity which cherished by a seemed for so long a noble chimera, then might be created a firm ground of peace and harmony and even a free room for the realization of the highest human dreams; for the perfectibility of the race, a perfect society, a higher upward evolution of the human soul and human nature. It is for the men of our days and, at the most, of tomorrow to give the answer. For, too long a

postponement or too continued a failure will open the way to a series of increasing catastrophes which might create a too prolonged and disastrous confusion and chaos and render a solution too difficult or impossible; it might even and in something like an irremediable crash not only of the present, world civilization but of all civilization. A new, a difficult and uncertain beginning might have to be made in the mid of the chaos and ruin after perhaps in extermination on a large scale, and a more successful creation could be predicted only if a way was found to develop a better humanity or perhaps a greater, a superhuman race.

Supranational State

The central question is whether the nation, the largest natural unit, which human has been able to create and maintain for its collective living; is also its last an ultimate unit or whether a greater aggregate can be formed which will englobe many and even most nations and finally all in its united totality. The impulse to build more largely, the push towards the creation of considerable and even very fast supra-national aggregates has not been wanting it has even been a permanent feature in the life-instincts of the race. But the form it took was the desire of a strong nation for masterly over others, permanent possession of their territories, subjugation of their peoples, exploitation of their resources; there was also an attempt at quasi-assimilation an imposition of the culture of dominant race and, in general, a system of absorption whole sale or as complete as possible. The Roman Empire was the classic example of this kind of endeavor, and the Graeco-Roman unity of a single way of life and Culture in a vast framework of political and administrative unity was the nearest approach within the geographical limits reached by this civilization to something one might regard as a first figure or an incomplete suggestion of a figure of human unity. Other, similar attempts have been made though not on so large a scale and with a less consummate ability throughout the course of history, but nothing has endured for more than a small number of centuries. The method used was fundamentally unsound in as much as it contradicted other life-instincts which were necessary to the vitality and healthy evolution of mankind and the denial of which must end in some kind of stagnation and arrested progress. The imperial aggregate could not acquire the unconquerable vitality and power of survival of the nation-unit. The only enduring empire units have been in reality large nation units which took that name like Germany and China, and these were not forms of the supranational state and need not be reckoned in the history of the formation

of the imperial aggregate. So, although the tendency to the creation of empire testifies to an urge in Nature towards large unities of human life—and we can see concealed in it a will to unite the disparate masses of humanity on a larger scale into single coalescing of combined life-unit – it must be regarded as an unsuccessful formation of without a sequel and unserviceable for any further progress in this direction. In actual fact a new attempt of world-wide domination could succeed only by a new instrumentation or under novel circumstances in englobing all the nations of the earth or persuading or forcing them into some kind of union. An ideology, a successful combination of peoples with one aim and a powerful head like Communist Russia, might have a temporary success in bringing about such an objective. But such an outcome, not very desirable in itself; would not be likely to endure the creation of an enduring world-state. There would be tendencies, resistances, urges towards other developments which would sooner or later bring about its collapse of some revolutionary changes which would mean its disappearance. Finally, an such stage would have to be overpassed; only the formation of a true world-state, either of a unitary State might bring about stagnation and decay of the springs of life—or a union of free peoples could open the prospect of a sound and lasting world-order.

[In the first instalment of Sri Aurobindo's article on "the Ideal of Human Unity" we high-lighted the optimistic support the sage of Pondicherry generally accords to the U.N.O. as the second necessary step in humanity's progress towards world unity and world-state where even the two opposing ideologies dividing the world today into two hitherto antagonistic camps may exist side by side in friendly co-operation without losing their distinctive identities. This feeling of optimism becomes, however, clouded when one sees the division of the peoples of the earth into two camps threatening of to become declared enemies at any moment. This is the real danger ahead and this is the theme of this instalment. All the same, in spite of serious impediments and difficulties on the way to world unity, Sri Aurobindo writes, " the indwelling deity who presides over the destiny of the race has raised in man's mind and heart, the hope of a new order which will replace the old unsatisfactory order and substitute for its conditions of the world's life which will in the end have a reasonable chance of establishing permanent peace and well-being.]

February 23, 1949

Possible Conflicts to Delay World Union

Sri Aurobindo

It is not necessary to repeat or review, except in certain directions, the considerations and conclusions set forward in this book with regard to the means and methods or the lines of divergence or successive development which the actual realization of human unity may take. But still on some side's possibilities have arisen which call for some modification of what has been concluded for instance, that there was no likelihood of the conquest and unification of the world by a single dominant people or empire. This is no longer altogether so certain for we have just had to admit the possibility of such an attempt under certain circumstances. A dominant Power may be able to group round itself strong allies subordinated to it but still considerable in strength and resources and throw them into a world struggle with other power and peoples. This possibility would be increased if the dominating power managed to procure, even if only for the time being, a monopoly of an overwhelming superiority in the use of some of the tremendous means of aggressive military action which science has set out to discover and effectively utilize. The terror of destruction and even of large scale examination created by these ominous discoveries may bring about a will in the governments and peoples to ban and prevent the military use of these inventions, but, so long as the nature of mankind has not changed, this prevention must remain uncertain and precarious and an unscrupulous ambition may even get by it a chance of secrecy and surprise and the utilization of a decisive moment which might conceivably give its victory and it might risk the tremendous change. It may be argued that the history of the last was runs counter to this possibility, for in conditions not quite realizing but approximating to such a combination of circumstances the aggressive powers failed in their attempt and underwent the disastrous consequences of a terrible defeat. But after all, they came for a time within a hair's breadth of success and there might not be the same good fortune for the world in some later and more sagaciously conducted and organized adventure. At least, the possibility has to be noted and guarded against by those who have the Power of Prevention and the welfare of the race in their charge.

Feared Conflicts

One of the possibilities suggested at the time was the growth of continental agglomerates, a United Europe, some kind of a combine of the peoples, of the American Continent under the leadership of the United States, even possibly in the resurgence of Asia and its drive towards independence for the dominance of the European people a drawing together for self-defensive combination of the nations of this continent such an eventuality of large continental combinations might even be a stage in the final formation of a world-union. This possibility had tended to take shape too certain extent with a celerity that could not then be anticipated. In the two American continents it has actually assumed a predominating and practical form, though not in its totality. The idea of United States of Europe has also actually taken shape and is assuming a formal existence but is not yet able to develop into a completed and fully realized possibility because of antagonism based on conflicting ideologies which cuts off from each other Russia and her satellites behind their iron curtain and Western Europe. This separation has gone so far that it is difficult to envisage its cessation at any foreseeable time in a predictable future. Under other circumstances a tendency towards such combinations might have created the apprehension of huge continental clashes such as the collision, at one time imagines as possible, between a resurgent Asia and the occident. The acceptance by Europe and America of the Astatic resurgence and the eventual total liberation of the oriental peoples, as also the downfall of Japan which figured at one time and indeed actually presented itself to the world as the liberator and leader of a force Asia against the domination of the west have removed this dangerous possibility. Here again, as elsewhere, the actual danger presents itself rather as a clash between two opposite ideologies, one led by Russia and Red China and trying to impose the communistic extreme partly by military and partly by forceful political means on a reluctant or at least an infected but not altogether willing Asia and Europe, and on the other side, a combination of peoples, partly moderate socialist who still cling with some attachment to the idea of liberty—to freedom of thought and some remnant of the free life of the individual. In America there seems to be a push, especially in the Latin peoples towards a rather intolerant completeness of the Americanisation of the whole continent and the adjacent islands, a sort of extend Monroe Doctrine, which might create friction with the European Powers still holding possession in the northern part of the continent. But this could only generate minor difficulties and disagreements and not the possibility of any serious collision, an ease perhaps for arbitration or arrangement by the U.N.C not

any more serious consequence. In Asia a more perilous situation has arisen, standing sharply across the way of the peoples of these parts of the world in the emergence of communist China. This creates a gigantic bloc which could easily englobe the whole of Northern Asia in a combination between two enormous communist Powers, Russia and China, and would overshadow with a threat of absorption South-Western Asia and Tibet and might be pushed to overrun all up to the whole frontier of India, menacing her security and that of Western Asia with the possibility of an invasion and an overrunning and subjection by penetration or even by overwhelming military force to an unwanted ideology, political and social institutions and cessation at any foreseeable time in a predictable future. Under other circumstances a tendency towards such combinations might have created the apprehension of huge continental clashes such as the collision, at one time imagined as possible, between a resurgent Asia and the occident. The acceptance of Europe and America of the Asiatic resurgence and the eventual total liberation of the oriental peoples, as also the downfall of Japan which figured at one time and indeed actually presented itself to the world as the liberator and leader of a free Asia against the domination of the west have removed this dangerous possibility. Here again, as elsewhere, the actual danger presents itself rather as a clash between two opposite ideologies, one led by Russia and Red China and trying to impose the communistic extreme partly by military and partly by forceful political means on a reluctant or at least an infected but not altogether willing Asia and Europe, and on the other side, a combination of peoples, partly moderate socialist who still cling with some attachment to the idea of liberty—to freedom of thought and some remising of the free life of the individual. In America there seems to be a push, especially in the Latin peoples towards a rather intolerant completeness of the Americanisation of the whole confinement and the adjacent islands, a sort of extended Monroe Doctrine, which might create friction with the European Powers still holding possessions on the Northern Part of the continent. But this could only generate minor difficulties and disagreements and not the possibility of any serious collision, an ease perhaps for arbitration or arrangement by the U.N.C not any more serious consequence. In Asia a more perilous situation has arisen, standing sharply across the way to any possibility of a continental unity of the peoples of this part of the world in the emergence of communist China. This creates a gigantic bloc which could easily englobe the whole of Northern Asia in a combination between two enormous communist Powers, Russia and China, and would overshadow

with a threat of absorption South-Western Asia and Tibet and might be pushed to overrun all up to the whole frontier of India, menacing her security and that of Western Asia with the possibility of an invasion and an overrunning and subjection by penetration or even by over whelming military force to an unwanted ideology, political and social institutions and dominance of this militant mass of communism whose push might easily prove irresistible. In any case the continent would be divided between two huge blocs which might enter into active mutual apposition and the possibility of a stupendous world-conflict would arise dwarfing anything previously experienced; the possibility of the world-union might even without any actual outbreak of hostilities, be definitely postponed by the compatibility of interests and ideologies on a scale which would render their inclusion in a single body hardly realizable. The possibility of a coming into being of three or four continental unions, which might subsequently coalesce into a single unity, would then be very remote and, except after a stupendous conflict, hardly feasible.

[In the second instalment published of Sri Aurobindo's essay on the "Ideal of Human Unity"] we found him holding out the hope of the ultimate emergence of a true world State across the possible intermediary pitfalls. In this instalment we find him making a masterly survey of all possible world conflicts and clashes—from actual outbreak of hostilities to incompatibility of interests and ideologies—that might indefinitely postpone the possibility of any world-union of the matter of "renaming" "Baje Silpur Road" as "Sri Aurobindo Road."

March 1, 1950

Nobel Peace Price

Nehru and Sri Aurobindo Among those Nominated

Indian Prime Minister Pandit Nehru and three other Indians were among those nominated on Monday night for the Nobel Peace Prize by the Nobel Committee here. Also among the 28 persons were Winston Churchill, President Harry S. Truman, Dr. Ralph Bunche, the American Negro who was United Nations mediator in the Palestine dispute and former United States Secretary of State George C. Marshall. The Indians other than Pandit Nehru were Sri Aurobindo, Lawyer Sanil Chaudhury and Philosopher S.

Radha Krishnan, six institutions were also named as candidates for the price which will be awarded in late autumn.

April 2, 1950

Sri Aurobindo Samiti (Howrah)

In a public meeting, held under the auspices of Sri Aurobindo Seva Samiti. Mr. Himal Kr. Roy presiding resolutions were passed condoling the deal of Sri Sharat Ch. Bose, one of the front rank readers of the country and appreciating the work done by the peace squad, formed by the Sri Aurobindo Seva Samiti for protection of the minorities. The meeting also elected a committee to start immediately relief work. Mr. Biswand Roy and Rohini Nandan Goswami were entrusted with the work of making necessary arrangements in this connection. In another resolution the meeting requested S. J. Sailo Kr. Mukherjee, Chairman of Howrah Municipality to finally dispose of the matter of “renaming” “Baje Silpur Road” as Sri Aurobindo Road.

April 27, 1950

Sri Aurobindo and Mother

Give ‘Darshan’ to nearly 1,200 persons

Sri Aurobindo and the Mother gave ‘Darshan’ Yesterday (24th April) to nearly 1,200 persons including members of the Ashram.

The occasion was the thirtieth anniversary of the Mother’s final arrival in Pondicherry. The Mother came to Pondicherry for the first time in 1914 and was here only for a short period. Again she came in 1920 and since then she has been staying here.

July 14, 1950

Sri Aurobindo’s Marble Bust to be Installed

At Alipore Court Premises

A Marble Bust of Sri Aurobindo will be presented to the West Bengal Government on the occasion of his 79th Birthday this year to be installed at the Alipore Court premises where the historic bomb case was held. A marble tablet would also be placed in the cell where Sri Aurobindo spend his days and where he directly realized God and saw the vision of the Divine Mission of his life.

These proposals were disclosed on behalf of Sri Aurobindo Abirbhava Mahotsava Committee at a Conference on Thursday evening at the local residence of Mr. Justice K.C. Chander. The proposals are yet to be accepted by the Govt.

In view of the present situation in the country, the committee felt that long programmes and big demonstrations should be avoided.

The Committee, however, invited the youths of West Bengal to congregate at suitable places in their respective areas in the afternoon of the Independence Anniversary Days which coincides with the birthday of Sri Aurobindo and to celebrate the occasion in a befitting manner through mass sallies of youths' exhibitions of physical feats and physical fitness competitions. At Calcutta it is proposed to hold somewhere in the Maidan a mass rally of the youths, boys and girls—in the afternoon of 15th August where among other things a competition for the best physique amongst professionals, amateurs and students of different height and age, groups, boys and girls will be held. A representative Committee for organizing this youth rally has been formed with Dr. Nalinaksha Sanyal of 35, Hindusthan Road, Calcutta – 29, as the chairman.

Among other special features of this year's celebration will be the distribution of a brochure containing all the interesting documents in connection with the Alipore Bomb Case. A tribute paying address may also be presented to Sri Aurobindo. The Calcutta University will also be requested to name a chair after Sri Aurobindo.

The six-day long celebrations between August 15 and 20 in and around the city will include the following:

The following are among the members of Sri Aurobindo Mahotsava Committee for the current year. General President --- Dr. Shyama Prasad Mookerjee Chairman of the reception committee –Sri Atul Chandra Gupta, President working committee – Sri N.C. Chatterjee, General Secretary –Dr. Kalidas Nag and Mr. Justice K.C. Chunder.

The office of the reception committee has been opened at 52, Harish Mukherjee Road, Cal -25.

July 21, 1950

Sri Aurobindo on Korean War

And Truman's Move

Sri Aurobindo made the following observation on Korean affairs in reply to a query by an ashramite of Pondicherry. The observation given in writing was made on June 28 before President Truman made an announcement authorizing U.S. ground troops to go into action in Korea:

"I don't know why you want a line of thought to be indicated to you for your guidance in the affair of Korea. There is nothing to hesitate about. There the whole affair is as plain as a "bike staff."

"It is the first move in the communist plan of campaign to dominate and take possession first of these Northern parts and then of South East Asia as a preliminary to their maneuvers with regard to the rest of the continent—in passing Tibet as a gate into India .

"If they succeed, there is no reason why domination of the whole world should not follow by steps until they are ready to deal with America. That is provided the way can be staved off with America until Stalin can choose his time."

"Truman seems to have understood the situation if we can judge from his moves in Korea, but it is to be seen whether is strong enough to carry the matter through. The measures he has taken are likely to be incomplete and unsuccessful, since they do not include any actual military intervention except on Sea and in the air. That seems to be the situation, we have to see how it develops."

"One thing is certain, that is, if there is too much shillyshallying and if America gives up now her defence of Korea she may be driven to yielding position after position until it is too late. At one point or another she will have to stand and face the necessity of drastic action even if it leads to war."

"Stalin also seems not to be ready to face at once the risk of a world war, and if so Truman can turn the tables on him by constantly facing him with the onus of either taking that risk or yielding position after position to

America. I think that is all that I can see at present, for the moment the situation is as grave as it can be”.

Sri Aurobindo

28.6.50

August 2, 1950

Sri Aurobindo's 79th Birthday

August 15

Arrangements for Youth Rally and Physical Feats.

Arrangements are nearing completion for making a grand success of the Youth Rally and physical feats demonstration between 4 p.m. to 7 p.m. on the 15 August the 79th Birthday of Sage Sri Aurobindo. On the Calcutta Maidan has been decided to the following eminent persons and well-known physical culturists with various functions as noted below and the consent of most of them has already been received.

Judges for the best physique, competition. General S.B.S. Roy Major P.K. Gupta, Dr. A.C. Ukil, P-L. Roy, Sri Gobor Goho and Shrimati Sujata Roy.

Opening National song—Bande Mataram, Sri Pankaj Mallick and Party

March Past Youth Rally and Salutation Parade: To be organized by – Sri Prasad Das Banerji, Sri Sushil Chatterjee and Shrimati Alaka Ukil.

Unit Parades and P.T. Drills by students and others. To be arranged by – Shri K.N. Roy and Sri S. Banerji of Directorate of Physical Education.

Best Physique Competition: To be supervised by Shri Jyottish Datta, Sri Bejoy Mallick and Sri Balaji Chatterjee.

Yogic Exercises and Asanas: By Sri Dinabandhu Paramanick.

Lathi Play Demonstration: To be arranged by – Sri Bejoy Mallick and Sri Haru Ghosh of Uluberia

Wrestling Demonstrations: To be arranged by –Sri Manik Ghosh and Sri Biren Bose (Shimla Byayam Smiti)

Boxing Demonstration: To be arranged by Sri Santosh Day.

Grand Acrobatics – To be arranged by –

Sri Motilal Mondal

All youth organizations, students union clubs and physical culture institutes are advised to send in their entries for various items to the Chairman Physical Demonstration Board, without delay at 35, Hindustan Road, Calcutta –29. No entry fee payable.

August 11, 1950

Musical Soiree to Be Held on August 15

Mr. G. Chakraborty, Secretary Gitanjali informs that in order to celebrate the 79th birthday anniversary of Sri Aurobindo a musical function by the students of Gitanjali will be held at the University Institute Hall on Tuesday 15th August at 6.30 p.m. under the direction of Mr. Hemanta Lahiri Hon'ble Justice K.C. Chandra will preside over the function. Pandit Gauri Nath Sastri P.R.S. will be the chief guest. Raja Rao Dharendra Narayan Roy of Lalgola President of the club will be present.

August 12, 1950

“An Indian”

Sri Aurobindo's Birthday

Celebration on August 15, at Arbalia in 24 Parganas

Elaborate arrangements have been made by the inhabitants of village Arbalia, 24 Parganas, to celebrate in a befitting manner Sri Aurobindo's 79th birthday on August 15. One important feature will be laying of the foundation stone of Sri Aurobindo Vidyamandir. In this connection, Sri Abinash Chandra Bhattacharya, on behalf of the local people invites the public to attend the functions on that day. The programme includes blowing of conches at 4-52 a.m. which is the exact birth time of Sri Aurobindo; prayer and meditation; reading of the Gita. The meeting connected with the Mahotsava will begin at 4 p.m. When Sri Aurobindo's work and teachings will be discussed. The foundation stone of the Vidyamandir will be laid at 5 p.m. Again from 5-30 the meeting will continue till 8 p.m.

Sri Aurobindo Jayanti

Under the management of Sri Aurobindo Pathamandir, the Jayanti Celebration on the occasion of the 79th birthday of Sri Aurobindo will be

performed on August 15 at 5 p.m. at Ranjani, 237, Lower Circular Road, Calcutta, the birth place of Sri Aurobindo.

Dr. S.B. Dutt, Sheriff of Calcutta, will inaugurate the ceremony while Sri Tushar Kanti Ghosh will preside.

August 13, 1950

Sri Aurobindo And His Ashram at Pondicherry

By V. Rahuram

On Tuesday August 15, Sri Aurobindo the Divine Master accords Darshan to his devotee on the occasion of his 79th birthday, which happily coincides with the Independence Day of India.

This is one of the four days in a year when people from far and wide gather at the Aurobindo Ashram at Pondicherry to receive the blessings of the Master—a thing to be experienced and felt rather than explained.

Devotees, with offering of garland and bouquets, queue up from the roads surrounded with plants and shrubs, becoming in different hues, affording a splendid feast to the eyes and exhilarating feeling to the mind. It leads them on, all in deep contemplation, up the stairs, to a room, again of enchanting beauty, with the artistic decoration in ever-greens.

Sri Aurobindo and the Mother—a French Lady who with her spiritual insight, compassion and creativity presides over the Ashram—are seated on a sofa, which is tastefully decorated with flowers. The Master looks deep into the eyes of the devotees as they bow before him. It seems as though he reads through each individual imparting the yogic touch, according to the need of each aspirant.

Master's Jail Life

Sri Aurobindo, the prophet of Indian Nationalism, was in the fore front of the National struggle, during the days of the partition of Bengal. He was subjected to a life of intense stress and strain. For a year, he was an under-trial prisoner, in solitary confinement, in the Alipore Central Jail.

Sri Aurobindo utilized this period for an intensive study and practice of the teachings of Bhagwat Gita. It was at this juncture of his life the Master had the first and unique experience –the vision of Sri Krishna—which he described as follows: --

“I looked at the jai that secluded me from men and it was no longer by its high wall, that I was imprisoned, no, it was Vasudeva who surrounded me. I walked under the branches of the tree in front of my cell, but it was not this tree, I knew, it was Vasudeva, it was Sri Krishna whom I saw standing there and holding over me His shade. I look at the bars of my cell, the very grating that did duty for a door, and again I saw Vasudeva. It was Narayana who was guarding and standing sentry over me when I lay on the coarse blankets that were given me for a couch I felt the arms of Sri Krishna around me, the arms of my Friend and Lover. I looked at the prisoners in jail, the thieves, the murderers, the swindlers and as I looked at them, I saw Vasudeva, it was Narayana whom I found in these darkened souls and misused bodies.”

Chittaranjan Das, a budding your lawyer in those days, better known as Deshbandu Chittaranjan Das, defended Sri Aurobindo who was acquitted after a memorable trial.

Retires to Pondicherry

In obedience to the “call from within” Sri Aurobindo retired from all political activities and came to Pondicherry forty years ago, to fulfil the behest of the Lord, received during the period of his incarceration.

Sri Aurobindo was accompanied by a few of his closest followers, who had made up their minds to dedicate their lives for the cause for which Sri Aurobindo stood.

The goal aimed at by Sri Aurobindo was not merely the liberation of the individual from the chain that fetters him, but “the working out the will of The Divine in the world, to effect a spiritual transformation, and to bring down a divine nature and a divine life into the mental, vital and physical nature and life of humanity.”

“A fixed and unflinching aspiration that calls from below and a supreme grace that answers” are “the two powers which in their conjunction can effect this.” “If the transformation is to be integrated, integral should be the rejection of all that withstands it,” says the Master.

The Mother

In 1920, a French Lady who was imbued with the same ideal joined the Sri Aurobindo circle. Their life then organized itself into a family grouping and she became the Mother.

Part VII: Aftermath and Reflections

None can look into her calm and serene face without being touched by the warmth of sincere affection which she bears towards one and all.

Every morning the Mother gives Darshan to the eager devotees from the balcony adjoining her room. It is a slight to see men, women and children gazing at her radiant face, in calm but intense expectation of her silent benediction.

The Ashram

At present there are 600 inmates in the Ashram accommodated in about hundred houses. The Ashramites are engaged in various activities connected with the Ashram. Some in the dairy, some in the vegetable garden. Yet others in the laundry and the small bakery. Most of the young girls work at the Ashram's own printing press. All activities form a part of their Sadhana. Here life is an undivided whole (and not consisting of watertight compartments where truth and falsehood can dwell together) dedicated to the Supreme, whole and entire.

“For truth and falsehood, light and darkness, surrender and selfishness” cannot be allowed according to the Master to dwell together in the house consecrated to the Divine.”

Physical Culture and Education

The Ashram has a school of its own. Here stress is laid on physical culture. At the root is the Vedic Idea that without a strong body, you cannot have a strong soul, ready to undertake the Sacred Duty of “defending the weak and the helpless.” Vocational education is imparted to pupils between the ages of 14 and 18. Each individual is given ample opportunity to develop in his own way. The ideal aimed at is the Flowering of the Divinity in the individual, without let or hindrance.

Speaking about the Exalted Height to which we have to ascend to meet the Supreme Greece. Sri Aurobindo says: “The call upon us is to grow into the image of God, to dwell in him and with him and be a channel of his joy and might and an instrument of his works. Purified from all that is Asubha (evil), we have to act in the world as dynamos of that Divine Electricity and send it thrilling and radiating through mankind, so that wherever one of us stands, hundreds around may become full of his light and force, full of God and full of Ananda. Churches, theologies, philosophies have failed to save mankind because they have buried themselves with intellectual creeds dogmas and institutions - - - - - as if these could save mankind and have neglected the one thing needful, the power and purification of the soul.”

The “Master” emphasizes the necessity of a “a resurrection of the soul” as the panacea for the malady to which humanity is subjected to at the present day.

Sri Aurobindo has the credit of having and triple distinction as poet, politician and Philosopher. His writings, Philosophical and poetic are Indian in spirit ; but western in rhythm and colour. There is the freshness of originality tempered personal experience and not the “Vapourising” of a man cut off from reality.

Sri Aurobindo typifies the Indian tradition in his final renunciation of the world (but being in it), first a politician then a poet-cum-Philosopher and ultimately a Messenger of God.

August 13, 1950

Letters to the Editor

Sri Aurobindo Jayanti

Sir, It is in the fitness of things that front-ranking leaders like Dr. Pattabhi Sitaramayya, Shri K.M. Munshi, Bakshi Jek Chand, Sri Gopalswami Iyengar, Pandit Thakur Das Bhargava, Sri Prakasha, Sri Jag Jivan Ram, Sri Ananthasayanam Iyengar and Shrimati Sucheta Kriplani and have made a more to celebrate the 79th birthday of the great yogi and patriot Sri Aurobindo, in India’s capital on August 15, Independence Day. Sri Aurobindo was the soul of the independence movement before Gandhiji’s advent on the Indian scent. Even in his retirement at Pondicherry since 1910. Sri Aurobindo’s spiritual force has been sustaining his country men’s efforts. He stands for the glorious fulfilment of India’s spiritual mission, and his ideal and ‘Sadhana’ have undoubtedly raised India’s stature in the eyes of the world. From a wider view, he is one of the noble souls who have stood for one world and fundamental human unity for about half a century. Even in the affairs of India we sorely need the aid of his spiritual force.

Within his immediate orbit his ideal has taken an exquisite formulation in his Ashram and the lives of its hundreds of inmates – men, women and children of many races, castes and creeds. The Ashram is indeed a wonderful embodiment of spiritual communism. There is no quest of racial or credal differences, no distinction of East and West. A composite culture

has evolved but there is no question of smothering any particular racial or religious efflorescence. It is indeed all-embracing. There is no worldly ugliness there – no cliques or cabals, no hankering after possession, no material jostling and elbowing; no clamour for recognition, no urge for vaunting of pride. It is all quiet, determined and self-effacing work and realization of one self in the individual cosmic and transcendent.

Don't we in our heart of hearts yearn for such a life in our holy Motherland, Bharat? So, with this sublime end in view our countrymen in as many cities and towns and villages as possible should observe Sri Aurobindo Jayanti ----

August 14, 1950

Aurobindo Abirbhava Mahotsava

Programme for Celebration

On August 15, India's Independence Day, which synchronizes with the birthday of Sri Aurobindo, will commence the Six-day Aurobindo Abirbhava Mahotsava in connection with the celebration of his 79th birthday.

Dr. Kalidas Nag, General Secretary of the Mahotsava Committee has issued the following programme for this year's celebration in Calcutta.

Tuesday 15th August 1950

4.52 a.m.: Announcement of exact Birth hour of Sri Aurobindo by blowing of conches from houses. Meditation and silent prayer by the public in individual houses.

8 a.m.: Religious Ceremony at Kali temple; Kalighat.

9 a.m.: Opening of Sri Aurobindo institute of culture at 82, Lansdowne Road, the residence of the Hon'ble Mr. Justice K.C. Chunder by Dr. Shyama Prasad Mookerjee, General President. The programme will comprise of the offerings at the altar of Sri Aurobindo Statue, Religious songs, etc.,

4 p.m.: Mass Rally of the youths of Bengal at the Mohun Bagan – East Bengal ground which will include physical demonstrations and Best Physique competition. Or K.N. Katji will inaugurate the function.

Wednesday 16th August

Part VII: Aftermath and Reflections

6 p.m.: First day of the general conference at the University Institute Hall, Calcutta. Opening of Mahotsava Kshetra by Sri Motilal Roy, Sri Atul Chandra Gupta, Chairman reception committee will deliver the welcome address by Dr. K.N. Katju, the inaugural address by Dr. Kalidas Nag, the General Secretary's address and the Presidential address by Dr. Shyama Prasad Mookerjee.

Thursday 17th August

2nd day of the General Conference at the University Institute Hall. The function will commence with an opening song by Sri Dilip Roy and his pupils. Speeches are to be delivered by Sri N.C. Chatterjee, Dr. Radha Kamal Mookerjee, Pandit Kshiti Mohan Sen Shastri, Dr. Haridas Chaudhury, Sri Barindra Kumar Ghosh and other associates of Sri Aurobindo, Sri Dilip Kumar Roy, Sri Latika Ghosh and Sri M.C. Dhiman.

Friday 18th August

6 p.m.: A special programme of tribute to Sri Aurobindo, will be held at the University Institute Hall, Calcutta, by the members of Manimela, Sab Peyechir Asar and "Nandan" under the guidance of Sri Akhil Neogy Bimal Ghosh and Indira Devi.

Saturday, 19th August

6 p.m.: A special musical programme of tribute to Sri Aurobindo by the prominent musicians of Bengal will be held at the University Institute Hall, Calcutta.

Sunday, 20th August

8 a.m.: Public meeting at Jadavpur Engineering College, Jadavpur.

4-15 p.m.: Public meeting at Konnagar H.E. School.

7 p.m.: Public meeting, at Uttarpara Public Library. Many prominent leaders will deliver speeches.

The Committee appeals to the public to join the reception Committee of the Mahotsava by paying a fee of Rs.10/- only, which will enable them to attend all the function during the Mahotsava week.

Those who have already enlisted themselves as members of the Reception Committee are requested to obtain their respective Reception Cards from the office.

Part VII: Aftermath and Reflections

The committee expects that that people of Bengal will heartily co-operate with the Mahotsava Committee and make the functions worthy of Bengal.

All particulars to be had from Sri Bimal Chatterjee joint Secretary of the Committee at 52, Harish Mukherjee Road, Calcutta 25.

Sri Aurobindo Patha Mandir

Sri Aurobindo Patha mandir will celebrate the 79th birthday of Sri Aurobindo on August 15 and 5 p.m. at Ranjani 237, Lower Circular Road. The function will be opened by the Sheriff of Calcutta, Dr. S.B. Dutta and will be presided over by Sj. Tushar Kanti Ghosh.

Sri Aurobindo Abirbhava Mahotsava will celebrate the 79th birthday of Sri Aurobindo at University Institute Hall at 6.30 p.m. on August 15, under the Presidency of Mr. Justice K.C. Chunder, Pandit Gauri Nath Shastri will be the Chief Guest.

In 24 Parganas

Elaborate arrangements have been made by the inhabitants of village Archalia, 24—Parganas, to celebrate in a befitting manner Sri Aurobindo's 79th birthday on August 15. One important feature will be laying of the foundation stone of Sri Aurobindo Vidyamandir. In this connection Sri Abinash Chandra Bhattacharya, on behalf of the local people invites the public to attend the functions on that day. The programme includes blowing of Conches at 4.52 a.m. which is the exact birth time of Sri Aurobindo, prayer and meditation reading of the Gita. The meeting connected with the Mahotsava will begin at 4 p.m. when Sri Aurobindo work and teachings will be discussed. The foundation stone of the Vidyamandir will be laid at 5 p.m. Again from 5.30 the meeting will continue till 8 p.m.

Sri Aurobindo Jayanti

Under the management of Sri Aurobindo Patha Mandir the Jayanti Celebration on the occasion of the 79th birthday of Sri Aurobindo will be performed on August 15, at 5 p.m. at 'Ranjani' 237, Lower Circular Road, Calcutta, the birth place of Sri Aurobindo.

Dr. S.B. Dutta, Sheriff of Calcutta, will inaugurate the ceremony while Sri Tushar Kanti Ghosh will preside.

August 14, 1950

Amrita Bazar Patrika Editorial

Sri Aurobindo

It is A Happy Coincidence that the birthday of India's Independence synchronises with the birthday of one of her noblest Sons—Sri Aurobindo—whose earlier efforts to secure the political liberation of a section of humanity have now been transmuted into a magnificent striving for bringing about the spiritual liberation of humanity at large. It is, therefore, in the fitness of things that along with the country-wide celebration of our Independence Day the seventy-ninth birthday of this greatest savant and seer of modern India will be celebrated, though less spectacularly, by his devotees and admirers to whom the occasion symbolizes not the freedom of a section of mankind from political bondage but the salvation of the spirit of man from the fetters that bind him to the wheels of sorrows and sufferings, frustration and despondency. For Sri Aurobindo stands today to millions of seekers of light as the torch-bearers of the Life Divine towards which humanity is proceeding through alternate periods of gloom and light and in the attainment of which lies the end of the world-wide strife and discard between nations and nations, classes and classes, and individuals and individuals. While on August 15 we observe the day of our political freedom through outward hilarity and merry-making, the significance of Sri Aurobindo's birthday should be realized by turning the searchlight inward and making a strenuous effort to snap the enslaving chains embedded in our spirit, that may flash into consciousness under that unrelenting light.

In the midst of the gathering gloom all round it is somewhat encoring that man has not yet forgotten the saints and seers, the prophets and humanists. In the courage of our mad race along the path of hatred and suspicion, rivalry and jealousy we have not yet lost that inner spiritual voice which on such occasions as the birthday of Sri Aurobindo calls us to listen to the inspiring message of these saviours of our souls. The outward celebration of Sri Aurobindo's birthday is a convincing evidence of the soundness of our spiritual health which apparently has been fast decaying and degenerating. Sri Aurobindo now over forty years a quiet recluse meditating over the way of human regeneration through spiritual force, is not a hermit of the conventional conception. An uncompromising leader of the early revolutionary days in India, he has never lost spiritual touch with

his country. To him matter is neither anathema nor a barrier to the development of the spirit. On the other hand, he believes in the harmonious combination of matter and spirit for the regeneration of man and his progress towards a higher and nobler existence. Man's spiritual development he emphasizes, must embrace all knowledge, physical science, ethics and aesthetics, sociology and politics, all these, in Sri Aurobindo's philosophy come within the range of the supra rational order. The human consciousness, he believes, is evolving through cyclic changes into the super-mind. But the full development of that mind is possible only when there are individuals able to see, develop and recreate themselves in the image of the spirit and there is a mass capable of receiving the idea and power communicated by such individuals. His doctrine of the Human Cycle is a new interpretation, after Hegel's dialectic-spiritualism and Marx's dialectic-materialism, of the evolution of the human mind. He is, however, notes doctrinaire philosopher but a prophet of the future of man who has perceived through spiritual experiences the vast vista spread out in front of humanity. It is a rare fortune that we have realized, in however small a measure, the import and significance of the light he holds before us. We only wish that we did not turn our eyes from that light after the celebration of his birthday is over but continued to perceive its glow and feel its warmth every moment of our daily existence.

August 16, 1950

NOT A HATER OF THE FLESH

Sri Aurobindo's vision of Divine Destiny of Man

79th Birthday Celebrations: Sri T.K. Ghosh's Homage

In connection with the celebration of 79th birthday of Aurobindo one-week programme arranged by the Aurobindo Abirbhava Mahotsava Committee commenced on Tuesday morning at 4-52 with the announcement of the exact birth hour of Sri Aurobindo by blowing of conch-shells from different houses. Later religious ceremony was held at Kali temple at Kalighat.

Dr. Shyama Prasad Mookerjee, General President of the Celebration Committee, opened in the morning Sri Aurobindo Institute of culture at 82, Lansdowne Road. Dr. Mookerjee hoped that this institute might spread the

teachings of Sri Aurobindo among the people so that in these dark days they could see the light and truth.

Sri Motilal Roy, founder of the Prabat Sangha, said that Sri Aurobindo wanted the people of Bengal take up Yoga and dedicate themselves to national work. Sri Roy added that Sri Aurobindo gave Bengal the inspiration for revolution.

Sri N. Dutta Majumdar, Minister, West Bengal Government, speaking on the occasion said, “The whole of India is confronting today, the organized conspiracy of hostile and reactionary forces, and there is darkness and despair all round. But in the midst of all-pervading gloom, he said “it was light time that they should listen to Sri Aurobindo’s message and take inspiration from his creative vision of human unity and divine humanity. He particularly referred to the problem of Bengal which was passing to do through the darkest hour of crisis in her national life and asked the Bengalees to follow Sri Aurobindo’s teachings.

Dr. Kalidas Nag and several others spoke on the significance of Sri Aurobindo’s teachings in the context of the present-day world.

Sage of Super Consciousness

Sri Aurobindo : Raja Rao D.N. Roy’s Birthday Tribute

“Though the attainment of Supra Mental Consciousness you have brought down to earth the possibility of life divine. Through the twin rivers of wisdom and devotion you have given to this unstable, narrow, selfish, ignorant mind of man a ripple less peace. In this pure moment of your advent we bow down at your feet”. Thus said Raja Rao Dharendra Narayan Roy Lalgola Raj, in course of a broadcast from the Calcutta Station of the All India Radio, on Tuesday in connection with the Celebration of Sri Aurobindo’s birthday.

Raja Rao Dharendra Naraya added : “what great unseen Power was sending the clouds with the message of your advent. Piecing the bosom of the ink-blue sky, the dazzling splendor of the lightening heralds your birth. In the deep solemn roll of the thunder is echoed the note of your welcome. The Showers of Shrivana bring down to the earth God’s blessings. Nature in trembling eager desire, in silent adoration, is seated at the gateway, of the sun in expectation of your advent. Oh poet of the human soul, on great sage of our age in this flaming morning of liberation has returned on earth the first hour of your birth.

On the auspicious day, in the dawn flush mountains, in the great festival of light, in lustrous form was witnessed, a mighty commencement. On that day the banks of the heavenly river echoed with the joyous laughter of the children of light as they saw in you the embodiment of the divine compassion. On that day the skies re-echo with the first creative vibration, the might sound of “om” as you the highest blessing of the luminous solar world, the most generous gift of the divine grace, descended to this dusty dreary world. On that day to the singing of the holy anthems was built the bridge between the known and the unknown as in the radiance of the new-born. Sun was felt the vibration of the life Divine—oh dweller of Sun world, on great prophet Sri Aurobindo, the auspicious illumined moment of your birth was returned to earth.

“On luminous one, dwelling as you in un-shadowed light you have witnessed the manifestation of the Eternal oneness and so in your voice is heard the heavenly message, and so you have enriched mankind with the peace of the divine Consciousness. We hail once more the joyous moment of our birth.

Saviour of Mankind

The Earth, Sun, Moon, Stars and Planets, insects, all creatures and man are but the gradual evolution of matter Supreme Creation, Preservation and destruction are but part of this evolutionary process. All are but manifestations of the play eternal. In your thought, profound in knowledge, oneness in diversity, creation in destruction, the static in the dynamic is revealed. By exposing the dark perverse ways of the world, you have shown man the way of this salvation. You are indeed the saviour of mankind. Once more we hail the joyous moment of your birth.

As in the depths of the unfathomable ocean are hidden, innumerable precious stoned as the unruffled surface of the ocean does not sow the mighty volcanic movements that take place below, so under the veil of your calm and serene life what immaculate radiance what dazzling luster, what wealth of Super-natural power lies hidden is even to-day beyond the conception of the human mind. By the order of your spiritual strivings, you have reawakened the soul of India and established her on the jeweled throne of freedom. You have given to her the dram of divinity, and overcoming man’s ignorant consciousness, you have realized within yourself the manifestation of the divine consciousness, your birth, your work, the miraculous power of your new path of realization will remain immortal and

Part VII: Aftermath and Reflections

indestructible in the background of the victorious march of time. May this day each year shine ever bright like the rising sun in this new dawn of our national life.

Oh traveler or infinity, oh Lord of knowledge. Oh great sage, who has shown us the way of liberation of the human soul, the world to-day is intoxicated with rivalry and low selfishness which at the bidding of Asuric Powers has plunged earth in a blood-bath. On all sides is heard the cry of deep dissatisfaction at the bitter inequalities that surround us. In the great twilight of the man's mind has descended the impenetrable darkness of the unconscious. Kneeling, peace and repose have fled away from men's minds. On your birthday bless us that this materialistic illusion may be conquered. May the India of your life-long dreams, the India of your spiritual strivings the India of your spiritual vision be spread from the wave of materialism now rampant on earth. On this day India's past is reborn in you. The whole earth is striving for her wisdom, her love, her manifold power of action. The free flag of India received the salutation of all the nations of the world. Oh great charioteer, bright with the fire of your austerities, shining with the light of the life divine, grant that at your signal, India may be reborn to your high message.

Show Us the Way

Oh great sage off your age, in the message of the life divine that you have brought to us, we see the way to man's highest evolution. By your austerities have you made possible the next higher stage in the spiritual history of mankind.

Oh illumined one, by the sacred power of your wisdom, show us the way Tearing apart the worn-out veil of what is exhausted, may truth, goodness, beauty manifest themselves in our transformed consciousness. May your grace light the flickering taper of our life-force. At this pure moment of your advent with all sincerity may we say, "oh thou self-manifest, manifest thyself."

Celebration at Ranjani

Sri Aurobindo's Dream of Perfect Society explained

The celebration held at Ranjani, the residence of Sri Nalini Rajan Sarkar, at 237, Lower Circular Road, organized by the Managing Committee of Sri

Aurobindo Path mandir was attended by a select gathering of men and women and presided over by Sj Tushar Kanti Ghosh, Dr. S.B.S. Dh. Sheriff of Calcutta inaugurated the proceed of the meeting which began with a song by Srimati Manju Gupta.

The central hall in the ground floor of Ranjan where in the celebration took place was artistically decorated with flowers. Two photographs of Sri Aurobindo and Mother prominently hung up in the background of the hall, facing the audience were garlanded by President Sj Ghosh. At the outset the President read out to the meeting the message received from the Mother.

He then read out a letter written on behalf of the Pathamandir regretting the hasty announcement made in the invitation card that 237, Circular Road was the birthplace of Sri Aurobindo. It was stated that enquiries were being made and the exact location of Sri Aurobindo's birth place would soon be announced.

In course of his opening speech Dr. Dutta said that Sri Aurobindo dreamt for the liberation of the whole of Asia, Sri Aurobindo dreamt the India has also a part to play in the world evolution. He dreamt of a world union, a fairer, brighter and happier place for men to live.

Sri Aurobindo had yet another dream, Dr. Dutta said, a dream for a perfect society. When the present-day world was torn with many problems the only way out of it lay in the unity of inner self.

Dr. Dutta said that from his seclusion at Pondicherry Sri Aurobindo Communicated the result of his mediation to the outside world, to the seekers of light and truth.

World Facing B-Fold Crisis

Dr. Hardas Chaudhury said that according to Sri Aurobindo the world Society was facing a crisis which had three distinct phases. They were ethic-spiritual Socio-political and evolutionary. To get rid of the first Sri Aurobindo suggested the rehabilitation of the spirit in individual life. The Second, he analysed, as the conflict of two sets of ideals, world communism and world democracy. One sought to bring about economic equality and the other political equality. Both of them possessed good and bad points. In bringing economic equality communism effected anti-democratic, anti-nationalistic and anti-ethical tendencies. As for the world democracy it was well known that its percept remained more academic than practical. At least it was not found working in full measure anywhere that it preached. According to Sri Aurobindo both these systems suffered for their

materialistic basis. He therefore urged that the spiritual basis should be sought for this purpose. For the last phase Sri Aurobindo prescribed that there should be human aspiration from below the divine grace from above. There must be unqualified surrender of the individual will to the Divine will.

Divine Destiny of Man

Sri T.K. Ghosh on Teachings of the Prophet of Pondicherry

In course of his address Sj Tusha Kanti Ghosh said:

Although it is customary from the President on such occasions to prefix his address by an expression of thanks to the organisers of the function, I think the present occasion hardly calls for such a formality. We have assembled here today to pay our respectful homage to Sri Aurobindo and draw inspiration in our limited capacity, from the messages and as such, the convention of thanks-giving a thanks-receiving is, I believe, out of place. I shall only express my deep gratification at the noble efforts your institution has seen persistency making for the wide dissemination of the ideals and messages of this great son of Modern India and thereby contributing, in however small a measure, to the Master's endeavor for regenerating humanity through spiritual force. This history of your institution during the last nine years of its existence shows its expansive activities, on the one hand, and widening public interest in the way of human emancipation pointed out by the prophet of Pondicherry, on the other. Founded this day, nine years ago with the approval and sanction of Sri Aurobindo and Mother and inaugurated by the late sir Mammotha Nath Mukherjee, this is the first time that the Pathamandir has come out in contact with the public, though it held in the past several public meetings addressed by such distinguished personalities as the late Sir Akbar Hydari (Senior), Mr. Arthur Moore and others. The weekly study circle organized by your institution and the library it has been maintaining have been rendering effective service in spreading the teaching and ideals of Sri Aurobindo. I sincerely hope that this institution will attract increasing public attention and play a more and more effective role in popularizing the life-giving message of the great saint.

For the last forty years Sri Aurobindo has remained engaged in quiet contemplation in his Pondicherry Ashram speaking light for man's liberation from sorrows and sufferings, strife and discord, through Spiritual enlightenment. For these four decades he has put himself off physically for the moving current of human affairs, as understood in the worldly sense.

He has realized that neither human unity nor world peace will come through political justice or economic adjustment but through the elevation of man's spiritual existence and reorientation of his outlook on life. This quiet recluse of today had not however, all along that divine indifference to mundane affairs which is so characteristic of the saints and hermits of the conventional conception. A brilliant student and a profound scholar, he began his career as an educationist in Baroda where his genius very soon carved out a position of unusual love and respect for himself. But soon afterwards the call of Mother India in bondage brought him out of his cloistered study and he threw himself with his characteristic abandon in the vortex of the anti-partition, movement in Bengal. Subsequent story of his arrest and trial in the famous Alipore Bank Case, Deshbhandhu Chittaranjan Das's magnificent defence and his honourable acquittal, his assumption, along with Bal Gangadhar Tilak, of the leadership of the "extremist" wing of the Congress – all this now a matter of history upon which we look back with pride today. But behind his political exterior there burns in his soul that constant spiritual flame which inspired and informed all his outward public activities. Very soon he was taken away from our midst by the divine call which assigned to him the task of finding out of the path of the spiritual liberation of humanity at large and did not allow him to keep himself confined to that of securing political freedom for a section of mankind. To that task he applied himself forty years ago and through Sadhana is striving even now to discover for afflicted humanity the way of true liberation along which man will march forward to Life Divine.

Sri Aurobindo is not, however, a hater of the flesh, neither is he a despiser of material knowledge. He is one of the most optimistic believers in the divine destiny of Man and points to us the vast vista spread out in front of humanity. His teachings and messages are full of hope for mankind weighed down with frustration and despondency. Today the whole world seems to be enveloped in spiritual darkness through which Sri Aurobindo's message gleams as a Shining Light. It is our rare fortune that he is in our midst now, and it is our rare fortune that we have realized in how-so-ever small a measure the significance and import of his teachings. There are some who think that in this critical hour of our national life he should come out of his hermitage and take up the leadership of the bewildered people. But I believe, and I hope you will also agree with me that that will be a loss to humanity. For the Sadhana in which he is quietly engaged now in his hermitage will enable us one day to recapture our lost soul and set us on to

the way of a higher and nobler existence. On this auspicious day let us reverentially bow down our heads to the saint of Pondicherry and make a strenuous effort to realise deeply his message to us. Let those messages continue to shed sustained glow on our day-to-day life and lead us, by slow degrees, collectively and individually, to the Life Divine towards which he points his finger from one solitary nook of Pondicherry.

Youths Rally at the Maidan

Governor's Homage to The Great Saint

Before a capacity crowd of motley draped men, women and children at the East Bengal – Mohun Bagan Ground in the afternoon, young boys and girls of nearly 100 schools, colleges and physical culture institutions of Calcutta and the Suburbs gave a spectacular demonstration of their life and vigour in disciplined movements of athletic, acrobatic and mass drill exercises.

His impressive show drew words of praise from the Governor of the State, Dr. K.N. Katju, who, inaugurating this function of youth rally, said to protect health was a religious duty. On this Independence Day which happily synchronized with the birthday of one of the most resplendent sons of India, Sri Aurobindo, he would remind the youth in particular that 'karma' which was the quintessence of the exhortations of the great saint was now needed more than ever before for the welfare and safety of the society and the country. Salvation lies in 'karma' was the message of Sri Aurobindo. The future of the country was the charge of the youth, and they should get ready for it for service and sacrifice at that.

Sri Aurobindo, whose birthday they were celebrating to-day, the Governor said, was to the present generation of engaged in meditation for the uplift and salvation his own self in the quietude of Pondicherry. But 40 years back he was equally a great leader of political thought and movement having his center of activity in this very Calcutta. He had said that emancipation of the country was impossible without service and sacrifice. They had today won independence but the country was the travail. They needed emulation of the teachings of Sri Aurobindo at this critical hour.

The function commenced with 'Bande Mataram'. The Governor then garlanded a statue of Sri Aurobindo mounted on an improvised pedestal. Smartly attired young boys and girls in distinct divisions, some playing band music in vanguard columns, filed past the statue, the Governor took the statue.

Part VII: Aftermath and Reflections

Dr. Shyama Prasad Mookerjee, General President of the Aurobindo Abirbhava Mahotsava presided.

Institutions and organizations which participated in the demonstration included Ghose's college of physical education, South Calcutta, Physical Culture Association, Women Teachers' training school, North Calcutta, Boxing Association, Bethune College, South Calcutta Boy Scouts Association, school of physical culture, Bankim Ghosh Memorial Girls' school, Bangubasi College, Ichapore Club, Barosat Tarun Sanga, Milam Chakra, Hourah Bayam Samity and Shilpore sporting club.

Prophets of Patriotism

Dr. S.P. Mookerjee's Homage to Sri Aurobindo

Broad casting a talk on Tuesday night, Dr. Shyama Prasad Mookerjee said that Sri Aurobindo had elevated politics above the methods of the market place. He was the pillar and prophet of patriotism, but not of the narrow parochial type. He had taught us that patriotism was only a milestone on the road of the life divine.

Dr. Mookerjee said that many people asked the question whether they were going to have Sri Aurobindo in their midst as their guide and leader. It all depended not only on his desire to be with us but also on the earnestness of our wish, Dr. Mookerjee added.

Offering, his respectful homage and Salutation to Sri Aurobindo, Dr. Mookerjee hoped that he might live "to inspire this countryman to think and act correctly, so that real freedom, may dawn on India and bring peace and happiness not only to millions of her suffering children, but may also help liberate humanity at large."

Dr. Mookerjee said that Sri Aurobindo was the philosopher king, who had given a new orientation to our culture. "His contribution to the National awakening has a character, quality and content, which it is particular necessary to comprehend and realise in order to protect us from the perils of an unknown future darkened by skepticism and lack of faith," he added.

Sri Aurobindo Gives Darshan

Sri Aurobindo and the Mother gave “darshan” this afternoon to several thousand devotees drawn from all parts of the world. The occasion was the 79th birthday of Sri Aurobindo.

The “darshan” commenced at about 2 p.m. the devotees marching past the saint seated on a tiger skin and attired in the traditional Indian dress of dhoti and chador. He received the obeisance of the devotees smilingly as they passed in him in quest. The Mother was seated on his right addressed in saree.

The birthday celebrations commenced last night with blessing by the Mother 72-year-old French Lady who directs the manifold activities of the Ashram. Early this morning a “Bhajan” procession organized by the devotees went through the main streets of Pondicherry and terminated below the balcony of the main Ashram building where Sri Aurobindo lives in seclusion.

After a strenuous political life Sri Aurobindo came to Pondicherry on April 4, 1910, and since then has not left the French Indian Capital. He gives “darshan” to devotees four times in the year.

The birthday of Sri Aurobindo coincides with India’s Independence Day. The Saint attaches special significance to the day as mentioned in his message of August 15, 1947 which said : To me personally it must naturally be gratifying that this day which was notable only for me because it was my own birthday celebrated annually by those who have accepted my gospel of life should have acquired this vast significance. As a Mystic I take this identification not as a coincidence or fortuitous accident but as a sanction and seal of the divine power which guides my steps on the work with which I began life.”

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Realisation of Truth:

Sri Aurobindo’s Sadhana

Champion of cause of the weak and oppressed—Dr. S.P. Mookerjees

Dr. Shyama Prasad Mookerjee, in his presidential address at the general conference of the Aurobindo Abirbhava Mahotsava at University Institute

Hall on Wednesday referred to the travails India was passing through and said the Country's Salvation day in the life and teachings of Sri Aurobindo.

Sri Aurobindo, Dr. Mookerjee said, had realized that unless India was completely free, she could not impart to the world her rich treasures. For the attainment of the object the path adopted was not of fundamental importance to him. Some accused him as being given to the way of violence. As a matter of fact, he did not recognize non-violence which had been preached in India during the last 30 years and still lingered in the minds of many.

Dr. Mookerjee added: violence as Sri Aurobindo understood it was not for over-powering the weak but for undoing wrong, tyranny and oppression. Otherwise, religion would not be established. Sri Aurobindo's was a politics backed by spiritualism. He and his compatriots had unswerving faith in their object and were not deterred by any obstacle in its achievement.

Restless Indecision

They in India today, Dr. Mookerjee continued, were in a restless indecision amid a great crisis. They were torn between subtle discussions of violence and non-violence and finally kept back from action in a state of helplessness. They forgot they too possessed strength to stand against tyranny. It was time they should be awake to liquidate the barrier that stood between them and their object. The life and teachings of Sri Aurobindo indicated the path.

Of late it had been a complete with many to feel small by calling themselves Hindus. But as it had already been made known to the world and also made obvious in the spiritual pursuits of Sri Aurobindo that Hinduism was based on eternal truth and narrowness was outside it, it would be a folly if they did not realise their own spiritual strength and revive their rich heritage.

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Sri Aurobindo's Message only way out of 'Encircling Gloom'

Tribute to Architect of Life Divine At 79th Abirbhav Mahotsav

Jagatgura Shankaracharya presiding over the second day's sitting of the two-day general conference at university institute, Calcutta on Thursday

evening in observance of the 79th birthday of Sri Aurobindo stressed the necessity of harmonizing the material and spiritual aspects of life. Aurobindo was a real leader who could initiate the work of setting up a balance between the two.

Referring to the conflict between different cultures he said, culture was that which embraced all aspects of life and the forces that harmonized them. The attainment of perfection or divinity was their aim but Dhamina meaning “that which uplifts” was the means of attaining that. There was no limitation on the extent of this ‘uplift’.

Recalling the past life of Sri Aurobindo as a Political leader the Jagatgura described the synchronization of Aurobindo’s birthday and Independence anniversary day as “providential.” But August 15 was, he held more real as the birthday of Aurobindo than probably the Independence Day. He regretted that the Swaraj for which so many had fought for the last 60 years had not yet been real Swaraj.

Jagatguru Shankaracharya also deprecated the materialistic influence of the West. The Western idea, he contended was not of Peace. It was determined by the Principles of the survival of fittest and the law of competition.

Pt. Kshiti Mohan

Speaking on the same occasion Pandit Kshiti Mohan Sen Sastri observed that there was never any conflict between “man” and “God” in Indian thoughts throughout the ages. Even when there had been much bloodshed over differences among religious groups in Europe different religion in India tolerated each other.

Pointing out the important position given to “man” in India since the days of Bhisma of Mahabharata, Pandit Sen said that there had been no quarrel between man and Brahma in Indian literature. Kabir and Chandidas and others like them in different epochs recognized the most important position of man in relation to everything else.

Raja Rao D.N. Roy

Raja Rao Dharendra Narayan Roy of Lalgola expressed the hope that the message of Aurobindo would help people to get at the only way out of the chaos all round. Prescribing the rise of Aurobindo as “the flash of a lightning amidst enveloping darkness in all directions” he wanted an end to

all prevailing dissatisfaction and discontent in the world through the message of Aurobindo.

Decrying the influence of the west as vicious Sri M.C. Dhiman argued that the country as a whole needed “purification”. “Back to the days of the Vedas” should be the cry of the moment he asserted.

Sri Barindra Kumar Ghosh also urged his audience to give up the slavishness of going the way of the West.

Sri Nripendra Nath Bandopadhyaya and Sri Chapalakanta Bhattacharya also addressed the conference on Thursday.

Recitations from her own versus in English on Sri Aurobindo by Srimati Latika Ghosh, the poetess niece of the great seer and the inspiring songs by Sri Dilip Roy were a special feature of Thursday’s sitting of the conference.

Sri Atul Gupta

Sri Atul Chandra Gupta, Chairman Reception Committee, welcoming the guests in the first day’s session on Wednesday said, “These celebrations are joyous harmony of the people in general and not of the initiate only and cannot but take on some popular hue ; and what Aurobindo is teaching is not discarding of any vital elements of human nature, but to subscribe them all in a lighter synthesis, whose possibility is not difficult to understand but which it is not easy to visualize unless seen in actual realization or near realization.

Conception of Nationalism

And what nationalism did he preach Sj Gupta continued. Speaking in later days Sri Aurobindo said of Swadeshism of Bengal “The emergence of Bengal as a sub-nation in India was throughout a strongly subjective movement and in its later development it became very consciously that. The movement of 1905 in Bengal persons a quite new conception of the nation not merely as a country, but a soul, a psychological almost a spiritual being and, even when acting from economical and political motives, it sought to dynamise them by this subjective conception and to make them instruments of self-expression rather than object in themselves.” And he pointed out that “the conception to which Ireland and India have been the first to give a definite formula, ‘to be ourselves’—so different from the impulse and ambition of dependent or unfortunate nations in the past which was rather to become like others – was now more and more a generally accepted motive of national life. It opened the way to great dangers and errors but it

was the essential condition for that which had now become the demand of the Time-Spirit on the human race, that it should find subjectively not only in the individual but in the nation and in the unity of the human race itself, its deeper being, its inner law, its real self and live according to that and no longer by artificial standards.”

Life of Aurobindo

Concluding S.J. Gupta said that he had already spoken by Aurobindo, the high-priest of spiritual nationalism, a nationalism which did not keep the universe out, but did not lose itself in passive universalism. Of Sri Aurobindo the enlightened the Yogi, the Sambudha – he was not competent to speak. They would hear of him from others. What he had spoken of Sri Aurobindo was possibly an account of his former life, really a jataka story. But they knew from Buddhist scriptures that these stories were a part of the life of the Master.

An American Speaks

Mr. Edward Fry, an American said that his presence was symbolic of America's interests in the spirituality of India, and they had recognized India as the spiritual leader of the world. Though his philosophy was mysticism. Sri Aurobindo was Karma-yogi.

Sri Motilal Roy inaugurating the conference mainly dealt with Sri Aurobindo's politicisim and said that it was backed by spiritualism.

Dr. Kalidas Nag, said that to save Bengal from ruination they would have to remember Sri Aurobindo and his teachings, and find out light to get out of the present chaos.

The Chief Minister of Bombay, Sri B.G. Khes send a message stating that Sri Aurobindo's contribution to India's culture and progress was invaluable.

The Congress President Dr. Pattabhi Sitaramani, Dr. Amar Nath Jha also send messages.

Musical Programme

Dr. Kalidas Nag, General Secretary, and S.J. Jaganmay Mitra Musical Programme Secretary of the Sri Aurobindo Abirbhava Mahotsava have issued the following in connection with the special musical programme to be held on 19th August.

“We invite the artists of Bengal to join the 79th Abirbhava Mahotsava of the great Rishi Sri Aurobindo, which has been started from the 15th August. During the week a special musical programme of tribute to Sri Aurobindo by the artists of Bengal has been arranged on Saturday, the 19th instant at 6 p.m. at the university Institute Hall, Calcutta.

We hope all the artists will participate in the Abirbhava Mahotsava of Sri Aurobindo in whose life-long Sadhana the eternal spirit of love and peace has been transformed into immortal music.

The Public, who would like to attend the function are requested to take their cards by paying donation of Rs.3/- or Rs.2/- or Rs.1/- at the committee’s office at 52, Harish Mukherjee Road, Calcutta, or the University Institute Hall on the 19th Inst.

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AUROBINDO VIDYAMANDIR

Search For the Lost Light

Sri Aurobindo Mission Life Explained.

Homage was paid to Sri Aurobindo on behalf of the children of Bengal on the fourth day of Aurobindo Abirbhava Mahotsava on Friday at a pleasant function of dance, drama and music at the University Institute Hall, Calcutta. Sri Vivekananda Mukherjee performed the opening Ceremony.

Sj. Mukherjee said India and for that matter the whole world was in a grave crisis. The spiritual valves of life seemed almost lost in the raging conflicts. Sri Aurobindo’s quest for truth was bringing back the lost light.

The function was held under the joint endeavor of Sab Peyechir Asar, Manimela and Nandan.

Before the commencement of the function, Dr. Shyama Prasad Mukherjee gave away prizes to the winners of the physical feats demonstrations and the ‘best physique’ competition held on August 15 at the East Bengal – Mohun Bagan ground.

To-Day’s Programme.

A special musical programme of tributes to Sri Aurobindo by prominent musicians of Bengal will be held at the University Institute Hall at 6 P.M. today (Saturday). Sri Gaganmoy Mitra will conduct the Programme.

University Function

The Philosophical Association of the Calcutta University is organizing the 79th Birthday Anniversary of Sri Aurobindo at Ashutosh Hall today (Saturday) at 4 p.m. The Vice-Chancellor will be in the Chair and Shri Dilip Roy and his troop will pay homage to Sri Aurobindo with songs. Tickets worth four annas will be had at the philosophy sixth year class also at the gate.

Celebration at Dhakuria Lake

Independence Day and Sri Aurobindo Birth Anniversary were celebrated by a section of the people of South Calcutta at the Dhakuria Lake in the morning and the 15th instant Shri B.L. Murarka, M.L.A. presented and the National Flag was hoisted by Shri Sitaram Sakseria with a short inspiring speech in Bengali. Shri B.C. Chatterjee recited a soul-stirring poem on the “walls of the homeless refugees.” Shri Paresh Nath Banerjee Advocate, who was the principal speaker, referred to the failure of the Delhi pact to ameliorate the condition of the East Bengal Hindus. Dr. S.C. Chatterjee of the Calcutta University eloquently spoke on the impetus given by Shri Aurobindo to the freedom movement and Hindu Culture. Shri Manoranjan Roy paid homage to the memory of the Bengalee young man who sacrificed their lives for the freedom of the country. The President in a net speech recounted the services and sacrifices made by eminent Indians like Mahatma Gandhi, C.R. Das and Netaji Subhas Bose.

The people of Arbalia (24- Pgs) celebrated on the 15th of August the 79th birthday of Sri Aurobindo with due solemnity. The special feature of the celebration was the laying of the foundation stone of Sri Aurobindo, Vidyamandir –a cultural institute with a reading library. The function was presided over by Dr. Srikumar Banerjee and attended by a large number of people and several distinguished persons including Sri Barindra Kumar Ghosh, Major-General A.C. Chatterjee, Pandit Hrishikesh Kanjilal, Sri Aunukul Chand Samyal who discussed the life and teachings of Sri Aurobindo.

The President Dr. Banerjee, laying the foundation stone of the Vidyamandir thanked the sponsors, Shri Abinash Chandra Bhattacharya and Sri Upendra Chandra Bhattacharya and hoped that this institute might spread the teachings of Sri Aurobindo, among the people so that they could

see the path of regeneration. A special message received from Sri Aurobindo on this occasion was also read out at the meeting.

August 21, 1950

Sri Aurobindo Abirbhava

Bengal Artists Homage:

Musical Function held

On the fifth day of the Aurobindo Abirbhava Mahotsava on Saturday artists of Bengal paid homage to Sri Aurobindo at a University Institute Hall. A special programme was drawn up for the occasion by Sri Jaganmay Mitra, Musical Programme Secretary of the Mahotsava Committee.

Commencing with Bande Mataram the programme was worked up in rising cadences of quality interluded by a brief ceremony of floral offerings at the feet of the statue of Sri Aurobindo by the artistes.

A number of devotional and instrumental music by eminent artistes who included Timirla of global frame, Sjs Jaganmay Mitra, Santosh Sengupta, Satya Chowdhury and Roy Bahadur Keshav Banerjee created a serene atmosphere. The house was at the peak of musical sublimity when Timirbaran stuck up a tune in the Sarode.

Sri Ranjit Roy in the usual levity of his comic songs of sharp banTERS, though inappropriate on the occasion, set the house in good humour for a while.

The function concluded with a 50-minute devotional song by Sri Dilip Kumar Roy.

Other artistes included Sjs. Anupam Ghat, Kulubaran Das, Bejoy Adhikari, Dwijen Mukherjee, Mrs. Madhabi Chowdhury and Mrs. Sribani Banerjee.

Sri Aurobindo

Chandernagore celebrates 79th Birthday.

The members of the Aurobindo society of Culture met today at the residence of Mr. Deben Dash, at Chandernagore the patron of the society,

to celebrate the occasion of the 79th birthday of Sri Aurobindo. Mr. Pranub Ranjan Dhar, Professor of Philosophy, Chandernagore college, presided. Professor Dhar gave an exposition of the gospel of life as taught by Sri Aurobindo. The Secretary, Mr. C.S. Mitra announced the inaugural of a study circle to be shortly established under the auspices of the society and read out a message of homage he was transmitting to Pondicherry Ashram on behalf of the society.

September 10, 1950

Sri Aurobindo and Conscient Science

B.N. Ghosh

The Upanishad proclaims that everything in this world vibrated with life, the life that is one in the infinite. The poems of Rishi Sri Aurobindo presents a reflection of the same view in its entirety. Here in also one received the idea of the boundless community of life.

Natural science usually views things from their appearance but there is not much of enquiry into the mystery of an existence lying concealed underneath. But before the seer of life Divine Nature stands conscious in other words natural science has been raised to the conscious level by the touch of the poet philosopher. “Matter is jada out in appearance” but “matter is only energy in action.” The spirit is there already in matter as everywhere else; it is only a surface apparent unconsciousness or involved consciousness which veils its presence.”

The researches of Acharya Jagadish Chandra subscribe to the same view. According to the opinion of poet Rabindranath “the response which he (the Acharya) received through skillful questions revealed to him glimpses of the mystery of an existence that concealed its meaning underneath contradiction of its appearance.” The idea of Universal Life was “on the verge of final sanction from the logic of scientific verification”.

No doubt natural science admits inertia as a quality of the inanimate world, and perhaps also of the animate. But the great role inertia plays in the living world is probably not more brilliantly depicted elsewhere than in these lines:

Pain is the hammer of the Gods to break

A dead resistance in the mortal’s heart.

Part VII: Aftermath and Reflections

His slow inertia as of living stone (Savitri Canto)

Physical science conceives time as flowing uniformly regardless of the existence of any thinking being. But time has a sentient picture though it may be called subjective, in the vision of the seer:

Mendie that man may live and God be born. An awful silence watches tragic Time:

The Great who came to save this suffering world

And rescue out of Time's shadow and the Law.

Must pass beneath the yoke of grief and pain (I bid)

Prevalent scientific idea and beliefs seem to have a wider compass in the vision of the saint:

It sensed a negative infinity.

A void eternal whose immense excess offered a ground for Nature's darkling birth.

Though one may argue that there is a touch of mysticism. It cannot be however denied that there are glimpses of universal consciousness that forms the outlook of possibly a Greater Science.

December 6, 1950

EDUCATION IN ENGLAND

Sri Aurobindo Passes Away

Sudden and Unexpected End: Body to be Interred Today

(Pondicherry Dec.5)

Sri Aurobindo passed away peacefully today at 1.30 a.m.

Sri Aurobindo was suffering from kidney trouble for a fortnight and was attended upon by Dr. Prabhakar Sen.

Sri Aurobindo was 78.

The Aurobindo Ashram in Pondicherry and entire town was in gloom this morning on account of the passing away of the Sage in the early hours of this morning. He was in indifferent health for the past fortnight, but the end was sudden and quite unexpected.

Sri Aurobindo had completed his 79th birthday on August 15, this year.

Part VII: Aftermath and Reflections

Sri Aurobindo gave his last darshan to his disciples and devotees on November 24, -- the day he went on complete spiritual retirement.

Sri Aurobindo arrived in Pondicherry in April 1910 and established his Ashram there which had grown into a powerful institution attaching devotees of various nations. These are now about 800 inmates in the Ashram.

Thousands of Pondicherry citizens, young and old, besides the Ashramites have been standing in long queues in front of the Ashram to have the last “Darshan” of Sri Aurobindo.

His body is lying in state on a cot in the same room in first floor of the Ashram where he expired and where he had been in retirement since 1927.

He was looking very peaceful as he lay in state with the body covered in spotless white cloth.

Ashramites and devotees in tears were visibly moved as they passed by in single file in front of the body.

A spot inside the Ashram premises has been selected for his Samadhi. The body of Sri Aurobindo will be put in a Coffin at 12 noon tomorrow and the burial will take place at 5 p.m.

The death cast a gloom all over the country particularly in Pondicherry where the sage had lived for the past forty years a life of renunciation and self-realization in the seclusion of his Ashram.

All activities of the Ashram have been suspended for twelve days, and educational institutions in Pondicherry were closed for the day in his memory.

Sri Aurobindo’s body lay in state in the Ashram, and by P.M. more than 60,000 people had filed past it in queues in also lute silence. A few attendants of Sri Aurobindo were squatting with their heads bent in the room where the body was lying in state.

A painting of Buddha from Ajanda adorned the eastern wall of the room which was strewn with flowers. The body of Aurobindo was clad in white silk and was lying in a cushion covered with a spotless white sheet spread over a wooden cot. His serene appearance suggested more of one in sleep than in death. A removable feature was the peace and calm prevailing the Ashram.

Part VII: Aftermath and Reflections

Among those who paid their homage to Sri Aurobindo today were India's Consul General in Pondicherry, French India Ministers, French Indian officials, and Aurobindo's devotees from Madras and other parts of India.

An Ashram spokesman said that Sri Aurobindo had an attack of Uraemia.

Congress Working Committee's Tribute

The Congress working Committee during its concluding sitting this evening adopted a condolence resolution on the death of Sri Aurobindo.

The resolution runs as follows:

"The Working Committee expresses their sorrow of the death of Sri Aurobindo Ghosh, a pioneer in the struggle for India's freedom and one of the greatest thinkers of the country.

Bengal Sets Example

From Bengal has come the example of Nationalism. Bengal which was the least respected, and the most looked down of all the Indian races for its weakness has within these three years changed so much simply because the men there who were called to receive God within themselves were able to receive Him, were able to hear, to suffer and live in that power, and by living in that power they were able to give it out. And so in three years the whole race of Bengal has been changed and you are obliged to ask in wonder what is going on in Bengal? You see a movement which no obstacle can stop.

Aurobindo Ghosh – lecturing in Bombay on the 19th January 1908

Our Ideal of Swaraj Involves No Hatred

Our ideal of Swaraj involves no hatred of any other nation nor of the administration which is now established by law in this country. We find a bureaucratic administration, we wish to make democratic, we find an alien Government, we wish to make it indigenous ; we find a foreign control, we wish to render it India. They lie who say that this aspiration necessitates hatred and violence. Our ideal of patriotism proceeds on the basis of love and brotherhood and it looks beyond the unity of the nation and envisages

the ultimate unity of mankind. But it is a unity of brothers, equals and freemen that we seek, not the unity of master and self, of devourer and devoured. We demand the realization of our corporate existence as a distinct race and nation because that is the only way in which the ultimate brotherhood of humanity can be achieved, not by blotting our individual peoples and effacing outward distinctions, but by removing the internal obstacles to unity, the causes of hatred, malice and misunderstanding. A struggle for our rights does not involve hatred of these who mistakenly deny them. It only involves a determination to suffer and strike, to speak the truth boldly and without respect of persons, to use every lawful means of pressure and source of moral strength in order to establish ourselves and disestablish that which denies the law of progress.

Aurobindo Ghosh in his “open letter to My Countrymen” in 1910 shortly before his retirement from Politics.

India Loses a Sage of Great Renown

India to worship His Memory – Dr. Prasad

Flaming Torch of India’s Freedom — Shri Nehru

“His body will no longer be seen even by the fortunate few on the few special days in the year, but the message he has left and the aroma of spiritualism he has shed will continue to inspire generations yet unborn not only in the land but in the world at large. India will worship and enshrine his memory and place him in the pantheon of its great seers and Prophets”, said President Rajendra Prasad in the course of his tribute to Sri Aurobindo.

President Rajendra Prasad said, A bold and intrepid thinker like the Rishis of old. Sri Aurobindo was also a man of action. Deeply read in Western literature, he took to a study of rich lore of his land of birth, but he was no student in the ordinary sense of the word. His study of the written and spoken scriptures was reinforced and tested by prolonged and ceaseless Sadhanas. His body will no longer be seen even by the fortunate few - - - - -great seers and prophets.

The Prime Minister, Shri Jawaharlal Nehru, in a message on the passing away of Sri Aurobindo said,

“The news of Sri Aurobindo’s death, with all its suddenness, came to all of us as a shock. He was more than a great individual. He had become an

institution and no one thought that he would pass away so soon. Those of an older generation remember him as a flaming torch of India's freedom. In later years, he was removed from the political field and devoted himself in retirement to philosophy and religion. His astonishing brilliance of mind impressed itself on his books and though relatively few persons met him during these years, his books carried his message far. One of the greatest minds of our generation has passed away and we all mourn this great loss.

Triumph of Mind Over Matter

Sardar Vallabhai Patel, the Deputy Prime Minister, in a message on the death of Sri Aurobindo Ghosh today says: "The passing away of Sri Aurobindo calls to my mind the very beginnings of our struggle for freedom. A fearless patriot a brave and courageous soldier of freedom, he gave to the country the best part of his youth. As he became an inspiring leader of men he infused into many an admirer of the spirit of the self-sacrifice and suffering which he so well typified and without which a nation can never be made nor attain its fulfilment. Ever since I first came to know him as a Professor in Baroda. I recognized him as an arresting and attractive personality bubbling over with the love of his country. Later that love led him into interesting experiments of spiritual meditations and experience. In that mystic field of the struggle of the spirit and the flesh he attained a rare triumph of mind over matter and made a contribution which claimed for him followers from far and near and belonging to different walks of life. But his interest in our problems and fortunes remained as absorbing as ever and his spiritual approach to them introduced a freshness, and vigour which were both instructive and stimulating in his death. India has lost

Glowing Tributes to Sri Aurobindo

A brave and distinguished son, and the spiritual world a sage of renown and attainments.

Dr. Sitaramayya

Assam Governor

Shillong received news of the passing away of Sri Aurobindo with great sorrow.

The Assam Governor Sri Jairamdas Daulatram in a tribute said, ‘Sri Aurobindo re-taught truths and Hinduism in his inimitable style. One could not but be impressed with profundity of his intellect and elevation of his soul. His was a life of strenuous spiritual endeavor.

Messrs. Omeo Kumar Das, Food Minister and Matram Bora. Finance Minister also said tribute to the memory of the departed soul.

M.P. Governor

Shri Mangaldas Pakvas Governor of Madhya Pradesh in a statement here today says: “The news of the death of the Great Saint must come as a great shock to everybody.”

Bihar Governor

Shri M.S. Aney, Governor of Bihar on the death of Sri Aurobindo said: “The demise of Sri Aurobindo comes as a shock and will cause profound grief throughout India.”

It means the passing away from this mortal world of the immortal man of India the greatest prophet and philosopher that this century has produced. To him the world has seen the transformation of a dynamic political revolutionary of 1905 into Yogi who attained a State of perfection by path of meditation.

Madras Governor

The Maharaja of Bhavanagar Governor of Madras, in a message says, “we have heard with profound sorrow the news of the Samadhi of Sri Aurobindo. I was fortunate in seeing him only a few days before the end which came so suddenly. His loss is not India’s loss along but also a great bereavement to the entire world.

B.G. Kher

Shri B.G. Kher, Chief Minister of Bombay expressing his deep sorrow at the passing away Sri Aurobindo said “His passing away has deeply grieved me. From his youth onward he lived Selfless life of a Sadhak.”

Pandit R.S. Shukla

Pandit Ravi Shankar Shukla, Chief Minister of Madhya Pradesh, expressed his deepest sorrow for the sudden and sad demise of Sri Aurobindo on his behalf and on behalf of the people of Madhya Pradesh.

Pandit R.S. Shukla says: Sri Aurobindo Ghosh was one of the pioneers of political awakening in India and led the revolutionary movement till he left

for Pondicherry in 1910. His “life of Divine” is and will always remain a force guiding the thoughts of men all over the world. His passing away removes from India one in the long line of saints and seers which it has been India’s privilege to be bestowed with from time to time.”

French India Commissioner

As a great lover of India and Indian philosophy, I was very sad to hear the news of Aurobindo’s death said M. Meynard, Commissioner for French Indian Settlements who arrived here today from Paris. He added that I remember that he was an outlaw. He had confidence in France, who was very glad to give him asylum in Pondicherry. His philosophy was highly appreciated, leaving its impact in France as well as in America. My condolences to go to those who are near him in body and spirit.

Bombay P.C.C.

The Bombay Provincial Congress Committee, at a special meeting of the Executive Committee passed the following resolution on the death of Sri Aurobindo Ghose.

“The Committee is in grieved to learn about the sudden passing of the revered seer of Pondicherry Sri Aurobindo Ghosh. An influential giant, he was also great patriot and a source of inspiration to many Indians in their freedom fight. He was not only a great yogi of India, but one of the world figures and is a loss to the entire humanity. He has left for the posterity his invaluable work in the realms of philosophy and religion.

S.V. Gokhale

Sri S.V. Gokhale, Finance Minister of Madhya Pradesh, a devotee of Sri Aurobindo from 1907, said the Sun has set the world immersed in darkness by his passing away. It is difficult to find the path for some time to come.

Millions of Homes will Be Darkened Dr. Katju on Passing Away of Sri Aurobindo

“The grievous news of Sri Aurobindo’s passing away will darken all homes in Bengal and millions outside Bengal for many a day. He had become as if it were the very part and parcel of our life of our existence. He became the outward symbol of all our national aspirations and by his

writings and by his Counsel he roused the nation to a consciousness of its great destiny.”

Thus said His Excellency Dr. K.N. Katju on a broadcast message on the passing away of Sri Aurobindo from the All-India Radio, Calcutta station on Tuesday Night.

His Excellency said,

“Sri Aurobindo—Rishi Aurobindo—is no more with us. The light that fed millions and crores of his countrymen from a far all these years is now seemingly extinguished, but in truth it will ever shine. The physical body is a mere vehicle for the expression of the life divine, and it is stated in our books that when the physical body ceases to be a fit and suitable instrument for the divinely ordained purpose it is disappeared, and Sri Aurobindo had discarded it. We are however, all fair human beings, and we have neither the fortitude nor the calmness to bear philosophically the blows of such partings. The grievous news of his passing away will darken all homes in Bengal and millions outside Bengal for many a day. He had become as if it were the very part and parcel of our life, of our existence. For the last forty years by his Sadhana in Pondicherry he had endeavoured not only to direct the thoughts and actions of his countrymen in right channels, but also to control the very stream of national life. During the two years, 1908 to 1910 he became the outward symbol of all our national aspirations and by his writings and by his Counsel he housed the nation to a consciousness of its great destiny.

Not Mere Coincidence

“It is not a mere coincidence that the years ever since he was born on 15th August 1872 having synchronized with the great struggle for our national independence. As these years proceeded the nation became outwardly and inwardly more powerful, more and more conscious of its strength, moral and spiritual and it was on his 75th birthday anniversary that India formally became free and Independent. Our Independent day and Rishi Aurobindo’s birthday all go down together in history as one great event in our national story for centuries to come. His spirit lives and shall forever, I am confident guide us in the right path of action. The world these days is best with fear and anxiety and is in great suspense. People all over the world are now realizing that the path of violence and of so-called material advancement and exaltation leads nowhere. It leads only to destruction; total destruction. It is the path pointed out by Rishi Aurobindo which shall lead humanity to

the heaven of peace and security. May the light of his message continue to illuminate the life's journey of us who have been seen him with our eyes and of those who will come after us for hundreds of years.

Jai Hind

Earlier in the morning addressing the Calcutta Police annual parade the Governor said before leaving for the parade around he had the news of death of one of the most eminent citizens and great guides, one of the very great personalities of India. Sri Aurobindo died previous night at Pondicherry. Those who were old knew the great part Sri Aurobindo played in the National struggle, particularly the years from 1908 to 1910.

Dr. B.C. Roy's Tribute

Dr. B.C. Roy, Chief Minister, West Bengal, expressing grief on the passing away of Sri Aurobindo said "Sri Aurobindo is no more. Although people could see him physically only at great intervals his spiritual force had largely influenced his countrymen during the last 50 years. He was one of the first Indians to have a vision of the future of India and worked in his own way for her emancipation. He had visions about the great things and had written greater things. Even after his physical death his spirit will continue to work amongst us.

"May his great Soul rest in Peace"

Sri N.R. Sarkar's Homage

Sri Nalini Ranjan Sarkar has paid following tribute to the sacred memory of Sri Aurobindo:

The sudden passing away of Sri Aurobindo is one of the most distressing news that I have lived to hear. The world was looking up to him for a new message which could point to a new direction and a new effort towards the fulfilment of human destiny, and his challenging philosophy was carrying altogether a new note which was filling this world with a new hope. Although for over 40 years he remained out of reach from the people engrossed in deep and world-shaking meditation, he was looked upon by an ever growing number of people as the last hope of mankind now standing on the brink of a precipice. It was only a few days ago but he gave his usual "Darshan" to numerous devotees. They had flocked to his sanctum at the Ashram and felt inspired by the tranquil majesty of his presence which seemed to have conquered the wasting fingers of death and decay. Coming

so soon after this Darshan, his sudden passing away must come with greater poignancy to the entire thinking world.

I confess it is beyond my intellectual comprehension to master the key to his profound philosophy of life. That is altogether a different sphere into which I claim no access. But having seen him at close quarters and claimed him as our leader in those days of Swadeshi Movement of which he was the main creative inspiration. I still vividly recall him serene figure, bare and space in physical frame, with dark luminous eyes which seemed to be gazing at a far-distant horizon, beyond the petty strife of politics. In fact, he has in our early political struggle a note and a content and made nationalism an article of faith to the new generation. But politics could not hold him for long, as he felt that his mission in life was far more significant and of much profounder import, not only to his own countrymen, but also the entire human race. That indeed started his “Sadhana” and through this “Sadhana” he has realized the Truth of all Truths, which promises in the fullness of time, to create a new race of men inhabiting a world different from our own. But the light that kindled in Pondicherry will burn no more.

Shri C.C. Biswar

Shri C.C. Biswas, Indian Minority Minister and a former Vice-chancellor, university of Calcutta has made the following statement of the passing away of Sri Aurobindo.

The news of Sri Aurobindo’s sudden passing away has given a great shock to us all as no one was prepared for this calamity. He was 78 years of age, but who could still afford to lose him? If there ever was a Super-man among men. It was he –His was a unique life, the life divine, to put it in his own words, which is so rare even in this great land of seers and saints.

Dr. S.P. Mookerjee

Dr. Shyama Prasad Mookerjee, former Indian Industry and Supply Minister, in a statement on the passing away of Sri Aurobindo said : “Shri Aurobindo’s sudden passing away at this Critical Juncture is a great calamity not only to India but to the ordered and peaceful progress of the human race. His great contributions to the freedom movement of India and his gigantic efforts to revitalize India’s spiritual life and genius, have a uniqueness of their own.”

“The voice of India that spoke through ages from the days of the Vedas to those of Sri Ramakrishna and Shri Vivekananda, attained in a rare loftiness

of tone, a comprehensive synthesis and a revolutionary urge that will remain a beacon light to human mind for generations unborn.”

“There is no death of such a man.”

Justice S.N. Banerjee

The Vice Chancellor of the Calcutta University, Mr. Justice S.N. Banerjee said “The river re-entry the sea. The man himself if no more. His spirit has departed to travel along the path of collective life in the veins of humanity. Sri Aurobindo will be remembered long in India not only as a great educationist and a great patriot but as a beautiful symbol of India’s attitude towards life. He will in days to come influence the Indian life as a few have ever done. In the life of Shri Aurobindo we see the great spiritual capacity driving straight to the divine realization. To him, to know be and possess the divine was the one -----needful and it included or led up to all the rest.”

Shri Meher Chand Dhiman, President Bengal Provincial Arya Samad said: “The great master is no more, the world teacher’s message shall be heard no longer. But the message of life divine and of the new philosophy of universal soul shall abide forever.”

Dilip Kumar Roy

Shri Dilip Kumar Roy celebrated musician and poet of Sri Aurobindo now in Banaras has issued following statement on the death of His Guru.

“I can only speak for myself. I believe that immortals cannot die. Sri Aurobindo cannot die. All who have loved him must stay loyal in this dark hour to ideals for which he lived his great life. That will be the supreme test of their faith in him.”

Sri Barindra Kumar Ghose, younger brother and co-worker of Sri Aurobindo said:

Sri Aurobindo, the greatest spiritual Sage of our times unexpectedly passed away at a time when his presence would have been needed most.

A golden link uniting the east and west and the whole world in a spiritual tie of kinship was snapped at a time when the world is threatened with a calamitous world war which may set loose unheard of destructive energies and turn Asia, Europe and America into so many slaughter houses.

Sri Aurobindo visualized through his “Sadhana” a new world about to be born soon. All these suspicion, hatred and passion are the inevitable birth-

pain of the approaching new age. He did not live to see his unerring vision fulfilled but I am sure his immortal spirit will hover on India with white protecting wings spread over this cradle of humanity until the actual crisis passed and supreme peace and love reigned on the earth.”

How Calcutta Revised News

Life in busy Calcutta rolled on at its leanest elf on Tuesday under the shadow of the passing away of Sri Aurobindo.

A stony numbness gripped the citizens who heard the morning radios vibrating in oft-repeated waves the mystic disappearance of the shrouded sage on whom the modern century had pinned its hope for the unfolding of the Live Divine on the trammels of earthly existence.

A break that set in was too sharp for the city to resume its normal activities. Schools, Colleges, the University, the countless offices of the Government and Municipality, the stock exchange, commerce chambers – in fact, every small and large centers of the buzzing city were plunged into a workless day. Light dimmed until it faded out altogether in the entertainment’s halls. The nation in mourning was symbolized by the half-mast colours flurrying in icy winds atop the city buildings.

The West Bengal Government in a press not expressed their deep regret at the sad news of the passing away of Sri Aurobindo.

As the day were on many assembled at public gathering to express the deep sense of void at the damage of Sri Aurobindo. The United Artistes on the H.M.V. and Columbia Gramophone Co., the staff and students of the David Hare Training College, the West Bengal Provincial Congress Committee, the Sisir Kumar Institute, the Burdwan Raj College, Bengal National Chamber of Commerce, Calcutta Metal Merchants Association, the Royal Asiatic Society, The Eastern Chamber of Commerce, the Bankshall Street Police Courts, Howrah Police and Civil Courts, Chinsurah and Serampore Courts in Hooghly, the Bar Association of Residency Magistrates Courts, Officers and Staff of the Salt Controllers’ office, Shyamdas Vaidya Shastra Pith, the Calcutta High Court – were among the countless bodies that expressed their deep, sense of sorrow in the demise of Sri Aurobindo.,

Observe Silence

Part VII: Aftermath and Reflections

The All-India Sri Aurobindo Abirbhava Mahotsava Committee Calcutta, has appealed to the people of devote a few minutes silence between 5 to 6 p.m. today (Wednesday) when Sri Aurobindo's "Samadhi" taking place at Pondicherry Ashram in silence prayer. "Seeking for the Saint eternal bliss and Unison with God."

Rotary Club

Members of Calcutta Rotary Club at their weekly meeting on Tuesday mourned the passing away of Sri Aurobindo. They stood in silence for one minute as a mark of respect of Sri Aurobindo's memory. The President, Sri J.K. Deb, and Rotarian N.C. Ghosh, expressed the sense of loss that humanity had suffered by his passing away.

Royal Asiatic Society

The office of the Royal Asiatic Society of Bengal including the Library and Reading Room will remain closed on Wednesday, the 6th December, 1950 on account of the passing away of Sri Aurobindo and was only last year the recipient of the Peace and Culture medal of the Society, Dr. Niha Ranjan Roy, General Secretary, Royal Asiatic Society of Bengal announced.

New Empire Theatre

As a mark of respect and in deference to the general mourning throughout Bengal caused by the death of Sri Aurobindo Ghose, the British Council and the Management of the New Empire Theatre announce that the opening performance of the Shakespearean Recitals on Tuesday, 5th December 1950 has been postponed until Wednesday, 6th December. Tickets purchased by last night may be exchanged for any other performance. Similarly, tickets purchased for the Lighthouse and Tiger may also be made available.

Aurobindo Pathamandir

The Mother sent the following telegram from the Pondicherry Ashram to the Sri Aurobindo Pathamandir, Calcutta on Tuesday.

"Sri Aurobindo passed away this morning. Inform all Blessings."

The Pathamandir will hold a prayer meeting at 6 p.m. today (Wednesday) the Assembly Hall at 15, College square.

Part VII: Aftermath and Reflections

The office of the West Bengal Provincial Congress Committee remained closed on Tuesday as a mark of respect to the memory of Sri Aurobindo and the Congress flag flew half mast.

Sri Aurobindo Day

“Sri Aurobindo Day” is being observed in West Bengal on Saturday December 9. The West Bengal Congress has directed all its units to observe the day in a befitting manner.

In Calcutta a condolence meeting will be held under the auspices of West Bengal P.C.C. at 4 p.m. on that day at the Indian Association Hall, Shri Motilal Roy will preside.

Make India great, to enable her to stand up with head erect among the nations of the earth, as she did in days of Yore when the world looked up to her for light.

Providence places before it (the nation) one work, one aim, to which everything else, however high, and noble in itself, has to be sacrificed. Such a time has now arrived for our Motherland when nothing is dearer than her service, when everything else is to be directed to that end.

Work that she may prosper. Suffer that she may rejoice –

Aurobindo Ghose’s Advice to National College Students on 22nd August 1907.

There may have been a time in history when it was enough that a few classes, the ruling class, the learned class, at most the trading classes should be awake. But this is the age of the people, the million the democracy. If any nation wishes to survive, in the modern struggle, if it wishes to recover or maintain Swaraj, it must awaken the people and bring them into the conscious life of the nation, so that every man may feel that in the freedom of the nation he is free.

Aurobindo Ghosh – Lecturing in East Bengal in April 1908

We have, therefore, only to suffer. We have only to be strong and enduring. All this machinery of coercion, all this repression, will be in vain. That is the only virtue that is needed. We shall never lose our fortitude, our courage, our endurance. There are some who think that by lowering our heads, the country will escape repression. That is not my opinion. It is by looking the storm in the face and meeting it with a high courage, fortitude

and endurance that the nation can be saved. It is that which the Mother demands from us, – which God demands from us.

Brave its fury, feel your strength train your strength in the struggle with the violence of the wind, by that strength hold down the roof over the temple of the Mother.

Aurobindo Ghosh lecturing at Jhalakati, East Bengal in April 1908

Sri Aurobindo Ghosh

AS a Nationalist Leader

By Bepin Chandra Pal

The youngest in age among those who stand in the forefront of the Nationalist propaganda in India but in endowment educators and character perhaps superior to them all—Aurobindo seems distinctly marked out by Providence to play in the future of this movement, a part not given to any of his colleagues and contemporaries. The other leaders of the movement have left their life behind them. Aurobindo has his before him nationalism in their past love. It is Aurobindo's first passion. They are burdened with the cares and responsibilities of large families or complex relations. Aurobindo has a small family and practically no cumulative applications. His only care is for his country – the Mother as he always calls her. His only recognized obligations are to her Nationalism at the best, a concern of the intellect with some at the lowest, a political cry and aspiration with others is with Aurobindo the Supreme Passion of his soul. Few indeed have grasped the full force and meaning of the Nationalist ideal as Aurobindo has done. But even of those very few—though their vision may be clear, their action is weak. Man cannot by a fiat of his will, at once recreate his life. Our Karma follows us with a relentless insistence from day to day and from death to death. To see the vision of truth and yet not to be possessed by that Supreme passion for its which burns up all other desires and snaps asunder, like ashen bands, all others ties and obligations –this is the divine tragedy of finer natures. They have to try out with St. Paul at every turn of life's forehouse Path. The spirit is willing, but the flesh is weak. But blessed are they for whom this tragic antithesis between the ideal and rest has been cancelled, for whom to know the truth is to love it, to love the truth is to strive after it, and is to attain it; in whom there is no disparity either in time or degree, between the idea and its realization—in whom the vision of the

ideal by its own intrinsic strength at once attunes every craving of the flesh, every movement of the mind, every emotion of the heart, and every impulse of the will—to itself who have to strive for its realization not within but without who have to struggle not with their own self, but with the not self, who have to fight and conquer not themselves but others, in order to establish the kingdom of God realized by them in the relations of their own inner life in the outer actualities and appointment of the life of their own people or of humanity at large. These are, so to say, the chosen of God. They are born leaders of men, commissioned to serve special ends effecting the life and happiness of large masses of men, they bear a charmed life. They may be hit but cannot be hurt. They may be struck, but are never stricken. Their towering optimism and the Grace of God turn every evil into good, every opposition into a help, every loss into a gain. By the general verdict of his countrymen, Aravinda stands today among these favoured sons of God.

Two strong currents of thoughts, ideals, and aspiration met together and strove face supremacy in Bengal among the generation to which Aravinda's parents belonged. One was the current of Hindu Nationalism of the revived life, culture and ideals of the nation that had lain dormant for centuries and had been discarded as lower and primitive by the first batch of English-educated Hindus, especially in Bengal. The other was the current of Indo-Anglicism the onrushing life, culture and ideals of the foreign rulers of the land, which, expressing themselves through British law and administration on the one side, and the new schools and universities on the other, threatened to swamp and drown the original culture and character of the people. The two stocks from which Arabinda sprang represented these two conflicting forces in the country. His maternal grandfather, Raj Narayan Bose, was one of the makers of modern Bengal. A student of David Hare, a pupil of De Rozario, an alumnus of the Hindu College, the first English College that had the support of both the Hindu Community and the British rulers of the Province. Raj Narayan Bose started life as a social and religious reformer. But while he caught as fully as anyone else among his contemporaries, the impulse of the new illumination he did not lose so completely, as many of them did, his hold on the fundamental spirit of the culture and civilization of the race. He joined the Brahmo—Samaj under Maharshi Devendra Nath Tagore, he felt repelled by the de national spirit of the later developments in that movement under Keshab Chander Sen. While Keshab Chander Sen pleaded for the recognition of the truth in the

Hindu scriptures side by side with those in the Bible, Raj Narayan Bose proclaimed the superiority of Hinduism to Christianity. While Keshab Chander was seeking to reconstruct Indian and especially Hindu, social life more or less after the British model. Raj Narayan study patriotism and national self-respect rebelled against the enormity of Hindu social economy to the Christian Social institution and ideals. He saw the onrush of European goods into Indian markets and tried to stem the tide by quickening what we would now call the Swadeshi spirit long before anyone else had thought of it. It was under the inspiration that a Hindu Mela or national exhibition was started a full quarter of a century before the Indian National Congress thought of an Indian Industrial Exhibition. The founder of this Hindu Mela was also the first Bengalee who organized gymnasias for the physical training of the youths of the Nation. Stick and sword plays and other ancient but decadent sports and pastimes of the people that have come into vogue recently were originally revived at the Hindu Mela under Raj Narayan Bose's inspiration and instruction. Raj Narayan did not openly take any part in politics, but his writings and speeches did a good deal to create the spirit of self-respect and self-assertion in the educated classes and have since found such strong expression in our recent political activities.

Raj Narayan Bose was also an acknowledged leader in Bengalee literature. A writer in the "Modern Review" Calcutta calls Raj Narayan Bose, the "Grandfather of Indian Nationalism." He was Aravinda's maternal grandfather and Aravinda owes not only his rich spiritual nature, but even his very superior literary capacity to his inherited endowments from his mother's line.

If his maternal grandfather represented the ancient spiritual forces of his nation, Aravinda's father, Dr. Kristadhan Ghosh, represented to a very large extent the spirit of the new illumination in his country. Dr. Ghosh was essentially a product of English education and European culture. Like the original Anglo-Saxon, his Indian imitation also lives first and foremost for himself, his wife and children and though he may recognize the claim of the relations to his charity and he scarcely places his purse at their service as an obligation. But Kristadhan Ghosh was an exception. Though he affected the European's way of living he never neglected the social obligation of the Hindu. His purse was always open for his needy relations. The poor of the town, where he served and lived, had in him a true friend and a ready help. When death overtook him in the very prime of life, there was desolation in many a poor house in his district. It not only left his own children in

absolute poverty but destroyed the source of ready relief to many helpless families among his relations and neighbours.

As a boy, Arabindo received his early education in a public school in England. The old headmaster of this school is reported to have said when Aurobindo's name came prominently before the British public in connection with the State trial of which he was made the principal accused this time last year—that of all the boys who passed through his hands during the last twenty-five or thirty years. Aravinda was by far and above the most richly endowed in intellectual capacity. From this school he went to Cambridge, where he distinguished himself as a student of European classics and passed the Indian Civil Service examination with great credit. Falling, however to stand the required test in horsemanship, he was not allowed to enter the Covenanted Service of the Indian Government. But returning to India he found employment in the native State of Baroda, where his endowment and Scholarship soon attracted the notice of the authorities, leading to his appointment to the post of Vice-Principal of the State College. Had Aurobindo cared for earthly honours or wealth he had a very splendid opening for both in Baroda. He was held in great respect by the Maharaja. He was loved by the educated classes in the State. He was exceedingly popular with the general public. All these opened very large possibilities of preferment before him in the service of the premier Native State in India.

December 7, 1950

Last Rites of Sri Aurobindo's Mortal Remains Postponed.

The last rites of the mortal remains of Sri Aurobindo originally scheduled to take place at 5P.M. this evening, has been postponed.

The Mother has announced “as Sri Aurobindo's body is charged with such concentration of supernatural light that there is no sign of decomposition, and the body will be kept on his bed as long as remains intact.”

U.P.I. Special representative in a despatch says that the reason for the postponement of the last rites in the unchanged nature of Sri Aurobindo's body even after the lapse of nearly 40 hours. On the physical plane there is as yet no alteration or decomposition and it is only when these changes set in, it is proposed to proceed with the arrangements for the Last Ceremony.

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On the spiritual plane Sri Aurobindo's devotees still see in his face, a shining lustre and radiating brilliance. They claim to be seeing the whole body surrounded by a radiating light and so long as the body is able to give them this light, they favour the postponement of the last rites.

P.T. I Says: The unexpected postponement, however affords an opportunity for the devotees of Sri Aurobindo living in different parts of India and abroad, to take a chance for the last Darshan of the sage. The Mother demanded that perfect silence and peace should prevail when the body was lying in State. Consequently, the privilege even to the inmates of the Ashram for special darshan during the night had been withdrawn yesterday.

It may be of interest to know that only one photograph of Sri Aurobindo taken alive within the past 40 years is available to the world today. The popular one, with black flowing beards and tresses was taken four decades ago and it bears no resemblance to Sri Aurobindo of the later date. The fortunate man who possesses that photo is a Frenchman. He was specially allowed to take this photo on the last birthday darshan of Sri Aurobindo on August 15, this year.

Parliament pays Respects

Parliament today observed two minutes' silence, as a mark of respect to the memory of Sri Aurobindo who passed away yesterday.

The Speaker Mr. G. V. Mavlankar said that though Sri Aurobindo had not been a member of the House he would make a reference to his death in view of his great personality and the esteem in which he was held by most of the countrymen. Paying tributes to Sri Aurobindo, the speaker said that he had been from a very early age of his life a great fighter in the cause of the country's independence, a patriot and a lover of the Congress institution. By his life and philosophy, he had placed India in a very high estimate of the entire world.

India Government's Condolence

India Consul-General in Pondicherry, Mr. R. H- Tandon, has been directed by the Government of India to call at the Aurobindo Ashram and

convey condolences on behalf of President Rajendra Prasad and Prime Minister Nehru. He has also been asked to attend the funeral of Sri Aurobindo and lay a wreath on behalf of the Prime Minister of India.

W. Bengal Govt's Homage

The West Bengal Government have expressed their deep sense of sorrow at the passing away of Sri Aurobindo the great seer and Savant of India", through a message published in a Calcutta Gazette extraordinary.

Paying tribute to Sri Aurobindo it says: Sri Aurobindo began his public career as a Leader of national movement in the early part of this century. Later he renounced active politics and retired to his Ashram at Pondicherry and devoted himself to the contemplation of the Spirit. He was a visible link with the great spiritual past of India. His removal from our midst at this time in the spiritual crisis of the humanity is an irreparable loss b to the country.

“We Have Lost the Most Brilliant Thinker”

Congress President's Tribute to Sri Aurobindo

“In his death news of which gave us a rude shock, we have lost the most brilliant thinker of our times.” said Sri Purushottam Das Tandon. President of the Indian National Congress while & paying his tributes to Sri Aurobindo.

As a young man taking active part in political work," added the Congress President. " I knew of Sri Aurobindo as one of the leaders of the great Political movements which began in Bengal in 1905 and which spread rapidly throughout the country up to the Surat Congress of 1907. In 1925 I had the privilege of meeting him at Pondicherry along with Lala Lajpat Rai and conversing with on the political situation as it was. I could see that he was deeply interested in the problems which were facing up and he expressed on them. Questions relating to man's higher self and development of his spirit force came to be his chief concern. But occasionally information reached me about his outlook and advice on the changing events in the country's recent history.

08-12-1950

December 8, 1950

Sri Aurobindo's Mortal Remains

No signs of Decomposition: Funeral Date Not Yet Fixed

No date has been fixed for the funeral of Sri Aurobindo as yet. Dr Barbet, Chief Medical officer, French India, who examined the body this morning Certified that it was intact and showed no signs of decomposition.

Dr P. Sanyal, first surgeon, Calcutta Medical College and Dr Sen of Irwin Hospital Delhi who had been attending on Sri Aurobindo during his last days also certified that “the body shows no signs of decomposition.”

According to rules in force in France, dead bodies should be disposed of within forty-eight hours after death, but it is officially stated that Dr Barbet's certificate would enable Sri Aurobindo's body to be kept longer.

A proposal is mentioned in Ashram circles to have Sri Aurobindo's body enclosed in an airtight glass Case and preserved as in the case of the body of Saint Francis Xavier of Goa. No decision had however, been taken till this morning.

Permission to Pondicherry public to see the body was suspended today.

08-12-1950

December 8, 1950

Letters to The Editor

Sri Aurobindo

Sir,

The sudden and an expected passing away of Sri Aurobindo is the shining of a mighty voice of the creative soul of India. The news is shocking, beyond expression, and the event is not only a national calamity for India, but also great loss to the world. Sri Aurobindo was essentially a divine personality who was carrying forward the spiritual tradition of Sri Ram and Acharya Shankara, Sri Chaitanya, Sri Krishna, Lord Buddha and Sri Ramakrishna. He parts from us at a time when the world needed him most, because we are passing at the moment through the most critical juncture in the history of human evolution. But there is no doubt that from the fuller life of immortality to which he passes through death; he will shower his

blessings upon humanity in its struggle towards a new era of peace, progress and harmony.

Although Sri Aurobindo is no more, his deathless spirit is with us, and his life-long "Sadhana" will be a source of inspiration to our ever-expanding circle of human aspiration for the Life Divine. He has not only given to the world a new philosophy and a new synthesis of life's values but has also shown the way how man can co-operate with the Divine for carrying human civilization to a higher form of self-fulfilment. He was engaged in dynamising the rich spiritual heritage of India so that She might re-emerge as a creative force in world affairs and as a beacon-light for evolving humanity. He was engaged in close co-operation with the creative force of evolution with a view to a supra-mental out flowering of the Divine in man.

The best way we can pay our homage to the departed great is to accept his ideal of human unity and divine humanity as the ruling principle of life.

Dr Haridas Chaudhuri Professor, Krishna Nagar College.

09-12-1950

December 9, 1950

Sri Aurobindo's body still fresh

This afternoon, more than 84 hours after the passing, Sri Aurobindo his body is in perfect condition looking quite fresh and glowing as ever. Only bonafide visitors from outside were allowed darshan today from 1 to 3 P. M. In order to avoid rush and noise before the Ashram. The Indian Consul General is helping the ashram by undertaking to issue permits to visitors for darshan. The funeral has been indefinitely postponed.

Sri Aurobindo

Today's Condolence Meeting at Indian Association Hall.

Under the auspices of West Bengal Provincial Congress Committee, a meeting of the citizens of Calcutta will be held today Saturday at 4. P.M. at Indian Association Hall to Condole the demise of Sri Aurobindo. Sri Motilal Roy of Prabartak Sangha will preside. Prominent Speakers including Sri

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Bepin Behari Ganguli, Sri Hemendra Prasad Ghose, Sri Sambhunath Banerjee, Vice Chancellor, Calcutta university, Sri Prafulla Chandra Sen, Sri Chapala Kanta Bhattacharjee, Sri Bhupati Majumdar, Sri Iswardas Jalan, Sri Vivekananda Mukherjee, Sri Atulya Ghosh, W.B.P.C.C will address the meeting.

Public are requested to attend the meeting to pay homage to the great sage of India.

North Calcutta D.C.C.

Sri Sudhir Kumar Ghosh, Secretary North Calcutta D.C.C. informs that in memory of Sri Aurobindo a condolence meeting will be held today Saturday at 7 P.M. at N.C.D.C.C. office at 76, Cornwallis Street Calcutta.

09-12-1950

December 9, 1950

Letters to The Editor

Sri Aurobindo

Sir, yet another great son of Mother Earth - Sri Aurobindo-passes into the unknown. one by one the Sri great ones are leaving us. Aurobindo did not only belong to India, he like G.B.S. belonged to the whole world. The Western world has just started taking interest in his life and work- the synthesis of yoga. Like all great seers he laid great stress on the development the inner self. When the God within is wide awake and evolved, the external world automatically Surrenders its all as an offering to the Divine. He sacrificed the little ego at the altar of Love and entered the world of supra mental consciousness where dwells peace which passes understanding.

Up to the last Sri Aurobindo retained his spiritual robustness. His recent work SAVITRI is a grand epic - great in meaning and s Miltonic in Sonorousness and grandeur. Image after image rises before the enthralled reader's mind's eye. In this immortal work he says that the present plight of the benighted world is only a chapter in the history of evolution: -

“Thus came, born from a blind to tremendous choice,

Part VII: Aftermath and Reflections

this great perplexed and discontented world
The haunt of Ignorance this home of pain:
There are pitched desire's tents, grief's headquarters.
A vast disguise conceals the Eternal's bliss,”

To read him is to be infused with a courage and optimism seldom equalled by any contemporary writer, today when the world is torn hatred and mutual mistrust, the best memorial we can erect to his memory is to rise to his vision - realisation of the spirit in things the that be.

FOR AGES wept the anxious and got the glamorous Rose.
For ages India sighed and benignant gods gave Gandhi, Aurobindo
They lived and died for the human soul enchained,
Torn by otherishness and hate and greed.
Yet another. Sun will rise again,
O Earth! now rest content.
They chain will break great eternal.
And lead thee to a peace. Amen!
Gobindo Shivdasani.

09-12-1950

December 9, 1950

Aurobindo's Body Relic

The Hon'ble Sri Prafulla Chandra Sen, the Hon'ble Sri Niharendu Dutt Majumdar and Sri Atulya Ghosh, Secretary West Bengal provincial Congress Committee has sent the following telegram to the Secretary, Aurobindo Ashram, Pondicherry:

“Desire on behalf of Bengal. Preserve Aurobindo's hair or some other body relic for mausoleum here.”

10-12-1950

December 10, 1950

Sri Aurobindo's body Interred on Saturday

Simple and solemn ceremony Shorn of Religious Rites

The mortal remains of So Aurobindo were interned precisely at 5 P.M. today.

The interment took place at the main courtyard of the Aurobindo Ashram 111 hours and 36 minutes after his death.

The ceremony was very simple and no rites according to any religion were performed. Sri Aurobindo's body was placed in the coffin at 3-30. P.M. The Coffin was lowered into a vault, at 5 this evening and the burial I was over by 6.

The body placed in a specially prepared box with Sri Aurobindo's emblem in gold was carried from his room to the courtyard. It was then placed in the final resting chamber built in the courtyard of the Ashram by the inmates during these days. under the shade of that tree whose flower is called yellow Krishnachura, the crown of Krishna. The ceremony ended with baskets of sand being put into the chamber by some of the elder members of the Ashram. The chamber was about teen feet deep five feet wide and twelve feet long. The vault was covered with concrete slabs and then filled up with sand by everybody present in the ceremony.

The Indian Consul General placed wreaths of rose. Before the ceremony from 1-30 till 3- 30 the Ashram members and devotees and admirers who came from outside had Darshan. The Mother was looking at the ceremony from the window upstairs.

Torch-bearer of a New way of Life

Citizens pay homage to Sri Aurobindo.

The voice of Sri Aurobindo could not be heard again - he left this world for ever. India mourned for the loss of Sri Aurobindo - the gospel of patriotism, the saviour of mankind, Calcutta's people also shared the national mourning.

Sri Aurobindo Day was observed in Calcutta om on Saturday. Public meetings were held at different parts of the city where big crowds turned up

to pay their respectful homage to the memory of the great Rishi, the principal meeting being held at Indian Association Hall, under the auspices of the West Bengal Provincial Congress Committee.

Shri Motilal Roy of Prabartak Sangha who presided over the principal meeting explained the philosophy of life propounded by Sri Aurobindo and ardently advocated its wide acceptance among all sections of the Indian public.

Shri Roy Suggested that the premises where Sri Aurobindo was born in Calcutta should be acquired and preserved as a national treasury. The meeting accepted Shri Roy's suggestion and expressed the hope that the West Bengal Congress would undertake the task in right earnest.

Shri Atulya Ghosh, President W. B. P. C.C. who on behalf of his organisation assured the meeting of full and speedy implementation of the suggestion of Shri Roy, observed that it was a rare good fortune for Bengal that Shri Aurobindo was born here. The great Rishi realised the highest values of Philosophy in his own life and spread the message of life for the benefit of humanity.

Shri Bhupati Majumdar, Minister West Bengal, said that Sri Aurobindo was torch bearer of a new way of life. He moulded the thought and way of life of the present generation of humanity and indicated to them how a cooperative life based on love and cooperation could be built up.

Shri Iswar Das Jalan, Speaker, West Bengal Legislative Assembly, said that Shri Aurobindo had showed them the way to attain a high moral standard which would be an example for other nations of the world to follow. Mahatma Gandhi and Shri Aurobindo worked for the same objective.

Sri Aurobindo's Teaching

Shri Bepin Ganguly said that Shri Aurobindo was his Guru. The message of that Great Rishi was a call to the people of the world that they must attain freedom. Freedom of Sri Aurobindo's conception was the greatest ideal that any nation could aspire to attain, India, though today free from foreign bondage has yet to attain freedom of soil, Ananda's Conception. Shri Ganguly said that it would be his endeavour to devote the rest of his life to work for the realisation of freedom of Sri Aurobindo's Conception.

Shri Prafulla Chandra Sen, Minister, West Bengal said that the west could produce atom bombs, but the west had not yet given the world a man of Shri Aurobindo, as he had understood his teachings was to create new moral values for the humanity.

Shri Hemendra Prasad Ghose said that to him the passing of Shri Aurobindo was the greatest event of modern history greatest thinker of the time had ceased to think.

Shri Ghosh said that Shri Aurobindo took up journalism to serve a mission. He was the greatest journalist of all times. The meeting adopted the following resolution: This meeting of the citizens of Calcutta pays its respectful homage to Shri Aurobindo, the greatest Saint Philosopher and thinker and a pioneer to the cause of India's freedom.

The meeting also observed two minutes' silence when it was announced that the body of Shri Aurobindo would be interred the same evening.

Bishnuram Medhi's Tribute

Bishnuram Medhi, chief Minister of Assam, has sent a telegram to Shri Dilip Kumar Roy of Pondicherry Ashram deeply grieving the death of Shri Aurobindo and conveying on behalf of himself and the Assam Government heartfelt condolences to the Ashramites.

Shri Medhi added, "Generations to come will benefit by undying philosophical truths propounded by him. May the merciful god give eternal peace to the soul of the departed great.

Letters to the Editor

Is it Nirbikalpa Samadhi?

Sir,

The fact that the body of Shri Aurobindo still showed no signs of decay and that a new splendour is radiating from it indicates a state of "Nirbikalpa Samadhi." If this be really so, we can rightly expect that his spirit will enter his body again and save the world from the impending destruction. History can testify to the truth of the "Nirvikalpa Samadhi" which the greatest sages of India used to practice. The life of Trailonga swami is one of the instances

—The resurrection of Lord Christ also justifies the above truth. we hope Sri Ma will kindly throw light on the matter.

Alok Nath Dhar, Chinsura.

13-12-1950

December 13, 1950

Yoga-Guru Sri Aurobindo

Sri Dharendra Narayan Roy (Lalgola Raj)

The thought-inspiring beauty of the blue fills one's mind with perceptions ennobling and lofty, which language falls to describe. But in the attempt to appreciate the sublime life of Sri Aurobindo, not only one loses words in admiration but loses the self in its vastness and largeness. Even a thought of him brings to mind inspiration Divine. He is seated in the heart of hearts of all who adore him, shining with all the splendours and glory of a divinity. So, no word can properly reach the lofty height of genius nor give it form or expression,

His life dedicated to learning and the Divine, ideal character, Supra-physical powers raise us to a consciousness uncommon in the material man. Standing, on the foundation of all these qualities of head and heart, emerged out great and grand, Sri Aurobindo, the poet, the Philosopher, the Yogi', the light of Asia, the lover of humanity, and the discover of "Life Divine" in man. With the divine inspiration as his power, light of knowledge as his never falling companion, unlimited fund of life energy as his weapon. Sri Aurobindo had been shining like a luminary in the firmament of all that is lofty. and great in this world.

He joined the freedom movement unreservedly, as he felt that India was rising out of her predestined slumber of ignorance of centuries. He felt the pulsation of India's true Dharma which saved her and her culture and tradition from utter destruction in the midst of the storm and thunder of the political upheavals of Centuries. He had the unshaken faith that it would lead to the resurrection of her soul from the hall of Death. This burning faith found expression in the columns of the “Bande Mataram”, and it brought a new consciousness in the life of the seemingly dead nation. So, the country hailed him as the ‘chosen’ leader of men and the Soul of nationalism and independence. Although he was in seclusion at Pondicherry, his spiritual

force has led the country from glory to glory till it led the country to independence on a day on which seventy-five years ago his Soul descended with a mission which became revealed to him while yet he was in his teens. So, this coincidence is not fortuitous.

India, His Mother Divine

The seed of this movement was in the agitation against the partition of Bengal. It germinated in the revolutionary movement which overflowed the shores of Bengal and ultimately flooded the life of whole India. To Sri Aurobindo, India was never an object of matter. He worshipped her as Mother Divine. To him India is one with unity in diversity. Whether here in the turmoil of life or there in wide Calmness, whether in the movement in Bengal or in his deep spiritual Sadhana, he never departed from his conviction that India would rise to her spiritual height and preach the message of the spirit to the world for which she was destined leading the universe from matter to spirit. His selfless works and Sadhana will remain immortalized in India resounded with the splendour of the victory of the spirit.

It was here in the field of politics that he had the first spiritual awakening. Charged with high treason, he was put in prison but his unconquerable mind remained free and in the jail, he had the realisation of ‘Vasudeva Sarvam’ – God everywhere and in every action. He had described this prison as an ‘Ashram’ This turned the wheel his life from active participation in politics to the spiritual life in seclusion. He has said, “it is not for personal greatness that I am seeking to bring down the super mind. I care nothing for greatness or littleness in the human sense. I believe the descent of this truth opening the way to a development of divine Consciousness here to be the final sense of the earth evolution.” So, at Pondicherry on the blue sea in the seclusion of his Ashram he was engaged in deep meditation for the complete liberation of the soul of India and spiritualisation of all that is earthly. He has said the following about this, “Indirect object is the liberation of India, but the direct object is the spread of India's Culture in the world.” To-day humanity stands face to face with a problem which seems insoluble by human intellect, wisdom and power and Sri Aurobindo has realized that at this juncture it is in the light of Super mind which is gleaming down over the earth for its upward march to further evolution. In the history of evolution

man has gradually emerged by virtue of Life Force, out of matter into active and creative being. In the plane of life mind appeared in of the stages of evolution, and in course of its search for full consciousness, the human mind will, in its lofty aspiration strive after the super mind. It is this mystery that leaves the impress of consciousness on the mind and Leads us in course of our quest for infinity, for the light and far Rasa, to art unbroken world of Celestial Light. That which was a mere existence in the world of Matter becomes the soul of Consciousness in the region of mind and at the call the light gives us a touch of the Supreme Bliss in which Existence and Consciousness are merged.

It is this Sadhana of Sri Aurobindo that has brought before the whole world the certainty of Divine Life- Says he. "In the evolution of creation, supreme Truth - consciousness will descend in the mind of man from the Super-mind plane. Then will come a sense of integrity of the indivisible unity of the atom and the universe of the mortal and the Immortal and a realisation that all existence. is merged in Brahman. It is then that the realisation of the dominance of a subtle inner power over the gross world of sense dawns on man's vision. This supreme knowledge is possible only in the yogi, because he alone finds the bond of unity by delving into the world of cause and Effect; on earth he is the instrument of Divine Power." It is because of this that, as the superman of the modern world, the great yogi Sri Aurobindo being the repository of the living, eternal truth shines in fadeless splendour.

Lover of Humanity

Being a lover of humanity Sri Aurobindo has not weaned himself from the mundane world; never had he said that the empirical world is unreal. His message is: All that exists is God or Vasudeva. The Weltan Sehanung he preaches is not one of renunciation; rather it is one of fullness, of unbroken richness; it is an ideal of complete, unmixed realisation of Rasa, Politics, Sociology, Economies, Ethics, in short, all earthly things will attain fullness in life when there will be a re-orientation of our outlook. And we must awaken our entire consciousness if the descent of that super-mind is to be made possible. The body will not then be a mere abode of pleasure, rather it will be a symbol of the divine rhythm. It is then that in all stages of mundane existence the Divine Self and consciousness will be revealed and

there will be the beginning of that divine transformation for which the human life has been waiting for ever.

To-day, Sri Aurobindo is no more on earth. The superman brightened by the austerities of his life-long Sadhana in the deepest Seclusion of Pondicherry has passed away at a time when he was most needed for our very existence. The world is feeling completely desolate and destitute of its hopes and aspirations which it had been cherishing even in the midst of an all-pervading gloom of selfishness and ignorance. The great Yogi - has renounced his bodily frame- it is no doubt very -ominous to the entire mankind.

He Is Immortal

But Sri Aurobindo is immortal. His soul exists as was existing and will exist through eternity. He lived for us and has left us to live for the ideal which he lived for. So, while we mourn the loss in the very depth of our heart, our eyes teeming with tears for our most affectionate lord of life, let us pray for his divine blessings so that we may shine forth in the immaculate radiance of this great yogi, Sri Aurobindo. Let us see that from this day, the Cult of Sri Aurobindo be placed on a

firm footing, his ideal be firmly planted in our lives so that in the days to come, the message which he has achieved through his own Sadhana may guide our thoughts and deeds. I should ask the human race to prepare in their hearts for acceptance of this divine Illumination. That illumination, I am sure, will in course of time spread to the four corners of the earth His glory will be sung in all directions and our national life will be permeated by the dharma he has preached. His ideal, his life-long Sadhana, his consecration will make the life divine a reality on earth and it is then that the light of the great Rishi will give the quietus to all troubles, that our individuality and nationality may blaze forth a symbol all over the world, that India may establish herself in the Comity of nations as a bearer of the message of the spirit and lead the rest of the world to the temple of light that will illuminate the future.

02-01-1951

January 2, 1951

Pondicherry Ashram

Mother's New Year Blessings to Inmates

This morning the Mother gave her new year blessings to inmates of the Ashram and a number of visitors from outside. She gave to each a card bearing the following prayer for the new year printed in the facsimile of her own handwriting. The prayer reads: "Lord, we are upon earth to accomplish Thy work of transformation. It is our sole will sole preoccupation. Grant that it may be also our sole occupation and that all our actions may turn towards this single goal."
